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# The Presbyterian Record

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1991

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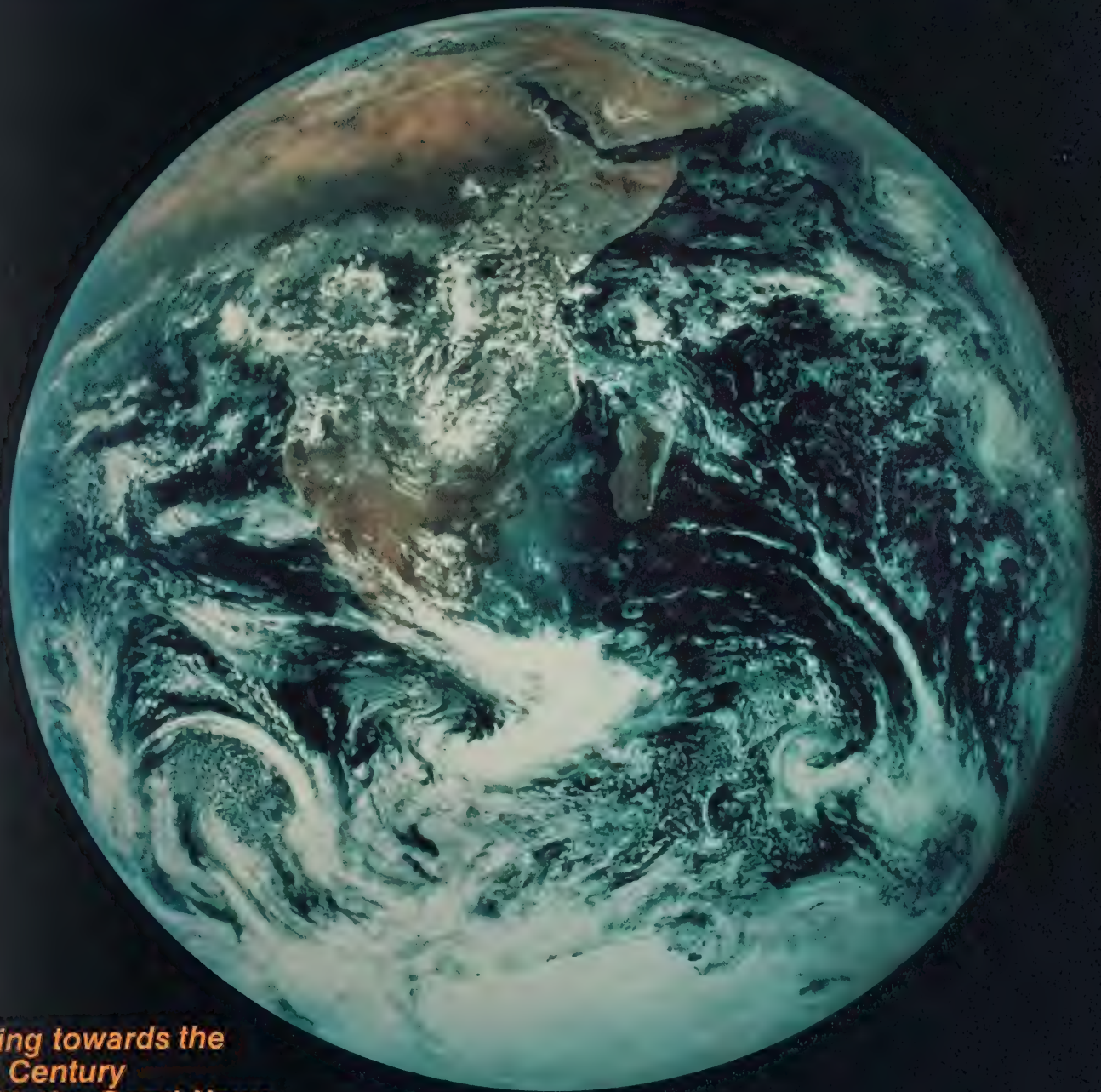
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# PRESBYTERIAN Record

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JANUARY, 1991



oving towards the  
st Century  
with the Good News



# Changes

**A**s you read the *Record* this month we hope that you notice the changes we have made. We don't expect that everyone will agree or appreciate them, but we do believe that they will contribute to the overall quality and interest in the magazine.

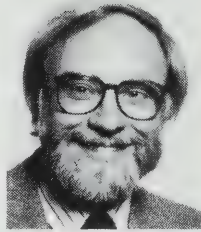
No longer will you find the *Revolving Column* among our pages. From its beginning, this column was shared by three writers. We express appreciation to Joseph McLelland and Gordon Hodgson who stuck with us to the end, and to John Shorne (a pen name), who gave up writing two years earlier because of the pressures of a large and growing congregation.

With some sadness, we also end the run of *Pungent and Pertinent*. I say sadness because it has had a long and honourable life and been a part of the pages of the *Record* for as long as I can remember.

With this issue we introduce a new column entitled, *The UNcommon Lectionary*. Each month, it will focus on the biblical readings for one Sunday of that month from the *Common Lectionary*. The *Common Lectionary* was developed by 13 denominations in North America, including The Presbyterian Church in Canada. In a three-year cycle of readings, it attempts to cover all the major themes and books of the Bible.

The column will be written by Michael and Deborah Farris, both ministers of our church, and married to each other. Michael is the recently inducted minister of First Presbyterian Church, Winnipeg. This column will focus on the surprising and unexpected in biblical texts, in a style that is light and easy for the laity to understand. We have initiated this column because we believe that it is important, especially for Presbyterians, to know more of the message of the Bible and how it addresses and challenges them.

## Meet our new contributing editors . . .



Hans Kouwenberg



Ivor Williams



Joseph McLelland



Roberta Clare



Gordon Hodgson



Sheldon MacKenzie



Ian Victor



The second column will be entitled, *Full Count*. This does not originate with the sport of boxing, where opponents get knocked down for a full count, but from baseball. A batter with a full count faces a situation pregnant with possibilities. The player may strike out, take a walk, hit a foul ball and get another chance, or, best of all, hit a home run. In this column we hope to give our readers the opportunity to present ideas and situations that may have all of those possibilities and more (begins in February).

With this issue, we introduce our first seven contributing editors. From now on, their names will appear on our masthead. All of them have written previously for the *Record*. They will bring a regional perspective to our readers, as well as addressing their own particular interests.

## Sheldon MacKenzie

Sheldon MacKenzie teaches in the Department of Religious Studies at Memorial University in St. John's, Newfoundland. He is an ordained minister of our church who served in the parish before he began teaching. His summers are spent at the family cottage in Pictou County, Nova Scotia. Sheldon has a particular concern for the place of worship in the life of the church. He is the author of several books.

## Roberta Clare

Roberta Clare is a chaplain at McGill University in Montreal. She has served in a number of editorial positions, including newswriter and editorial assistant for CITY-TV in To-

ronto and editor of *The Varsity* at the University of Toronto. Roberta has written on a variety of topics for the *Record*. She will help to keep our readers informed of women's issues that affect us in the church.

## Joseph McLelland

Joseph McLelland is completing his last year as McConnell Professor of Philosophy of Religion at McGill (retirement August 1991). He hopes to spend his time teaching, translating his favourite reformer, the Italian Peter Martyr Vermigli, and playing with his grandchildren. He will be our resident theological guru and gadfly.

## Ivor Williams

Ivor Williams lives in London, Ontario, where he retired after 15 years as editor of the *Regina Leader-Post*. He serves as an adjunct professor at the Graduate School of Journalism, University of Western Ontario. He believes that professional communication techniques can strengthen the church and that the church can more effectively harness the gifts of many of its members. He is a member of Westmount Church in London.

## Gordon Hodgson

Gordon Hodgson has appeared in many incarnations, as a regional editor, academic editor, production editor and a writer (mostly scientific and technical). Gordon lives in Calgary, where he is an active member of the Varsity Acres congregation. He will bring us comment from the Prairies,

as well as from his particular interest and concern, international affairs.

## Ian Victor

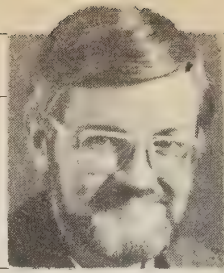
Ian Victor serves the congregation of West Vancouver. Ian wrote a weekly newspaper column for six years and a magazine column for four years, and appeared regularly on the radio program, *Sunrise Magazine*, while serving in the Presbytery of Sarnia. Ian's sense of humour is legendary, as is his willingness to be outspoken in the defence of the historic Christian faith in the marketplaces of life. We expect him to become the Jack Webster of the *Presbyterian Record*.

## Hans Kouwenberg

Hans Kouwenberg serves Saint Giles' Church in Prince George, British Columbia. He was one of the founders of Covenant Community, a lay training centre on Vancouver Island, and presently serves as the editor of *Channels*, the official magazine of The Renewal Fellowship Within The Presbyterian Church in Canada. Hans will not only focus on events and people from his region, but will bring issues of pastoral concern and spirituality before our readers.

There you have them, our seven new contributing editors. Although seven in biblical numerology is considered the perfect or complete number, we hope you won't expect them to be perfect. Nor do we expect these will be the last contributing editors we will appoint. What you can expect from them is stimulating comment which will enhance our magazine. □

John Congram



## Are Canadians ready for a middle-of-the-road, orthodox denomination

For most people today, words like "orthodox" and "middle-of-the-road" fail to quicken their pulse or call them to action. More likely, they elicit pictures of those who want to sit on the fence or the sidelines of life, who are indecisive and afraid to take strong or controversial positions. But given the religious situation in Canada today, taking an orthodox, middle-of-the-road approach may mean anything but security and the lack of controversy.

Let's suppose that the Presbyterian Church decided to fulfill that role in the Canadian religious milieu, what would we look like?

In an age when many believe that all truth is relative and that one person's opinion is as good as another, it would be a church that clearly articulated its conviction that objective truth can be discovered. In an age of pluralism, it would speak clearly about its faith in Jesus Christ as the way, the truth and the life. Not only would it protect the rights of others to further their claims in the market places of life, it would be there itself promoting the claims of the gospel.

**In an age when many people believe that one person's opinion is as good as another, the church should clearly articulate its belief in objective truth**

It would be a denomination which takes the Bible seriously, but not literally. On the one hand, it would avoid the extremes of literalism, and on the other, those who see the Bible as simply one authority among many. It would call people to view the Bible as the unique way in which God con-

verses with us and urge them to come under its authority, or, to use Art Van Seter's phrase, "under its enchanting power."

As a Reformed and Presbyterian denomination we would not be satisfied in proclaiming the ecumenical vision we adopted in 1989, which no self-respecting Christian could fail to affirm, but we would go on to articulate our particular Reformed and Presbyterian vision of life.

**We would be a denomination that takes the Bible seriously but not literally**

Writing of this in the *Record* in 1989, David Hay spoke of this outlook as "the vision of the glory of God." Some Christians, he wrote, "rest their confidence upon their subjective experience of conversion. Presbyterians rest on something much, much stronger — the electing grace of God."

Certainly, the Reformed vision of the sovereignty of God would form a main cornerstone in our approach to life. Such a view would bring us into direct conflict with much of our culture, as reflected by people such as Shirley MacLaine, and the new age movement. Their belief in pantheism [everything is God] results in people becoming the measure of all things, and ultimately gods themselves.

We would recover our traditional emphasis on God as creator of all things. Such a concern should make our church and people leaders in the environmental preservation and renewal movements.

We would be a denomination with a keen social conscience. But

we would be less concerned with being on the cutting edge of issues on the culture's agenda, than with being faithful to the Bible and the historic Christian witness.

**In an age marked by individualism, we would be known as community builders**

Who said that he would sooner meet an army with fixed bayonets than one Calvinist (read Presbyterian) who believes he is doing the will of God? We would recover the need, especially in an age of information overload and the discounting of verbal communication, to match our words by deeds. Sociologists would no longer be able to claim that they can discover no difference between Christians and non-Christians. Do not mistake this for a call to past legalisms or the triumphalism of the past. In an age of me-ism and greed, we would be marked by generosity. In an age of individualism, we would be known as community builders. In an age of relativism, we would be marked, not as those who have all the answers but, as those who have some answers and are committed to the truth with integrity.

Are Canadians ready for this kind of orthodox, reformed vision of life? I honestly do not know. But an even bigger question is whether we are prepared to provide this option. It would involve us in some painful changes, which John Vissers recently described as "a major paradigm shift from seeing itself [the church] as an institution to recovering its self-understanding as a movement and a community of faith." If we were to take up the challenge it would at least give Canadians a clear choice for the '90s. □



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The earth as viewed from Apollo 17.  
– Photo from NASA.

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# PRESBYTERIAN Record

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Lloyd Robertson

## A Second Chance for Canada



**W**hen the Meech Lake accord collapsed in dismal and divisive failure last summer, several observers were warning politicians, of all stripes, that the potential fallout for them would be disastrous. The public outrage would come from both supporters and opponents of the accord. Supporters would be especially angry and bitter over what they perceived as an unsuccessful attempt at the highest levels in the land to bring respite from the country's constitutional dilemma. Opponents of Meech Lake would be appalled at the time and money spent on promoting a flawed document that should never have seen the light of day in the first place.

The forecasts have turned out to be true. Seldom, if ever, has disenchantment with public officials been higher. The first to fall under the weight of the outrage was Ontario Premier David Peterson, who was swept from office when he dared to call an election that people in the province felt was unnecessary.

Then came the polls, tumbling out one after another, showing the disillusionment and distrust. No less a polling authority than Martin Goldfarb, who has conducted surveys for the Liberal Party for over 20 years, says the mistrust of politicians across the country is now so pervasive that "our system is breaking down." Small wonder then, that when Prime Minister Mulroney set up his Citizen's Forum to discuss the country's future, he steered clear of the appointment of any politicians.

### Solutions that allow all of us to live as neighbours under the roof of one country

The lively Keith Spicer, former bilingualism commissioner and newspaper editor, is the head of the group of 12 now criss-crossing the country. Spicer says he wants to hear from the poets and philosophers, not constitutional lawyers and economists. He wants to get below the surface of past debates and try to touch the soul of Canada. He began his travels in the Northwest Territories and, to his delight, the people there told him that the most important as-

### Politicians court real danger if they choose not to listen



pect of any relationship is the willingness to co-operate and help your brothers and sisters in the community — a philosophy that is the very essence of life in the north.

The outspoken Spicer, the ebullient Jack Webster and the other refreshingly independent members of this forum may just be on to something. To a public thoroughly disenchanted with the cynical manipulations of politicians, they have opened a window on a new way to look at the country. It's an attempt to get at people's feelings about their country, before getting involved in dry dialogue

about how to amend the constitution.

Spicer's loose cannon approach has already landed him in controversial situations and there is always the chance the entire effort could blow up in his face and divide the forum's membership to a point where consensus becomes impossible. Nevertheless, frankness should continue to be encouraged.

It is time for Canadians to vent their feelings. We need what a Quebec member of Spicer's group described as "muscular discussions at the level of ordinary people" to reverse what are described as "hostile feelings towards Quebec, and francophones in particular" among English Canadians. The country must reach a conclusion that it is not threatened by Quebec's demands, which are the legitimate aspirations of a society within our midst that wishes to continue to protect its distinct nature.

This kind of process can only work if we are prepared to set aside the limits on everything and look for solutions that allow all of us to live as neighbours under the roof of one country called Canada. If that means giving more power to the regions and taking it away from Ottawa, then that may be the way we have to go. If it means altering the requirements of some federal government programs to better suit the desires of various areas of the country, then legislators will have to comply. If it means scrapping a Senate, widely perceived as redundant and discredited, then let's get at it.

Politicians court real danger if they choose not to listen to the voices monitored by the Citizen's Forum. If we're lucky, Spicer and his people will be able to conclude that westerners, easterners and Quebecers share a willingness to give Canada a "second chance" and the politicians and the constitutional lawyers can get busy at building a more accommodating house. □



## The Gulf Crisis

In his November editorial, "On the Edge Again," the editor invited Presbyterians to view the Gulf Crisis from an Arab point of view. To be able, however briefly and imperfectly, to see what the other person is seeing not only is a Christian virtue but also has been a Canadian virtue.

When my family immigrated to Canada about 22 years ago, we were struck by the difference between Canadian foreign policy and that of our native U.S.A. Especially impressive was Canada's unwillingness to become involved in the Vietnam War. Despite enormous pressure from her neighbour and trading partner, Canada resisted the argument that "naked aggression" in Southeast Asia had to be repelled by North Americans.

Canada's independent policy won the respect of the world community and eventually even the reluctant respect of Americans. Many Americans now believe that Canada, by following a different course, helped the United States to extricate itself from a war which was disastrous not only on the battlefield but also in the American heartland.

Although the present circumstance is different, the issue is the same: are Canadians obliged to march in step to the American drummer, to be an accessory to whatever ends the American government has in mind — acquiring cheap oil, keeping the military occupied, reversing the economic recession, improving the

popularity of George Bush? Or can Canadians once again move forward to a different beat, in an independent direction, cautious about risking the lives of our own young people and also, as our editor urged, sensitive to the feelings of "the average poor Arab living in the Middle East."

**Philip J. Lee,  
Saint John, N.B.**

## A Wider Perspective

I read with great interest the article by Rob Congram in the Oct. '90 *Record*, "The Media as a means of evangelism today." I feel strongly that the painting of "the media" of all types with the same brush that tars and feathers Jim and Tammy needs to be seriously addressed.

Rather than holding them up as caricatures of Christianity gone amok, perhaps a more discerning eye would see that they somehow respond to a need in the hearts and souls of those who pay to keep them on the air.

The church must recognize that it is in a deadly serious battle for the attention, respect and time of the members of the society. Before you get people sitting in the "church on the corner," you have to get their attention and show them why they need to be there in the first place.

Saint Paul never appeared on Oprah — no. But he did go to Corinth, the main intersection for the trade of the Roman Empire. There he spoke out in open competition with

the professional orators of the day at the market place.

Look what he did when he got the chance to speak on Mars' hill in Athens! He used the medium of the day to such good effect that the Gospel of Jesus Christ was "effectively" spread to the Gentiles.

I am *not* saying that I support and encourage the kind of "glitz" that the Jim and Tammy show represented. But what about the possibility that even this example of the "media" could be applied to worship services that *move* from invocation to benediction rather than dragging along? What about the possibility that the enthusiasm displayed in some of the televangel shows is in fact real and not put on only for the sake of the audience beyond the camera or microphone?

Let us use the media that are available to us to reach out to those who are not being reached by the evangelism that we are now practising. Let's get the message out that we are communities that want others to come and share in the worship and praise of God's great love to us.

**Duncan Colquhoun,  
Knox College, Toronto.**

## Dismayed

When my *Presbyterian Record* for November arrived I was dismayed to see the headline on page 1, "WASP Church undergoes a metamorphosis." When I see this term in the dai-

continued on page 34

# WATSON'S WORLD

Noel Watson





# THE UNCOMMON LECTIONARY

Michael Farris

## Can Jonah swallow the truth?

Sometimes, what comes around regularly comes around as a surprise. Each year, as sure as the turn of seasons, comes a cycle of scriptures with the unexciting name of Common Lectionary. It is a list of scriptures suggested for study and preaching in churches spanning Christendom. Many Presbyterians now follow it as a way of participating in the larger Church and as a means to a disciplined journey through the church year and across sometimes unfamiliar scriptures. On any given Sunday, billions may hear the same text you hear and the thought is quite moving. It is far from a perfect collection but it frequently surprises. How odd that while a national debate raged over the goods and services tax, the 20th Sunday after Pentecost brought around the question of "Whether it is lawful to pay tax to Caesar, or not" (Matthew 22:17). How convenient that Stewardship Sunday in our congregation ended up looking at the parable of the talents (Matthew 25:14-30). The cynical may call it chance and the more believing, providence; but we all are struck sometimes by how *uncommonly* well the Lectionary speaks to us.

Each month this column will deal with lessons for one current Sunday in the lectionary.

### 3rd Sunday after Epiphany: January 27, 1991

*Jonah 3:1-5; Psalm 62:51-2; 1 Corinthians 7:29-31; Mark 1:14-20.*

First let us dispose of the old canard about whether Jonah was swallowed by a whale. He wasn't, it was a great fish (Jonah 1:17). But no matter, because the real question is whether Jonah can swallow the truth that God really is gracious, merciful and slow to anger (Jonah 4:2). The story is familiar enough. God tells Jonah to go to Nineveh and preach for repentance but Jonah takes the first ship out of town. So the events of the first two chapters serve simply to underline how serious God is about getting his message preached at Nineveh, the capital of the Assyrians, otherwise known in scripture as the people who loot and pillage God's favoured land.

The lectionary picks up where Jonah finally gets down to business "according to the word of the Lord." Nineveh, it says, is three days travel in breadth but Jonah travels just a day, preaching, "Yet 40 days and Nineveh shall be overthrown." This is still the stubborn prophet speaking and surely he sets his hopes on the

"overthrown" part of the sermon not the repentance. But the response! Billy Graham should do so well. A one-day mission and Nineveh believed. "They proclaimed a fast and put on sackcloth, from the greatest to the least of them." You should really read on past verse 5 because it gets better. Even the King gets religion and orders the cattle to fast and put on sackcloth. Perhaps this is where we get the expression "Holy Cow." There is really no other way to describe what happens here. All the other prophets obeyed God's call but had little success in persuading God's own people, but here comes Jonah more than lacking in fervour and his



- Art by Iris Ward

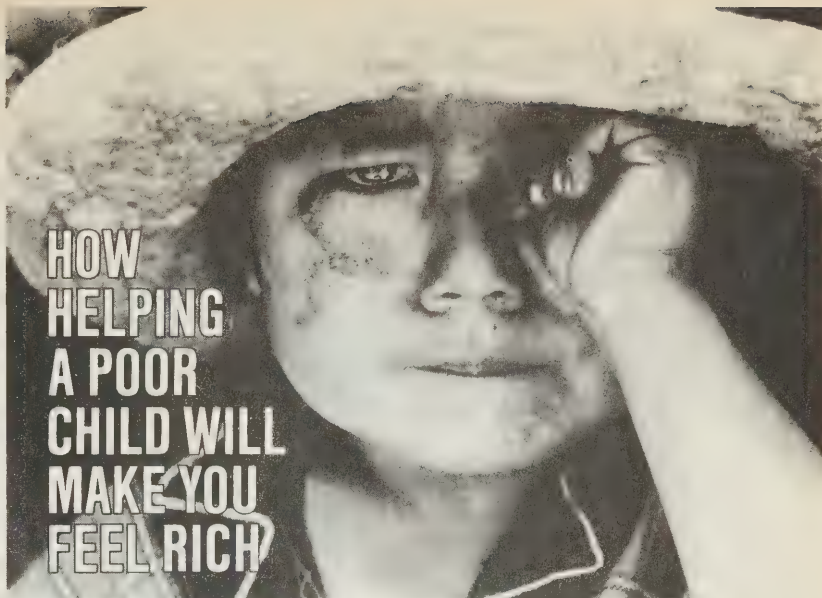
sermon sets all-time attendance records.

The point is not only is God compassionate and merciful to wicked people, but here is a mirror for our reflection. Why are others so ready to respond even when we aren't? Why is it that the nations with the biggest theological libraries and the most paid-off church buildings and full-time clergy are the nations where the church is in decline? Elsewhere, in the most unlikely places for the Gospel, people cry out for the Good News. It changes everything for them — does it for us?

Here, too, is the way to look at Mark 1:14-20, the calling of the disciples. The key word is immediately. Jesus came preaching the Kingdom and his disciples immediately turned to follow him. This is the correct response, says Mark, but the rest of his Gospel records that God's own people sided with Jonah even while the others happily believed Jesus. Here is the answer to those puzzling references to the sign of Jonah (Luke 11:29-32, Matthew 12:39-41). Unbelievers believed more readily than did God's own people. So, for us, the story may be even more pressing because in Jesus' words, "Something greater than Jonah is here" (Luke 11:32).

Likewise, Paul's odd advice about marital relations in I Corinthians 7:29-31 should not be taken as a model for husbands and wives but as a sign of how important it is to respond to God's kingdom sooner rather than later, now, rather than when we get round to it. "I say this for your own benefit . . . to secure your undivided devotion to the Lord." (I Corinthians 7:35) To whom does the lectionary speak? Perhaps to a people who close in on themselves and their own survival to the exclusion of a mission to the world. Perhaps to a view of election as privilege rather than election as responsibility. Perhaps more than a warning that it is still Gospel. We may still respond immediately. If Nineveh can get religion, there is still some chance for Presbyterians. For the readers of Jonah, that's not too much to swallow. □

Dr. Farris is minister of First Presbyterian Church, Winnipeg, Man.



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# FROM THE MODERATOR

## John F. Allan What is happiness?

**H**appy New Year! Or will it be just a repeat of the same old thing that we have known before? I wonder what happiness means to the readers of the *Record*?

I wonder what happiness means to The Presbyterian Church in Canada? Is it a balanced budget? An increase in membership? More children in our church schools? No controversies spoiling the peace of our courts? Probably, there are as many answers as there are people answering.

Personal happiness comes from within ourselves. It may be influenced by outside events, but happiness is a quality of the mind and heart. To be happy requires a certain discipline of the will. Please see the beatitudes in Matthew chapter five. Jesus told us how to be happy. We will be happy when we live in the right relationship with God, others and ourselves.

Christians should be happy people. After all, we have a lot to be happy about. Despite the G.S.T. and other troubles, we have been called to be God's special people in Christ. We know the love of God, and the peace



that passes human understanding. We are given new birth into a living hope through the resurrection of Christ.

Happiness in the church comes from within. It also requires a certain discipline of the will, the will to do and be what the Master wants the church to do and be. In recent weeks, I've visited some very "happy" congregations. They have the usual problems, and some of them face rather daunting challenges. They face them with hope and courage and determination. They are deeply committed to Jesus Christ and to sharing the good news with others.

We spend far too much time and energy in self-analysis and navel-gazing. We don't need to ask what the church is called to be and do. We only need to read the New Testament to discover the purpose of Christ's Church. We will only be "happy" when we are busy being what God intended us to be. Do we have the faith and the courage to be Christ's Church in Canada today?

With good wishes,

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# Welcome to Life!

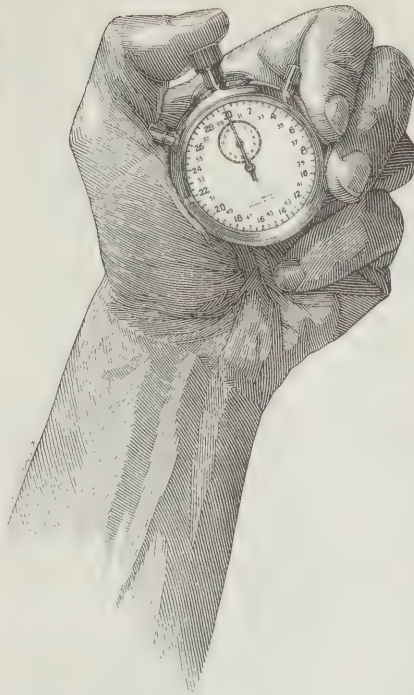
Joseph C. McLelland

**T**he Year of our Lord 1991: *Anno Domini*. Well, not quite. The times they are a-changin', and the old way of counting the years is passing: B.C. and A.D. Nowadays we are encouraged to use the designation BCE/CE: the "Common Era" shared by all, not just Christians. Here's a sign of the times indeed. Yet, perhaps not so negative, if we would but look around at this strange planet of ours in its new age of high technology and instant communication. We are truly "one world" whether we wish it or no.

Marking time has been a human pursuit since our first ancestors made rituals to honour the passage of sun and moon, the round of seasons. Gathering and hunting their food, they spent their days in rhythm with the natural beat of things — usually harmonious, but often imperilled and distressed. With "civilization" came the desire and demand to tame nature, adjust its timing to suit human needs. (Was this displacement of "female" patterns by more aggressive "male"?). After all, time and number exist in our minds, not in our environing world. Why mathematics works in the real world remains a kind of mystery. (If you count right, you'll get an atomic bomb:  $E = mc^2$ ).

## **When God speaks things happen. When God acts, time becomes timely**

Scientists must become philosophers to account for time: it's not a fact or datum, except in an elusive way. The ancient theologian Augustine once said that he knew what time is well enough except when someone asked him to define it. The modern physicist Stephen Hawking's *A Brief History of Time* is fascinating, if odd, and helps us chiefly to appreciate the complexity of the subject. What *theology* teaches us is that beyond physics ("meta-physics" in the old



tongue) lies what Karl Barth called "the most beautiful of all sciences," the science of God, who is both timeless and timely. When God speaks, things happen, when God acts, time becomes timely and moments momentous. The New Testament calls this special time *kairos*, pregnant with meaning and power.

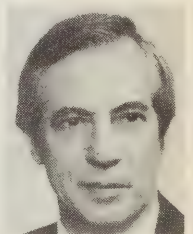
Little wonder that humans had trouble counting time. The lunar cycle of the month (29.5 days) and the solar cycle of the year (365.25) have survived various attempts to match them evenly. So February became shortened, and the New Year can begin any day of the seven. The subject of calendar reform by the Roman Emperors (mostly to replace the Julian with the Gregorian) is no worse than the French Revolution's attempt at a "calendar of reason" with twelve equal months plus year-end holidays to make up the difference.

The real question is: where to begin (Zero) to get year One? Jews look back to creation (although an ad-

vanced stage) and count this as year 5752. Muslims begin with Muhammad; this is the year 1412. Oriental cultures have various reckonings, from great kings, or from the creation of the present age, putting us in the sixth millennium. The presence of these others means we can no longer assume that the years belong to the Church, or at least to its Lord. And this is a good thing, n'est-ce pas? After all, the traumatic lesson of the Resurrection is that time did not come to an end, Jesus the Victor did not claim his crownrights, the Day of the Lord was held back.

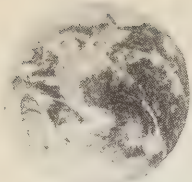
So, we find ourselves in a sort of time warp, suspended in a period of absence, between one form of presence and another. We make do with signs and symbols, with parable and metaphor; with Spirit. Yet there is no "better" time in which to live. To have the time of our lives is a gift — how ironic to demand different time, or more time, from its Giver!

This will indeed be a Year of our Lord if we believe that the events of Bethlehem, Tabor, Calvary and Easter possess some universal meaning. Then it will be our vocation to witness to this meaning, to share our way of counting time. An expectant people of God should plan for blessed events. Therefore: have the time of your life! Even that trite greeting "have a good day" masks the truth that no matter what befalls us, the time is right for human being, ripe for hearing God. The old Jewish toast well states the hope that is in us: *L'Chaim! To Life!* □



Joseph C. McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, Québec.





# Presbyterian Faith and Life in the Post-modern Nineties

***What should be the approach and stance of the church as we approach the 21st century. John Vissers offers a Presbyterian perspective***



Illustrations by Iris Ward

Speaking to a convocation at Carleton University in Ottawa, Canadian political scientist and former chair of the Canadian Radio-television and Telecommunications Commission (CRTC) John Meisel suggested that "A major epoch is coming to an end, to be replaced by one whose contours

## ***THE IDEOLOGIES that have dominated the world are wearing out***

are still only dimly understood. The world ushered in by the Industrial Revolution is giving way to one wrought by the information revolution. We confront nothing less than the fact that the ideologies that have dominated the modern world are wearing out . . . The ideological underpinnings of the contemporary world are collapsing and need to be replaced."

If Meisel and others are correct, the post-modern world is at hand. Perhaps the more important question for Canadians is not what happens after Meech Lake, but what happens after modernity. Political ideologies, philosophical and cultural ideals and religious beliefs are all being rethought. The challenge facing the Christian church in Canada is whether its life and witness can be renewed in such a way as to speak faithfully and meaningfully about Jesus Christ in post-modern, Canadian culture.

## **The End of a World?**

WITH THE APPROACH of the year 2000, many philosophers, scientists and cultural observers are beginning to recognize that the modern world is rapidly coming to an end. Such people are not the typical doomsday prophets who march in the public

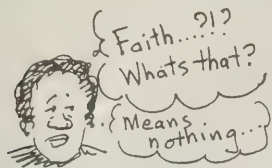
square with placards announcing the end is near. Rather, they simply observe that the modern world-view which has dominated the last 200 years of Western civilization is rapidly dissolving, and for lack of a better term, they suggest that a new post-modern world is emerging as we move toward the 21st century.

## **The Light of the Gospel in Post-Enlightenment Canada**

What exactly is it that is supposed to be happening? Well, the utopian society of justice and peace that many expected with the advent of Enlightenment values has failed to



appear. Moreover, fewer people expect that such a society is possible on the basis of human reason, technological expertise, entrepreneurial skill and militaristic power. The Enlightenment values which found focus in the Scientific, Industrial and



## **MODERNITY has left an entire generation without anything in which to believe or hope**

French revolutions have simply failed to produce what they promised in terms of something akin to heaven on earth. Increasingly, the cultural leadership of science is ending so that people no longer accept the attitude "Unless it can be verified by the scientific method, it cannot possibly be true." Even David Suzuki notes that religious language and spiritual ideas have crept into the thinking of scientists. The optimism of finding genuine equality, freedom and justice on the basis of human reason alone is fading quickly.

Princeton Seminary philosopher and theologian Diogenes Allen has argued that the assumptions of the modern mind — that the idea of God is superfluous, that morality can be based upon reason alone, that progress is inevitable and that knowledge is inherently good — are crumbling under the weight of their own inconsistencies. In light of incredible economic, social, political, and environmental problems, people are much more suspicious about the promises leaders make, and much more pessimistic about what may now be achieved. In such a post-modern world, he argues, Christianity is intellectually relevant.

Increasingly, then, the Christian church is being faced with refugees from a culture which is burning out. American Methodist theologian Thomas Oden reminds us that post-modern people are disillusioned. They have tried drugs, therapy, self-help groups and myriads of other modern pathways to meaning without

success. In its wake, modernity has left an entire generation without anything in which to believe or hope.

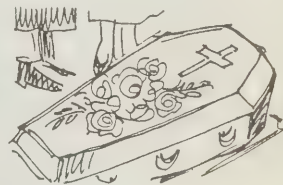
In the midst of this massive intellectual shift and cultural confusion, the Christian church faces an incredible opportunity to reflect the light of the gospel in a post-Enlightenment culture. Everyone feels vulnerable during a period of cultural shift. People are shaken out of their comfort zones, and all of us are forced to search and ask questions about the meaning of life. In the Enlightenment world, the language of faith, religion, and belief was second-class. But, in a post-scientific and post-Enlightenment world, such language makes sense. The chains of intellectual bondage are being loosed so that the gospel may once again be heard in power. People are open to God, to the supernatural, to spiritual values and realities. Toronto Star columnist Tom Harpur has noted the growing interest in spiritual things and "an awareness that however essential a reasonable amount of material prosperity may be, we do not live by bread alone. While religious institutions are obviously in a state of decline, the number of men and women in our society who hunger for an authentic spirituality — a framework of thought, words, feelings and actions that authenticates their awareness of being more than consumers or mere ciphers — is rapidly increasing." It may be that in God's grace, we are being given a new opportunity to be the community of Jesus Christ in Canada — to be the church in the power of the Holy Spirit — and to bear witness to Jesus, the light of the world.

## **The Life of the Church and the Death of Christendom**

But, while a particular culture is in decline so too is the institutional church. It is not hard to measure the recent material decline of the church in Canada in terms of property, finances and membership. Congregations close. Denominations decline. But, what we may be witnessing is the long-drawn-out death of Christendom, a process which began before Enlightenment, and not necessarily the decline of the Christian

faith. Christendom is a particular way in which the church relates to the culture. It is a model of church and society in which the church depends upon the political authority of the state to uphold it as the expression of the dominant, religious commitment of the majority. In Christendom, the church works in an almost homogeneous Christian culture and relies on that culture to carry its work forward. This particular synthesis of church and culture is now almost completely eroded in Canada, and Christians are one minority in a culture of pluralism.

My hunch is that some people who want to see a growing and vital church in Canada want to see it in terms of a Christendom model. They want to see evidence of a Christian culture; prayer in the public schools, laws based upon Christian ethics, tax breaks for the churches and a sense of respect for the traditions of the past. They want to recover the dominance the church once had. They want pow-



## **THE DEATH of Christendom could provide a pathway to new life for the Christian community**

er. But, is this really a pathway to renewal for the church in the nineties?

In the post-modern world, the church lives, works and makes its witness as one voice in a pluralistic conversation. Triumphalism is not credible. The church can only stand under the cross of Jesus Christ and make its witness in "foolishness and weakness" (I Cor 1). It may be that the death of Christendom could actually provide a pathway to new life for the Christian community since the Kingdom of God is not bound by our models of the church. Surely Christians are those who believe that life can begin again in the midst of death, that resurrection is indeed a reality. Out of the death of Christendom might come new life for God's people.

continued

## **Dynamics of Renewal**

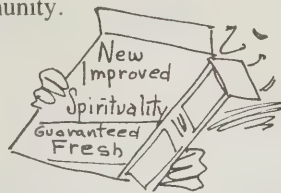
In the midst of a post-modern world, we should not expect that people will flood into our churches as they are presently constituted. Much of our church's life has been shaped by the presupposition of Christendom. Many of our theological emphases have been determined by Enlightenment thinking. Refugees from a post-modern culture of pluralism might be open to considering the reality of Jesus Christ. At the same time, they will not stand for what often appears to be the unreality of a church, which in its life is reflective of the past culture of Christendom, and in its thought and talk too often expressive of the rationalism of Enlightenment.

We must sort out what makes us Christians and what makes us Presbyterian. How can we welcome people into our midst and make them feel at home? How can we speak to them of Christ and show Christ to them? This remains, it seems to me, the critical challenge which faces us as a denomination today.

As we face this challenge and opportunity in the nineties a three-fold understanding of renewal may serve as a helpful guide. The *Book of Acts* provides an instructive model since today's context of ministry increasingly looks like the situation of the early church. They were a weak minority by the world's standards. They lived in a world of diverse, religious, philosophical, and spiritual world-views. But, they experienced the power of God.

Like this early church, the post-modern church must be marked first by spiritual vitality. The early church was empowered by the Spirit of God. On the Day of Pentecost, the Holy Spirit came with power to the church and authenticated its life and mission. The Reformed tradition has always acknowledged that renewal and revival are works of God. We cannot bring renewal to the church — only God is able. But we can pray. Instead of sapping the energies of people to keep the wheels of the institutional church spinning, we could help them to refocus their lives around such

spiritual concerns as prayer, the Word of God and worship. The strength of our churches cannot be measured by the numbers of programs, methodologies or strategies we develop, but by how we live the life of Christ together. Post-modern people are looking for spiritual freshness and authenticity from the Christian community.



### **POST-MODERN people are looking for spiritual freshness and authenticity**

Theological clarity is the second mark of renewal. Devoted to the Apostles' teaching, the early church saw its supreme task as the preaching of Jesus Christ. In a culture of pluralism we should not have to be apologetic about our faith but we must be clear. As a Presbyterian church, we must recover a basic Reformed theological principle; the judging of our talk about God against the revelation of God through Jesus Christ, in Scriptures.

Thirdly, the church in post-modern Canada should be characterized by structural flexibility. Primarily this entails a major shift in our thinking about our identity as the church — from seeing the church as an institution to recovering some sense of the early church's self-understanding as a community of faith sent by God into the world. Mission is not what we do but it is who we are.

Many of the forms of our church's life, those to which we cling tenaciously, may in fact not be essentially biblical or Reformed but simply remnants of a previous generation, a Scottish culture, and a Christendom model of the church. Quite frankly, I am often embarrassed to invite friends of my generation to many of our Presbyterian congregations. It feels like stepping back at least thirty years.

But things are changing. Many congregations are experimenting with new forms of worship and liturgy and with contemporary Christian music, such as *Scripture in Song*,

while at the same time refusing to set aside many of the great traditions handed down within the Presbyterian Church.

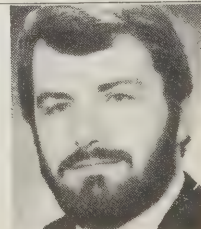
Other congregations are beginning to take seriously our belief that every Christian has a ministry. They are equipping and training members for participation in the life of the church in such areas as assisting in worship, lay pastoral counselling, teaching and leading Bible studies, and relational evangelism. Small groups for prayer, Bible study, and mutual support and encouragement are springing up within many congregations. For these signs of life, we can be grateful.

In his autobiography, *Limping Along*, Hungarian Reformed theologian Bela Vassady urges a new openness on the part of the church in these days; openness to Jesus Christ as Lord and Saviour, to the renewal of the church, to learning from other churches and to the world itself. He finds in T.S. Eliot's play, *Murder in the Cathedral*, a poignant reminder of what such a church can be. "The would-be assassins of Thomas the Archbishop are approaching. The priests, trying to protect their beloved leader, bar the doors of the Cathedral of Canterbury. Thomas is quite familiar with the strength of those doors. No one could enter them from without unless they were opened from within. And he knows the price he will pay for opening them. Yet he orders his priests to do just that:

'Unbar the doors! Throw open the doors!'

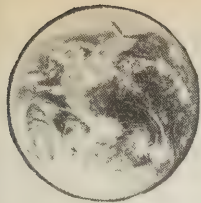
I will not have the house of prayer, the Church of Christ, the sanctuary, turned into a fortress . . . The Church shall be open, even to our enemies. Open the door!''

The renewal of Presbyterian faith and life in the post-modern '90s is possible only if we throw open our doors! □



Dr. Vissers is Professor of Theology at the Ontario Theological Seminary.





THE 21ST CENTURY: GOOD NEWS

# Mosaic Madness

by John Congram

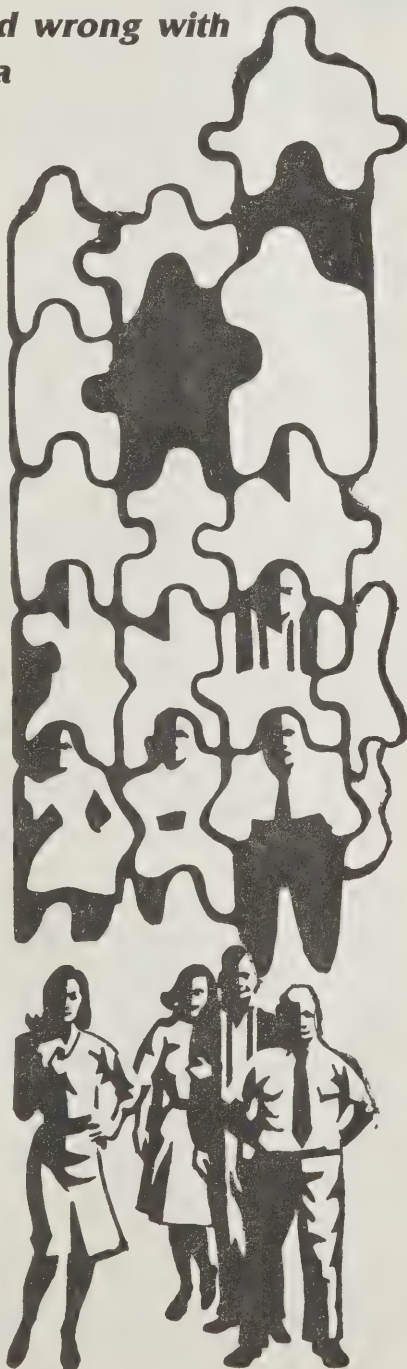
**Reginald Bibby, in conversation with the editor, talks about what's right and wrong with life and the church in Canada**

When I asked sociologist Reginald Bibby why he had written his most recent book, *Mosaic Madness*, he replied that it arose out of his innate curiosity about life and why it works the way it does. The book, he hopes, will be a contribution to interpreting the times, particularly in Canada, with the opportunities as well as the drawbacks of our commitment to multiculturalism.

He devotes a large part of the book to religion and its influence because he feels that secular society dramatically underestimates the influence and the potential of the religious community.

• **In our obsession for a just society, we have neglected to strive for the best society**

So what's wrong with the way we live in Canada today? True, people are restless, angry and uneasy, but perhaps this is a phase that we are going through. Bibby doesn't believe so. "We have become," he says, "so obsessed with a just society that we completely neglect striving for the best society possible." He talks about his parents who came to Canada from Wales. "They did not come here," he says, "merely to co-exist. They came to find a better life. Today, in Canada, none of our leaders seem capable or able to give expression to a vision of what Canada is and what it means to be a Canadian. We define ourselves primarily in terms of individual cultural units."



This, of course, has its good features. The emphasis upon a just society has led to the emancipation of women and minority groups. But Bibby claims we have taken this emphasis to excess. Multiculturalism has made us reluctant to evaluate and make decisions as to what is best for Canada and Canadians. Individualism, pluralism and relativism, all of which have played important parts in the development of our nation, have become a trinity of evil. They have become ends rather than means. We need, he believes, to rectify our problems in Canada by developing a new balance between individual and group needs and desires. We have placed so much emphasis on individual rights and personal choice that we have failed to develop our group life as a nation.

• **Individualism, pluralism and relativism have become a trinity of evil**

"Canadians," Bibby says, "are notorious fence-sitters." To break the malaise we are in, we need a new commitment to begin to talk to one another in order to try to solve our problems. One of the reasons we have failed to do this is because of multiculturalism. "In Canada, officially at least, minorities cannot be attacked," and "Canadians do not allow majorities to speak out."

• **In Canada, officially at least, minorities cannot be attacked**

What about the church in all of this? Sadly, Bibby reports, the church has been captured by the culture in which it lives. Vagueness, even in the church, has become a valued commodity. His advice to the

## Mosaic Madness,

continued

church is not to allow itself to be dictated to by its consumers. The church needs to establish its own agenda in the face of consumer demand. The fact that most people still look to the church for rights of passage in terms of baptism, marriage and burial provides a great opportunity for the church if it has thought out its own position and refuses to respond solely to consumer demands and wishes.

In this connection, Bibby decries the sameness of the church with the society in which it lives. How do you tell the difference between the church and its culture? Certainly not by most of the statements the church issues. The majority of these, Bibby contends, are similar to what you can read in your daily newspaper. He points to the position of the United Church on homosexuality which may seem radical to some, but which is not different from what you would study in a sociology class in university or read in a secular journal. Theology, he believes, has taken a backseat to the social sciences. There is no longer any cleavage between the church and culture. Bibby wonders aloud why, once in a while, the church does not take a different position from the society in which it lives.

In this regard, he challenges the church to provide more prophets. Few have taken up, he claims, the challenge that he raises regarding the over-emphasis on individual rights against those of the group. Unless someone takes up this challenge, Bibby believes, we will continue to experience events like Oka. Is there not some denomination prepared to say that we have a problem and then take some leadership in trying to find a solution? Like our culture, the church is afraid to take positions on issues in Canada for fear of being labelled bigoted.

Bibby's question to the Presbyterian Church today is whether or not we have anything to say. Have we sold out to culture? A few years ago, the Presbyterian Church prepared a statement of faith, affirming that there are some things we consider critically important in our common life together. He sees this as a hopeful sign.

Bibby believes people are looking for answers. He does not expect the church to have all of the answers, but feels it should provide at least some basic answers for people who come questing. "If conventional religions are silent," says Bibby, "the vacuums will be filled by consumer cults and non-religious alternatives."

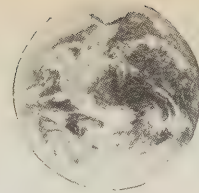


• **Unless  
it can  
influence  
the media, the church  
will be shut out of  
culture-forming**

Bibby also challenges the church to take the media seriously. If, as he believes, the media plays a major role in shaping the reality of our people, then we better take it seriously and find ways to affect and mold it to the overall good purposes of the group. Bibby believes that "unless religious groups can make their voices heard through the media, notably television, they will have a limited place in the mind-making and social shaping that the media carry out."

Finally, Bibby says that religious communities are in a unique place to say something important about the possibilities of going beyond sheer co-existence. In this connection, he refers to Douglas Hall of McGill University, who calls upon us to recognize that tolerance in a society is not enough. Tolerance, he points out, can simply end up in looking past people, allowing them to have their beliefs, however "false" because we don't really care. Quoting Douglas Hall he says, "It may be good enough, legally and politically, for the pluralistic society; but it is not good enough . . . for the one who did not say 'tolerate your neighbour,' but love your neighbour'." □

Mr. Congram spoke with Professor Bibby in November. His latest book, *Mosaic Madness*, is published by Stoddart, Toronto, Canada. \$15.95. Reginald Bibby is professor of sociology at the University of Lethbridge in Alberta, and author of *Fragmented Gods: The Poverty and Potential of Religion in Canada*.



The 21st

## The '90s-

by Ken DeRoche

I want to offer you a personal perspective of what is happening to our environment and to suggest how the church can play an important role in its recovery and preservation.

Our planet is in a global crisis caused by the systematic destruction of its ability to sustain life. Some people may dismiss that kind of statement as scare talk, as overstatement, as gross exaggeration. In fact, it is the considered opinion of scientists the world over. More and more, those same scientists are also coming to a consensus that time is running out and that we have about a decade to do what is necessary to reverse the damage we have caused. After that, it may be too late. The damage may be irreversible. Life as we know it may begin a slow process of disinte-

**OUR PLANET is in a global crisis caused by the systematic destruction of its ability to sustain life**

gration. We will have exchanged destruction with a bang from nuclear energy for destruction with a whimper through our own neglect.

It would be a terrible legacy to leave. The question we face is quite straightforward; do we have the will to prevent it from happening? The decade of the '90s will either begin the process of survival or it will write our epitaph.



# *our finest hour or our last*

***Ken DeRoche challenges Christians to show leadership on the environmental crisis or face the consequences of the extinction of the human race.***

We have been on this planet, as a species, for about two billion years. For most of that time we have thrived in our earth's environment. The earth and the sea were bountiful. There simply weren't enough of us to do that much damage and when we did, there was room to move along and set up shop someplace else.

We didn't possess the technological know-how to inflict massive damage. Many of us didn't survive birth or the first few years after. Life-spans were short. We simply weren't around that long before accident or disease claimed us. By 1800, there were only one billion of us on the planet: still lots of room to stretch our legs, still lots of unspoiled landscapes, seas full of fish and air that didn't choke us as we breathed.

By 1930, the one billion had become two billion. By 1975, the two billion had become four billion. By the mid '80s still more of us — 5.1 billion people.

The crisis has caught up with us.

If present birthrates hold, there will be ten billion people on planet earth 40 years from now, ten times the number who shared the same space just over 200 years ago.

But, the sheer number of us is only part of the story. The rest is made up of the sorry mistakes we have made along the way — mistakes in how we used our increasing capacity to take from the earth without any thought of putting anything back.

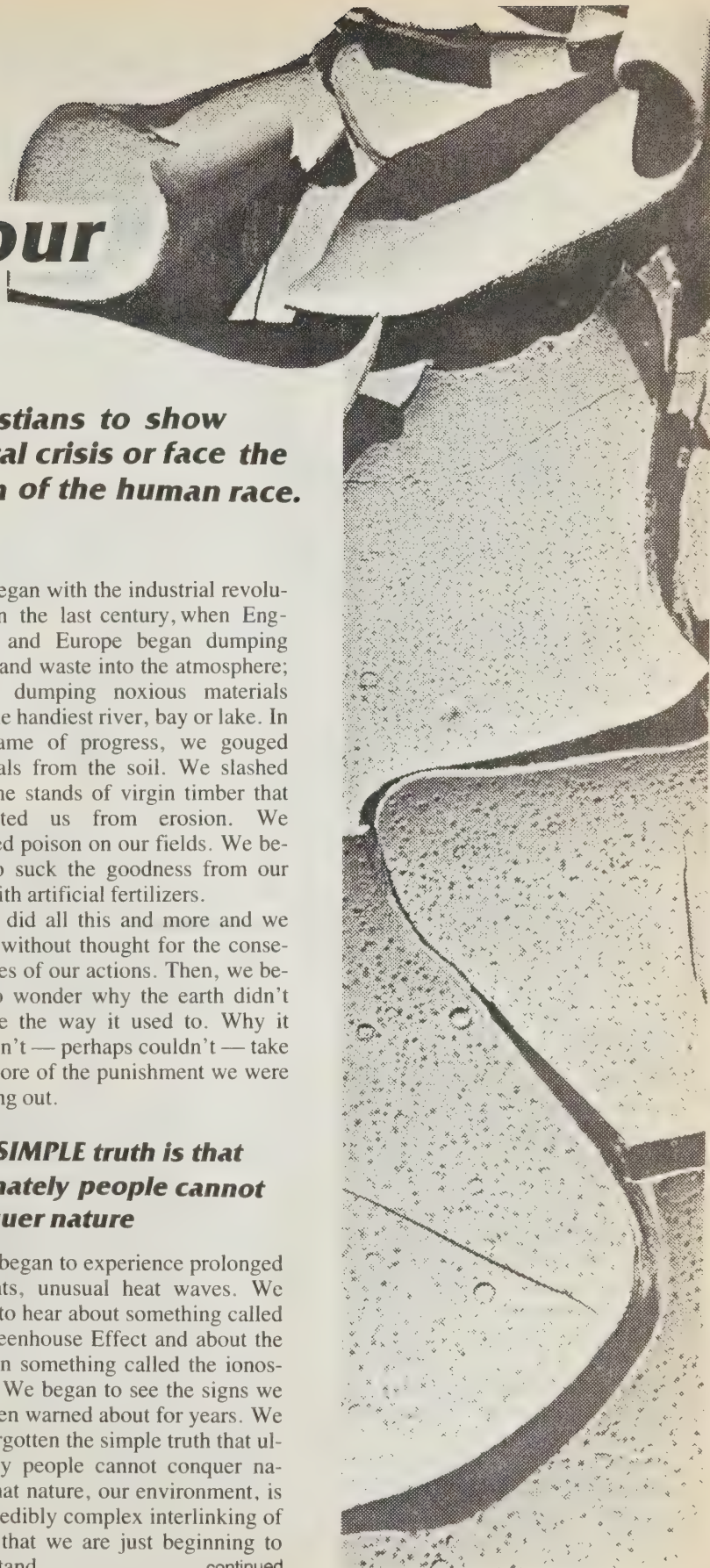
It began with the industrial revolution in the last century, when England and Europe began dumping gases and waste into the atmosphere; began dumping noxious materials into the handiest river, bay or lake. In the name of progress, we gouged minerals from the soil. We slashed into the stands of virgin timber that protected us from erosion. We sprayed poison on our fields. We began to suck the goodness from our soil with artificial fertilizers.

We did all this and more and we did it without thought for the consequences of our actions. Then, we began to wonder why the earth didn't behave the way it used to. Why it wouldn't — perhaps couldn't — take any more of the punishment we were handing out.

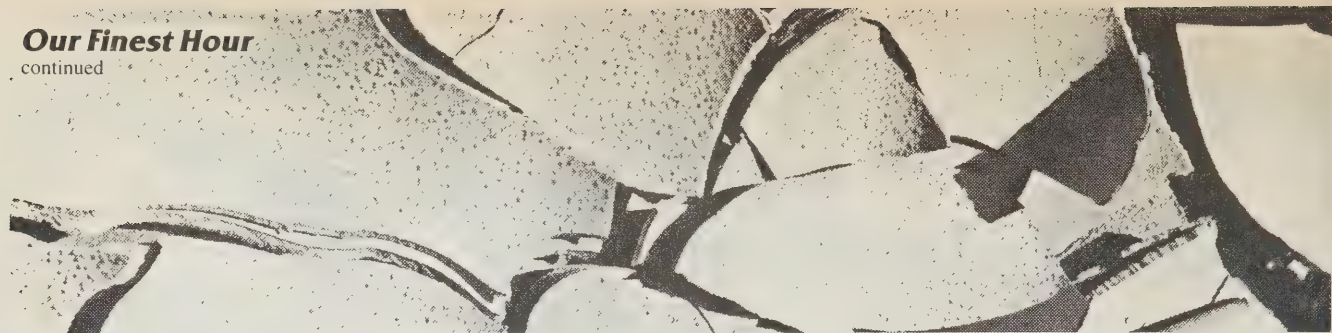
***THE SIMPLE truth is that ultimately people cannot conquer nature***

We began to experience prolonged droughts, unusual heat waves. We began to hear about something called the Greenhouse Effect and about the holes in something called the ionosphere. We began to see the signs we had been warned about for years. We had forgotten the simple truth that ultimately people cannot conquer nature; that nature, our environment, is an incredibly complex interlinking of forces that we are just beginning to understand.

*continued*







What we have learned, beyond any question, is one basic principle; we cannot interfere with one element of nature's plan without affecting many more. We cannot disturb the harmony of God's creation without suffering the consequence in some way. We have learned that distance and geography cannot protect one part of the human race from any other.

When the trees fall in the rain forests of Brazil and the essential source of the world's oxygen is destroyed, it is not a local matter. It is a crisis for the entire human race. When the industrial heartland of the United States belches poisons into the air, the lakes and rivers of Canada die, along with those in the United States.

We can learn a great deal from the aboriginal people who long ago understood the environment and practised their stewardship over it as a fundamental way of life. They had no concept of ownership over the environment. They believed themselves to be a part of it, sharing in its ability to provide the necessities of life with other living creatures. The air, the land and the water, belonged to no one because it belonged to every living creature. Each was entitled to take what was necessary for survival. Each was obligated to return something to the environment so as to ensure the survival of the species.

The resulting balance respected the harmony of nature. Aboriginal people understood well the concept of the continuation of life. Those of us outside of that culture have only begun to appreciate and understand this concept.

What role should the church play in all of this? Let me describe the personal perspective out of which I write.

I am a Christian. I practise my

Christianity within the Roman Catholic denomination. I believe in a community of faith, in a personal saviour and in the reality of his presence in our world.

In my view, the fundamental role or mission of the church is to lead all people to the Father through Jesus Christ. This role is accomplished by the way in which we make Christ present in the world.

I believe the role can be described in terms of a relationship which is both vertical and horizontal. The vertical aspect refers to my personal relationship with God the Father and

***THE EXTENT to which people are aware of the relationship between individual actions and the environment will determine our chances in resolving the environmental crisis***

his son Jesus. That relationship makes possible the presence of the spirit of God in my life. In my understanding, that relationship can only have meaning if it is lived out horizontally as well. The horizontal involves my day-to-day life in two ways. It involves my relationship with others, my family, my co-workers, my neighbours and my community and it also involves my relationship with my environment.

In both aspects of this relationship we are gifted by God. He calls us to be responsible stewards of one another — you might say our neighbour's keeper — and responsible stewards of God's creation, our environment.

I was asked once if I could wish

anything for the environment what would it be. My response was to have the most environmentally-aware citizens on the face of the earth. The extent that people are aware of the relationship between individual actions and the environment, which sustains life, will determine our chances of success in resolving the environmental crisis.

How can the church help? My suggestions flow from my understanding of the global nature of the crisis. The solutions rest in individual awareness and commitment as well as in the church calling for an understanding of, and responsibility for all of the gifts of God's creation.

The church helps by continuing to call people to responsible stewardship as fundamental to living the Christian way of life.

The church helps by being models of environmental sensitivity in practice.

The church helps by developing as much environmental awareness as is possible in congregations.

The church helps, I also believe, through prayer — by asking God to enlighten minds and hearts so that we might, in our individual acts of stewardship, create powerful forces that may reverse the trend toward global destruction.

The poet, Howard Nemerov, has summed up our global dilemma in this way: "We stand now in the places and limit of time where hardest knowledge is turning into dreams, and nightmares still confined in sleeping dark seem on the point of bringing into day the sweating panic that starts the sleeper up. One or another nightmare may come true, and what to do then? What in the world to do?"

We know we must do something.

We know that the stakes are nothing less than life upon this planet. We know the global problem is one of staggering proportions. We know that it will take an enormous effort of international will to bring problems like the Greenhouse Effect and the destruction of the ozone layer under control.

We know that it will take unprecedented international co-operation to preserve the rain forests of Brazil, while at the same time providing help to Third World countries desperately battling the profound reality of hunger and poverty.

We know that we are in a war unlike any that has ever been fought before. We know that war will ultimately be won or lost by the actions of each and every one of us. We know that the ultimate weapon is responsible stewardship for the gifts of God's creation.

If there was ever a time when we were commanded to be our neighbours' keeper, it is now. It is in assuming individual responsibility that we will find the way. In the individual acts of awareness and action in our own backyard, the will can be found to tackle global problems.

That is where it starts. Individuals prepared to *demand* and *support* action from governments at all levels; prepared to change old habits of waste and carelessness; prepared to sacrifice for the common good; prepared to join the universal crusade to save this small planet which is ours as a gift from a loving creator.

In Winston Churchill's words, "This could be our finest hour." Or it could be our last. Only we can make the choices now that will ensure the survival of our species upon this earth. Time is running out. □



Mr. DeRoche is a civil servant in the Prince Edward Island government. This article is based on an address given to the Synod of the Atlantic Provinces, Oct. 3, 1990.

# Presbyterian Thrills

by Ian Cunningham

**The following letter was sent to Peter Gzowski, host of C.B.C.'s Morningside, in response to a discussion about Presbyterian thrills**



**Dear Peter:**

I almost had to pull off the road from laughing. Your panel for the Halloween show broke me up with their sally about Presbyterians. The repartee went something like this, "I had a kind of Presbyterian thrill." From ghost stories or was it Ouija Board mysteries? Quickly came the riposte, "There is no such thing as a Presbyterian thrill!" Very witty. All laughed, myself included.

Yet, as a life-long Presbyterian and quite aware of the stereotype of solemnity and intensity which dogs us, I want to say that a rich vein of Scots-Irish humour leavens the mass and a deep running resonance with the glories of human life and the splendour of earth thrills us.

There are real Presbyterian thrills.

The thrill of standing in a Moosonee night and hearing the great, radiant curtains of the Northern Lights crackle as they shift and shimmer.

The thrill of seeing the bow of a Canadian destroyer wrest itself from

the grey, cold, Labrador currents and assert its power and presence by attacking another wall of water.

The thrill of lifting a newborn on high and helping the infant to take its first breath, a thrill to the new mother and a thrill to the physician: it was his first delivery.

The thrill of realizing (thanks to Pierre Berton) that the Canadian traits of ability, courage and understatement fused together at Vimy to bring Canadians to the fore as the elite Allied troops! They also suffered disproportionate losses.

OK . . . so maybe these thrills are not full of smiles, chuckles and smirks. But real, dear and motivating they are.

I regret that work keeps me away from the radio on a winter morning but I catch up eagerly in the summer. It's a kind of thrill in its own way.

Warm Presbyterian regards

**Ian Cunningham**

Dr. Cunningham is the Medical Officer of Health for Brant County, Ont.



# Do children and adults mix?

by Dorcas Gordon

*In this first of three parts on children in the worshipping community, the author explores both the terrors and necessity of including children in public worship*



**A**ll too well I remember the baptism of our daughter, Sarah. Our son Mark, age three, came to the front with us as did the siblings of the other babies. Noel, my husband, prepared to baptize the other children. A good friend of ours was present to baptize Sarah. We were excited and moved as families gathered at the front. Then, and I still cringe when I think about it, things began to happen. Within moments, Mark knocked his father's notes into the water in the font, hit one of the other children on the head with the lid of the font and smacked his own head on the communion table as he struggled to escape my reach.

**Mark knocked his father's notes into the water in the baptismal font**

After a few moments, a semblance of order was restored, and we continued. Soon, it was our turn. Concentrating on the familiar words of the baptismal liturgy, I failed to notice that Mark had escaped. In fact, my first indication of what was happening occurred when we were asked the name of the child to be baptized. We answered, "Sarah Elizabeth." A loud voice from the empty choir pews announced, "Gordon." There was Mark standing on a pew, having a great time changing all the hymn numbers. As the minister pronounced the well-known formula, "Sarah Elizabeth, I baptize you . . .," the voice interrupted more loudly than before, "Gordon, I said Sarah Elizabeth Gordon."

Like myself on that day, you too have probably been a major participant in such a drama. You know how

## ***Children bother adults, adults restrict children***

it feels to be responsible for a child's behaviour at worship, or what it is like to be bothered or distracted by your own or another's child. On many Sundays, Noel and I wondered if we should engage in team ministry at this stage in our family's life.

When we started ministering together, our children were between the ages of five and ten. They quickly came to know that the few feet which separated them from their parents were more than a mere physical, few feet. They became experts at avoiding that certain look from the pulpit. Often, we questioned, as I think many of you probably have, whether children and adults are compatible partners in congregational worship.

When children and adults join together, there always seems to be problems. Children bother adults and adults restrict children or misinterpret their response. From their actions and responses, we conclude that children gain little from the worship service. Often, they seem most aware of what we adults consider the wrong things or of the right things for, what we consider the wrong reasons.

First, consider the children. During their first decade of life, children thrive on physical activity. It provides an essential avenue of learning for them. They use every sense to acquire concrete knowledge of the world.

Now, consider Presbyterian worship. It is primarily a verbal, mental experience. In seeking to be true to the Reformed emphasis on participation with understanding, Presbyterians have made the corporate response, for the most part, intellectual. Maintaining the centrality of God's word in scripture and sermon has resulted in the necessity for a good vocabulary and a disciplined attention span. In our attempt to do

things decently and in good order, we control both motion and emotion.

So, in worship, we come together. The children, energetic and observant, absorb random experiences through every sense, while adults engage in selective verbal and mental activity, valuing order and ideas. All too often, the result is disastrous.



### ***What we believe about children and their place in worship is a maze of contradictions***

What do we believe about children and their place as the family of God comes together for worship? Our answers are an exercise in contradictions.

**We say:** Children are an important and loved part of this family. Yet, we show that love by separating them from us when we celebrate and give praise. We exclude them from the special occasions.

**We say:** Children are capable of profound understanding. Yet, we decide that they really do not understand what is going on in worship and so exclude them.

**We say:** Our children are the future, and by baptism a present part of this

community of faith. Yet, by how we act, we indicate that we want them only on our terms — quiet and orderly — until they are ready to take their full place at adulthood.

Even as we say such things, we recognize these contradictions and are uncomfortable in our attitudes. In addition, certain recent developments in the concept of childhood and in our approach to worship increase our discomfort and challenge us to rethink our understanding of the child's place in the community of faith.

Increasingly, we are moving away from a romanticized understanding of childhood to one which sees children as capable of participating with integrity in a wide range of human community life. The 17th century emphasized children's identity as a separate category within the community, distinct from others. It stressed the innocence of children along with their need for character-training and education. As a result, by the end of the 19th century, the world of the child contrasted sharply with the world of the adult. Their activity and engagement in the affairs of society as a whole was severely limited.

Within the church, this emphasis on education and moral formation for children found a place in the Sunday school movement in the 18th century. Although, at the beginning, the Sunday school concerned itself primarily with promoting competence in reading the scriptures and in catechizing the young, the Sunday school soon evolved as an alternative to the church for a great many children. In our own day, this separation of Sunday school and congregation, children and adults, has been identified as a major reason for the failure of the churches to hold young people in their years of growing maturity. A 1982 report from Scotland, *The*



## The Sunday school soon evolved into an alternative to the church

*Place of the Child in the Church*, makes the point:

"The loss of teenagers to the church may not simply be put down to the difficulties of adolescence, nor may we assume that they will find their way back to the Church in later years. At least worthy of serious consideration is the suggestion that we have already lost most drifters while they are yet in middle childhood. They do not find any sense of belonging in the congregation's life and frequently reject the Church some years before the new-found freedom of adolescence enables them to express that rejection by voting with their feet. The pigeon-holing of children as adults-in-the-making is a practice the church indulges in at its peril."

Today, religious educators emphasize that children can and must take their role in the community of faith as fully participating members. Children have a natural capacity for insight, imagination, understanding and knowing that does not need to develop into some higher form. Children experience religious feelings and events.

Gabriel Moran, an author of books on religious education, claims that we have set adult education over childhood learning and education. Children are typically described as non-rational, non-productive and dependent; adults as rational, productive and independent. Since children do not think intellectually (abstractly), we conclude that they do not think. Their subjective experiences and intuitive ways of knowing are deprecated, and their ability to perceive or to understand the real world is questioned. But, says Moran, maturity is really the integration of these opposites. To be mature is to integrate our non-rational (intuitive) and rational (intellectual) capacities, our non-productive (contemplative) and

productive (active) natures and our dependent and independent modes of behaviour into interdependency. A mature faith blends the characteristics of both adult and child. Neither set of characteristics is complete without the other.

### ***A mature faith blends the characteristics of both adult and child***

Concurrent with the rising interest in the role and contribution of children in the worshipping community, is a growing understanding of worship as participation and the recovery of forms of worship with more congregational action. Those who write liturgy encourage those who plan for worship to take into account the special needs and contributions that children bring to the worshipping community. The Worship Committee of the Board of Congregational Life states it this way:

"From their earliest days, children respond positively to a community of people who accept them, call them by name, love them. In a worshipping community, where the Christian attitudes of joy, thanksgiving, respect, acceptance and love are dominant, a child finds an appropriate environment in which to grow and become part of a larger family. Attitudes toward God are first learned from those significant people who receive the trust of children."

We need to explore further ways of fully including children within the worshipping community. □

Mrs. Gordon is part of the ministry team at St. David's Presbyterian Church, Scarborough, Ont.

## (What you

**F**irst, a big thank you to our many readers who filled in the *Record Survey* which appeared in the June issue. Almost 500 of you took time to thoughtfully answer our questions and send them to us — at your expense. We also recognize that behind many forms are the thoughts and ideas of several people.

It is an exercise that I will highly recommend to my successors. Contrary to the reputation of Presbyterians and what you sometimes see in the letters column, the majority of our readers are a generous and appreciative bunch. A couple even sent us money. A typical response is the following: "I enjoy the *Record* and read every article. Thank you for this monthly treat." Even non-Presbyterians like us, "I find the *Presbyterian Record* to be informative, entertaining and helpful." And this from one of our younger readers, "I think the *Record* is terrific."

What do our readers hate and love most in the magazine? Paradoxically, they are the same things, the columns by Lloyd Robertson and Joe McLelland, and the cartoons. No one had much good to say about our movie reviews. In fact, most say they don't read them. Do Presbyterians not go to the movies? Some expressed appreciation for the book reviews, but many said they could do with fewer of them. We hope to begin to feature one book a month — with others only briefly mentioned.

The harshest criticism of the editor is that he allows letter-writers to go on too long. And this really hurts — that he fails even to live by his own rules in terms of the maximum of words allowed. Guilty as charged. I repent and promise to do better — at least part of the time. Only a small minority believes the editor's faith is fuzzy or that he has no faith at all.

Some still maintain too many of the articles are geared to the clergy and are too philosophical and theological for the average reader. Our readers are about evenly split on the



# told us about ourselves)



- Art by Iris Ward

value of the inserts [most of them are produced by the Board of World Mission or Presbyterian World Service & Development]. Some say they are a waste of paper, others feel they add a great deal to the magazine. By the way, the *Record* carries these as a service to the church, but has nothing to do with their content or production.

The majority of our readers would like the *Record* to remain financially self-sufficient. The word seems to be, "Subsidize if necessary, but don't necessarily subsidize." Most said they were satisfied with the amount and quality of the advertising in the magazine but claimed they paid little attention to it. Please don't tell our advertisers! One writer suggested that national brands and services should advertise in the *Record* or face a boycott by Presbyterians.

Many of you agreed to help out the magazine in a number of ways, including making audio tapes of the magazine for those with poor eyesight. If you volunteered and have not heard from us, you should in the near future.

A number of you wanted to know if we use recycled paper. The answer is no because recycled newsprint is not available to us. Daily newspapers

have a higher priority. When it does become available, we will consider it. Some suggested we print the cover on newsprint as well. We remain unconvinced. Meanwhile, we have done the next best thing. The total magazine, including the cover, is recyclable.

Some of you liked us just as we are, newsprint and all, but others suggested a facelift — different format, higher quality of paper and coloured pictures. The problem is all of these suggestions cost money. Right now, our spare shekels go into trying to computerize our operation. When we become efficient, we will become beautiful.

A few readers expressed concern that their address label was often stuck over our logo on the cover. One reader wondered if we didn't like our name or were embarrassed by it. Actually, the post office dictates where the label must go — either on the front, at the top, upside-down, or on the back at the bottom, right-side up. We do not like it over our logo, but our advertisers like it even less when it obscures their message.

We were urged to keep the Transitions column up-to-date. We try, but we must rely on interim moderators and clerks of presbyteries to send

us the information.

One writer suggested it would be helpful if we produced a yearly index. We do. We can provide it for a nominal fee to anyone who might be interested.

Many would like to see a children's and/or youth page. This is an idea that we would consider if we could secure enough quality material on a regular basis. Our contributors are paid largely through the satisfaction they get from writing, plus a small fee. Meanwhile, we welcome contributions from both children and youth to the regular pages of our magazine.

Although no one asked us why we do not have more female columnists and contributors, we are working hard to add to their number. Did anyone notice that the Meditation column has become an equal-opportunity feature?

Some asked why we have so many non-Presbyterian and non-Canadian contributors. The answer — we don't. Check your recent issues. Others wanted to know why we no longer carry the Canadian Bible Society's Daily Bible Readings. The reason is the Bible Society no longer provides them, although I have heard a rumour that they are reconsidering this decision.

Quite a few think we are too Toronto and Ontario orientated. Some around here feel I, as editor, have a built-in bias against Toronto. Other things being equal, I will choose to run an item from outside Ontario ahead of one from there. But, as all of my predecessors have said, we cannot print what we do not get. We rely heavily on volunteers to send us the news. If there is an imbalance, we hope the appointment, in this issue, of our new contributing editors will begin to address this problem.

There were many individual suggestions, some of which we liked and, though not mentioned in this report, may begin to appear in future issues.

In an age of relativism that has discounted verbal communication, it encourages us to have so many committed and forgiving readers. Don't wait until the next survey to send us your views — and news. □

— John Congram

# Fears Fought: Faith Found

by David Marshall

**R**ecently, most of us heard this summons, "Fear not, for behold I bring you good tidings of great joy . . . ." Yet how hard it is to give up fear and worry.

I recall seeing a cartoon at New Year 1945. A great, dark, dangerous-looking cave represented the coming year. At its entrance stood Hitler and Goebbels, compelled by time to enter, yet plainly most reluctant to do so. The message was plain; they had everything to fear since their doom was certain. Equally, the cartoon declared that the Allies could be fearless since victory was certain. (Victory came at the beginning of May 1945). In Canada, we have enjoyed decades of peace since that time. Still most entertain fears for the nineties.

I disagree with those who see no danger. "We've always muddled along somehow," someone once said to me, "and I suppose we always will." This habit of extracting hope from the survivals of the past resonates with the tone of the false prophets condemned by Jeremiah.

My dictionary tells me that fear is "a painful emotion caused by impending danger." Nevertheless, although I begin with fears, I will end with faith. Those who have true faith cannot avoid an ultimate optimism.

Who can avoid fear for the international scene, the spread of nuclear weapons, the problems of famine, oppression, pollution and AIDS?

Is the national scene better? True, in this hitherto favoured land we have enjoyed peace and prosperity almost unknown in most of the world. But, can these mercies continue?

**The author offers the fearful a word of encouragement and hope as we embark on a New Year**



- Art by Iris Ward



Three signposts point the way to such blessedness.

## Christ's Pledge

When our Lord said to his disciples, "Let not your heart be troubled," he reaffirmed the teaching which rings through the Old Testament. In the night in which he was betrayed, when the Son of Man had every cause to fear, he promised his disciples a new resource which would more than replace his earthly presence; the Spirit of Truth. John 14 describes the Spirit as the Paraclete. Modern versions translate it with a variety of terms. But the old rendering, the comforter, conveys an important truth. When we say "I believe in the Holy Ghost," we confess that we believe in the presence of Christ's Spirit, promised to the Church forever, to calm, console, comfort, and to make serene,

*"As far from danger as from fear  
While love, almighty love, is near."*

God, said Paul, has not given us the spirit of fear, but of power and love and self-control. Here again we require faith. Christ gave his peace to his disciples in the night in which he was betrayed; but they failed to take it. How many Christians and churches remain poor and distressed, because they do not retain the possessions which are theirs in Christ.

## The Divine Summons

The written form of the spoken word echoes like a glorious refrain throughout the Bible. It must have sounded like thunder to those who first heard it. "It is I who say to you; Fear not I will help you." (Is.41). This is the Word of the Lord, and we cannot meet him on equal terms, although many would like to. Human words which say "I will fear" collide with the divine address which says, "Fear not," and then honours our human nature by explaining why we should not fear.

It is not easy for faith to grasp such promises. However, God assures us many times that he is with us. Part of the trial of faith is learning to take to

heart the written word so it may come alive and conquer the sinful disposition to think: "I can't help worrying and being fearful; I was born that way." Surely, all but the fools were born that way.

## The Paradox of Faith

*"Fear him you saints,  
and you will then  
have nothing else to fear"*  
(Psalms 34:4)

(Book of Praise, 15)

The thrust of the negative teaching against fear in the Bible is against false fear. There exists true fear. Those who learn the beginning of wisdom, see that a true fear of the Lord consists in reverence for the most high God. This expresses itself in a concern not to displease him, even in the midst of firm faith and joyful praise.

One of the worst fears is that of the unmentionable — death. The fulfilment of divine promises can deal even with this. An old poet who lived to see the change from the turbulent 16th century to the tumultuous 17th century gives us heart:

*"I have a sin of fear, that when  
I have spun  
My last thread, I shall perish  
on the shore;  
But swear by thyself, that at my  
death thy son  
Shall shine as he shines now,  
and heretofore;  
and having done that, Thou  
hast done, I fear no more."*

(John Donne 1572-1631)

Yes, Christ remains the Light of the World, and of the fearful. Those who will walk in his light will also enter a new world, where fear is laid to rest, and faith takes true command. □



Mr. Marshall is minister of St. Enoch's Church in Hamilton, Ont.

"When I am afraid, I put my trust in thee" (Psalms 56:3). But who is this in whom we should confide, finding release from fears which poison happiness and freeze the resolution of sensitive minds?

For the Christian, one answer remains — the God of Abraham, Isaac and Israel, the same God and Father of our Lord Jesus Christ. "I sought the Lord and he answered me and delivered me from all my fears" (Psalms 34:4).

The apostle Paul rejoiced in this experience when he came to the triumphant climax of his letter at the end of Romans 8. Nothing shall separate us from the love of Christ; therefore, we are more than conquerors through him who loved us. I believe John writes of the same mystery when he says, "Perfect love casts out fear" (1 John 4:18).

What shall we say of national unity, of a faltering economy, of political integrity, of the proper functioning of democracy and of the threats to the Judaeo-Christian tradition of family? To not fear is to have hearts of stone.

Who, among those who love the church, can fail to have fears for its future?

I mentioned the phrase, Fear not, which is often repeated in the Bible. It was addressed first to the biblical saints, who were too disposed to be fearful. The humanity of the Bible comforts us as we see that the greatest heroes of faith frequently began their journey to triumph in dark closets of anxiety from which they were tempted to imagine there was no escape.

# A quiet little genocide:

*Canada gets cozy with third world tyrant*

**By Ron Dart**

**M**ost people have probably never heard of the small island of East Timor, but on December 7, 1975, Indonesia invaded the island, and since 1975 more than 250,000 of the 700,000 inhabitants have been butchered. The genocide in East Timor is compounded by Canada's silence and complicit involvement in Indonesia's treatment of the East Timorese people.

At the time East Timor was invaded, Canada was the largest investor in Indonesia. Canada could have played a significant role in challenging the brutality of the Indonesian military, but Canada chose to side with General Suharto and his death squads. Noam Chomsky summed up the situation when he said:

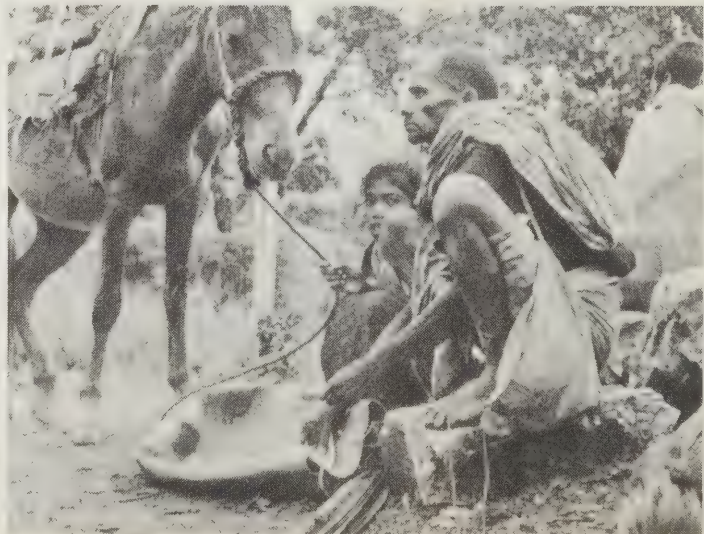
## **Canada has contributed materially to the slaughter in East Timor**

"Canada had enormous leverage over the slaughters in East Timor and never used it. The media were never concerned, and the intellectual community were never concerned. In this respect, Canada has contributed materially to the slaughter in East Timor."

Canada has consistently refused to oppose the Indonesian invasion and Canadian Foreign Affairs has faithfully heeded and followed the edited script of the Indonesian interpretation of events. In fact, Canada tends to see the occupation and annexation of East Timor as a *fait accompli*, and the sooner the East Timorese recognize it, the better.

Although the United Nations has repeatedly called on Indonesia to withdraw from East Timor, Canada in 1980 and 1982 voted against such a resolution from the UN general assembly. In 1984 and 1986, Canada played an important role in an arms

*"We shall have to repent in this generation, not so much for the evil deeds of the wicked people, but for the appalling silence of the good people."* **Martin Luther King, Jr.**





bazaar and arms show in Indonesia, and by 1986 Canada had eight arms manufacturers with production facilities in Indonesia. In Feb. 1987, the Indonesian foreign minister visited the Canadian parliament. A Liberal MP (using Amnesty International reports) accused Indonesia of genocide, but Joe Clark quickly defended Indonesia. The UN has continued to condemn the Indonesian occupation of East Timor at various decolonization hearings and in Sept. 1987, the European Economic Community voted 164-12 for withdrawal of Indonesian troops from East Timor, but the Canadian government either ignores the mounting evidence, or denies it.

### **Canada supplies the Indonesian military with the arms they need to brutalize their citizens**

Meanwhile, Canada, the third largest foreign investor after Japan and the USA, continues to build up lucrative trade relations with Indonesia. Currently, there are more than 300 Canadian companies doing business there and many of our investments are supported by the Canadian International Development Agency (CIDA) and export development credits. Indonesia has the fifth largest population in the world and is rich in natural resources and cheap labour. Since General Suharto took power in 1965 (supported and backed by the American Central Intelligence Agen-

cy), he has tortured and murdered one million people in his anti-communist purges (most of these individuals were poor and landless) and he has opened up to the West an "investors paradise."

Indonesia continues to be Canada's third largest recipient of aid and in the period between 1987 to 1991, bilateral aid is expected to reach \$350 million. *The New Internationalist* places Indonesia among the top ten terrorist states in the world and yet, Canada refuses to criticize the brutality of General Suharto's totalitarian regime, because business and trade are so profitable. In fact, Canadian taxes have been used to put together a CIDA — Indonesia five part film series, "Indonesia: A Nation of Change." The series conveniently sidesteps any serious discussion of the human rights situation in Indonesia and it presents a most deceptive scenario. We hear nothing of the Transmigration Program (it has been called the largest resettlement operation in history); we hear nothing of the destruction of indigenous tribes; we hear nothing of the rape of women and the torture of men. Yet Canadian aid and development agencies allow a picture to be painted for the Canadian people that is not true to some of the most damning facts.

Canada prides itself in the international community on being a peacemaker, on being a middle power and on using quiet diplomacy to create a better world. But, in some cases, the political image is not true to the facts. The situation in Indonesia is a strik-

ing case. Although Canada has not directly been responsible for the ongoing genocide of the East Timorese people, our silence, indeed our complicity with Indonesia has allowed their government to continue its terrorism with little opposition. Because of this, our hands are stained with the blood of the East Timorese people.

### **There are more ways to slaughter a people than the pressing of the trigger**

There is no doubt that in the last 25 years, Indonesia has treated its citizens in a most unjust way. But we cannot sit back and act as if this is none of our concern. Canada has been silent for some significant reasons, and there is more than one way to slaughter people than by pressing the trigger.

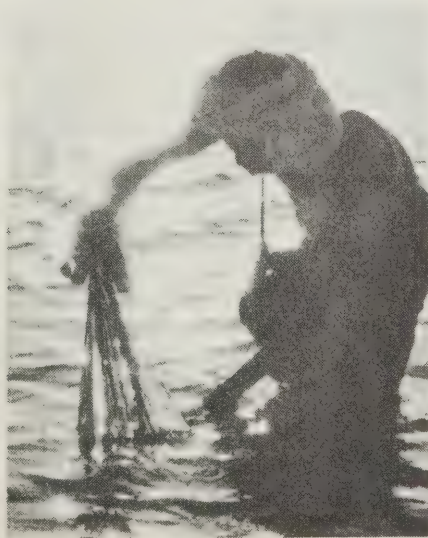
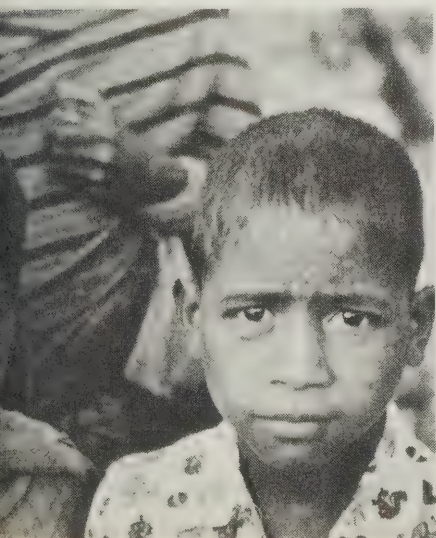
There are various steps that we can take to challenge our present government's position towards Indonesia. We can:

- 1) support the call of the Bishop of East Timor for a referendum on the country's future;
- 2) ban the sale of military equipment to Indonesia;
- 3) condemn the Indonesian transmigration and assimilation programs aimed at destroying the culture of the Timorese aboriginal peoples;
- 4) join the European Community and the majority of the UN in calling for a free East Timor;
- 5) provide humanitarian aid to East Timorese refugees and work for the free access of the International Red Cross and other human rights and non-government organizations (NGO's) to East Timor;
- 6) contact External Affairs, requesting an explanation of Canada's silence about East Timor.

I would also encourage those who want to know more about Canada's complicity in the genocide of the East Timorese to contact Elaine Briere, East Timor Alert Network, P.O. Box 354, Ladysmith, BC, V0R 2E0 (ph. 604-245-3068) □

Ron Dart is Pacific Regional Director of Amnesty International. He teaches political philosophy and world politics at Fraser Valley College, Abbotsford, BC.

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# Light the candles – – begin the celebration



**T**his year marks the 25th anniversary of the decision by The Presbyterian Church in Canada to ordain women as ministers and elders.

The ink was barely dry on the General Assembly minutes in 1966 when it was announced that the first woman elder was elected by St. Andrew's Church in Arthur, Ontario. Mrs. Joan McInnis, a homemaker and mother of four grown children, was elected on June 12, 1966, and ordained three weeks later on July 3.

The church would wait nearly two years before the first woman minister was ordained. That historic service took place in the Presbyterian Church in Appin, Ontario. The Presbytery of London ordained Shirley Marie Jeffrey on Wednesday evening, May 29, 1968.

The *Record* reported that "Although she is the first to apply for ordination since the General Assembly authorized women ministers and elders in 1966, Miss Jeffrey is not the first of her sex to graduate in theology. As far back as 1925, a woman received the diploma of the college. There have been others in the years since, including a Formosan who was ordained when she returned home."

Shirley Jeffrey is a graduate of

Knox College, presently ministering to St. Andrew's, Fenelon Falls and Knox, Glenora, in the Presbytery of Lindsay-Peterborough. Her first appointment was to Englehart and Tomstown in the Presbytery of Temiskaming.

Last June, the General Assembly called upon "sessions, presbyteries, synods, and General Assembly . . . to make 1991 a year of creative celebration of the ordination of women to the teaching and ruling eldership in The Presbyterian Church in Canada."

The *Record* plans to do its part beginning with a major article in our February issue. We shall look back and attempt to assess the effects on our church of women ministers and elders, as well as look forward to explore the concept of ministry as partnership — men and women working together on an equal basis — envisioning the rich variety of ways in which the church may be called to serve Jesus Christ in the world.

In this way, we hope to join with congregations and church courts in lighting a few candles to celebrate a decision which some believe is one of the most important made by our church since its inception. □

## BOOKS

**The Frog in the Kettle** (What Christians need to know about life in the year 2000) by *George Barna*. Regal Books, Ventura, California, 1990. (distributed by Mitchell Family Books Inc., North York, Ont.) \$19.45.

The subtitle tells you what this book is about. The author attempts to predict the changes we might expect in the '90s and offers suggestions as to how the church should respond to these challenges and opportunities.

For example, he believes that as the baby-boomer generation becomes active in the church, it will be difficult to stimulate them to significant levels of giving. In response to this prediction, he suggests that the church in the '90s should be particularly active in the field of training in and promoting stewardship.

The book is easy to read. Each chapter begins with a summary, then proceeds to a particular topic, e.g., the values that will dominate the '90s, and ends with suggestions as to how the church might respond. Each chapter contains helpful graphs and charts.

The predictions in the book are based on the research of the author and his company, the Barna Research Group, in Glendale, California. The book's weakness is that it completely ignores Canada and the differences between our two countries.

Despite that reservation, I believe this book could provide the basis for a study group for congregational leaders and planners. The author believes that the '90s will be a critical decade for the church when either "Christianity [will] prove itself to be real and viable, or become just another spiritual philosophy appearing in the history of mankind."

**John Congram**

### **Developing Faith In Young Adults: Effective Ministry With 18-35 Year Olds**

by *Robert T. Gribbon*.

The Alban Institute, Inc., Washington, D.C., 1990.

In recent years, many of our churches have been singing a variation on the Bruce Cockburn song, "Wondering Where the Lions Are," called, "Wondering Where the

Young Adults Are." Clergy and lay people alike lament the absence of 18 to 35-year-olds from congregational life and activity. Like the "angry old man" on Saturday Night Live, we preface our complaints with, "why, in my day . . .," and then go on to cry about how young adults today, unlike those a few decades ago, have no sense of duty, obligation, and loyalty to the institutional church, its ministry and mission.

This brief, insightful book by Robert Gribbon can help us to move from lament to leadership, and from complaint to commitment. Published by The Alban Institute, there is, not surprisingly, a definite American slant to the material presented. Nonetheless, many of the conclusions reached, and much of the direction given, can be translated easily into our situation.

Gribbon's main concern is for the ordinary congregation that cannot provide specialized staff or programs. He attempts, successfully, to provide insights, theories, and tools which help us approach the young adult segment of the congregation. Three categories are defined and discussed as targets for ministry; (1) explorers — generally between ages 18 and 25, the most mobile, and least likely to be regular churchgoers; (2) pioneers — in their 20s with new ideas and different lifestyles, are most likely to seek new congregational involvement, (3) householders — in their 30s, more settled, with greater work, home, and community responsibilities. Gribbon offers practical ideas for specific forms of ministry with people during these three distinct developmental stages within young adulthood.

Central to Gribbon's thesis is the assertion that the involvement of young adults in the worship and work of the congregation does not occur in opposition to committed older adults. "Young adults need to form, or latch onto, a sustaining vision of life, but they can only do that in interaction with believing and believable adults . . . no matter what mechanisms are in place, no institution can transmit or form faith in young adults unless the grounding faith of the institution is believed, believable, lived, and engaging the future. This obviously

has profound implications for the church, and we have seen that even at the level of individual congregations, where there is a 'palpable manifestation of the new creation,' young adults are attracted, involved, and transformed."

As a start, we must agree with Gribbon that young adults are as diverse as the whole population. No magic formula, or strategy, or how to-booklet, will attract them. Few come to church out of guilt, duty, or habit. Their concerns, values, needs, and gifts are many and varied, yet they have a common, underlying desire for some connection between their own lives and something larger.

We would do well to take up the challenge and share in the hope expressed by Gribbon at the close of his book: "The congregation is challenged to incorporate what (young adults) bring and to share with them its own life and religious tradition. What emerges from this interaction will be a new congregation. It is my hope that this new congregation will not only incorporate people but also empower them for life and service in the world."

**Chris Vais**

Mr. Vais is minister of Knox Presbyterian Church in Waterdown, Ont.

#### **A Rock and a Hard Place (Inside Canada's Parole Board)**

by *Lisa Hobbs Birnie*.

MacMillan of Canada, Toronto, 1990. \$26.95.

Following eight years of working as a member of the Canadian Parole Board, Lisa Hobbs Birnie, a career journalist, draws upon personal files and a wide variety of case studies to relate many human stories of those who have served time in Canadian Federal prisons for robbery, rape, murder and other such crimes.

The author writes with objectivity but also with compassion. She provides the reader with a clear, inside picture of the parole board's complex and often misunderstood task of working with inmates who come before them for a parole hearing. Through these painful human stories, the author describes situations as they exist for many people in Canada's federal prisons today. In the process some very tough questions are raised: — what about the less than satisfac-

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## **KING-BAY CHAPLAINCY**



The Board of Directors of the King-Bay Chaplaincy is pleased to announce the appointment of the Rev. Kenneth H. Martin, B.Th., M.A., (D. Min. — pending), as Chaplain, to succeed Canon Graham H. Tucker, M.A.Sc., D.Min., who retires Jan. 1, 1991.

The King-Bay Chaplaincy is an inter-denominational Christian ministry responding to the needs and concerns of the people within the downtown Toronto Business community.

**The Chaplaincy is located at Suite 204,  
Commercial Union Tower,  
Toronto Dominion Centre, M5K 1H6  
Telephone 366-0818**



## Books

continued

- tory level of rehabilitation inmates are experiencing in Canadian prisons at present?
- how often do political considerations take priority over justice and the humane treatment of offenders, by influencing or controlling the work of the Parole Board?
- how are we to interpret the powerful negativity which permeates the whole criminal justice system in Canada today, and is there any hope of correcting it?

We are indebted to Ms. Hobbs Birnie for providing accurate information in a fascinating manner. She demonstrates the need in Canadian society for a greater understanding of the criminal justice system and the task of the Parole Board. Certain criticisms are offered regarding the Canadian judicial and legal institutions, along with a number of positive recommendations which could improve the situation.

The chapters on "Women Who Wait" and aboriginal peoples, "Native Criminal and White Man's Law", are especially relevant in our country at this time. Some of the cultural and political differences are discussed which compound the suffering and the injustice of many aboriginals who are serving time in Canadian prisons.

A *Rock and a Hard Place* is definitely worthwhile reading, and for those who are staff or volunteers within the criminal justice system of Canada, I would recommend that it be required reading!

**Brian Penny**

Mr. Penny is a chaplain in the Saskatchewan Penitentiary, Prince Albert, Sask.

### Speaking for Themselves

by Clifford A.S. Elliott.

United Church Publishing House,  
Toronto, 1990. \$13.95.

People who search for spiritual guides seem to look to people who have been successful or who promise success. Look at the self-help books that fill the "religion" section of the bookstore chains. Clifford Elliott, a retired United Church minister, offers a completely different group of spiritual guides. The people he looks to have not been successful in our so-

ciety — if anything our society has tried to ignore them — because they have made us uncomfortable.

Through Elliott we meet a woman who has been beaten. She has heard over and over again that she is no good and that she can't do anything right. We encounter a native person whose life and that of her family have been scarred by alcohol abuse. We meet a woman whose teenaged daughter has just died, a person suffering through a three-year long depression, and Elliott's own daughter who had Down's syndrome until she died. Society has not "worked" for any of these people and so they have taken the kinds of chances with their lives and their faith that make them legitimate spiritual guides.

Listen to some of them:

"I guess I forgive my stepfather. I don't think you ever forget, but I don't go around bearing a grudge."

"Do you really know what spirituality is? There's no lightning bolt gonna come down and hit you. It's only a relationship with God as you understand him. That's all it is. That's how simple it is."

"If I am willing to let go of my life enough to let [God] take over — I don't know how he is going to provide. It may not be in ways that I would like. But he will provide."

"If there is a God then it's got to be the most powerful thing going. It

would touch every aspect of your life. I don't know if I'm ready for that."

This book is not an attempt to hear God speaking directly from the Bible, or from the words of a preacher, or from the traditions of the church. Rather, Elliott listens for God in the words of people who have been undervalued and marginalized. Although not always orthodox, their stories are infused with integrity. The spiritual depth of their refusal to be passive victims anymore will bring courage to many readers.

The suggestion in the cataloguing data is that this book be filed under "Suffering — Religious Aspects." I would suggest that it be placed under "Hope - Christian," for in the struggles of Elliott and his "co-writers," there is resurrection and triumph, written in simple yet powerful words.

**Bert Vancook**

Mr. Vancook is minister of Summerside Presbyterian Church, Summerside, P.E.I.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

### Faith Care

by Daniel O. Aleshire.

Westminster Press, Philadelphia, 1988.  
\$16.85.

A well-known auto repair company advertises that at their service centres "You are a somebody." I wonder to what degree people who attend our churches and Sunday schools have this kind of experience? This book is about paying attention to individuals, so that the community of faith can help them learn a Christian way in the world and to grow towards maturity. The author is convinced that paying attention to people is as crucial for ongoing pastoral care and education in the church as it is for pastoral counselling.

While not ignoring the psychology of learning and human development, the author believes that "children don't need a Disney Church with a Sesame steeple. They need congregations who will be agents of God's redemptive grace to them and will include them as participants in the community of faith."

There are individual chapters on

## BEYOND BELIEF



"Jeremiah," I said, "maybe you ought to keep some of those criticisms to yourself."  
"Nonsense," you said, "I'm a prophet," you said. "The King will welcome my input."



paying attention to children, to youth and to adults. I recommend this as a study book for sessions and Christian education committees, as well as for pastors.

**Wallace Whyte**

Mr. Whyte is minister of Melville Presbyterian Church, Scarborough, Ont.

**Jean Vanier and l'Arche:**

*A Communion of Love,*

*by Kathryn Spink.*

Meakin and Associates, Nepean, Ont., 1990. \$19.95.

Three days after being given this biography to review, I met its subject, Jean Vanier. Coincidence? Well, it was a happy one.

Vanier has always seemed rather aloof to me, in his stage and church appearances. His even voice and saphic utterances often made me feel I could never be that detached and apparently un-needy. Meeting him in person, where he is gauche, almost shy, and totally absorbed by the one he is speaking to, interspersing his responses with a wide, toothy grin, I realized that being a personality at all is problematical to him. He does not have the guile to think about his stage presence. It is that paradox which makes him so compelling.

In her biography, Kathryn Spink explores the story of a man born with a silver spoon in his mouth, the son of a Governor-General and an alumnus of the military establishment in Canada and Britain (who, nevertheless, did not have a suit to wear when called to Buckingham Palace). Life in the military, then the academic world, beckoned but were found wanting.

The birth and growth of the worldwide l'Arche movement, where people with mental handicaps live alongside assistants in real community, was almost an accident, it seems. It's reassuring to know that Vanier had no training or background in the field when he offered his home outside Paris to three men from a nearby institution. (One of them later had to return to the institution and Jean learned again the lesson of failure.) In these days, when even those in the "progressive" movement around people with mental handicaps continually meet, analyse and nit-pick to make

continued

# The Hobble of a Habit

by Vivian Loken



One good habit of mine is making it a practice to smile at someone whenever I'm walking in public. I usually get a warm smile in return. Other good habits, I am finding, can also be traps. My practice of always going to the early church service fits that description. My habit had created an inflexibility that almost kept me away altogether one Sunday.

I had gone to bed at the usual time, said my prayers and prepared for a good night's rest. When I awakened, I could see the digital clock from my bed. The time was 2:03. O dear! My leg was aching — a chronic problem. Now I would have to get up for an aspirin and then fix a cup of warm tea before getting back to sleep.

That accomplished, I tried again to sleep. This time, I dozed for half an hour before awakening. I began to fret about the improbability of getting up for early service and Bible Study afterward, according to the established routine.

That concern took on a life of its own. When the time came for getting up, I realized I was still too tired. "How dreadful," I lamented, "if I can't follow the usual schedule. Everything depends on that!"

Then, the fact that I had another choice occurred to me. If I couldn't get to the early service, at least I could get to the late service.

Even after that decision, it wasn't easy. I struggled with trying to find the right clothes and getting ready in a different time frame. The sageness of Mark Twain says it well: "Habit is habit," he wrote, "and not to be flung out the window . . . , but coaxed downstairs a step at a time."

Once at church, I sighed and looked around. "I don't suppose I'll recognize anyone at this late service," I grumbled to myself. Then I saw a familiar face. Lois Wilkins. So she is one of the later attendees, I thought, feeling better immediately.

The service was beginning and it was time to focus on worship. The

headache that had disrupted my night's rest was still a bother, but I was glad to be present. "Lord, help me to be attentive," I entreated, silently. "I want more than just to be here."

The order of service moved along. In spite of discomfort, I forced my mind to take particular note of how the lessons from the Bible text applied to me. An interlude of music gave me the chance to sit back and relax.

Then the sermon began and it reached me in waves. Walking in faith requires concentration, we were told, because we are under constant bombardment by forces of evil. Those pressures persuade us that we are not worthy of being loved by our All-Forgiving Father.

The lethargy experienced earlier was leaving me now. I was leaning on every word.

"Forces of evil," the minister continued, "divert you from what you really want." As if to prove his point, I looked down and saw that, in fastening my blouse, I had skipped a button. The blouse gaped open, and I felt a flush of embarrassment. Hastily, I fixed it and then looked toward the pulpit again.

"For in the day of trouble," the minister read from Psalm 27:5, "he will keep me safe in his dwelling; he will hide me in the shelter of his tabernacle and set me high upon a rock" (NIV).

Tranquility flooded over me. How I hungered for such promises this morning! "God was true to his promise," I exulted, "he kept me safe in his dwelling." So safe that devilish tauntings were not strong enough to keep me away from the house of worship. The gargoyles of evil reside in our minds. They will come back to do harm if permitted.

Habits can be an enemy as well as a friend. Unless we are on guard, a habit that is intrinsically good can take command and become an enslavement. Oh, hide me in your shelter, Lord! I am not safe from such traps unless you are with me. □

Freelance writer Vivian Loken resides in Minneapolis, Minnesota.

## Books

continued

sure they're doing the right things, it's good to read of someone who went with his instincts. He knew that these people were calling *him* to community. He had no doubt about their need, or his own, for that way of life. Sharing everyday life was all it was about.

So, how paradoxical, that while he could have become an unknown admiral, Vanier is becoming renowned for this simple fact. Spink chronicles the (again, unintentional) growth of l'Arche, the obstacles, failures, the problem of reconciling its essential Christianity and founding Catholicism to different settings — from Anglican-dominated England to Hindu/Muslim India. It's a credible account, because it does not fudge on these issues.

However, I would like to know more (and perhaps it was not revealed to the biographer) about the tensions among the l'Arche assistants.

For example, it's one thing to demand celibacy of the assistants because they have to live "in solidarity" with mentally handicapped people, but another thing to make that work.

Spink clearly shows just how counter-cultural the l'Arche movement is to both state and church. Families think their members who become assistants have either gone crazy or are "wonderful for living with those handicapped people" — a measure of the way our achieving society values "those" people as the lowest of the low. Our churches, too, have subtly excluded mentally-handicapped people. But, at l'Arche they are unquestioned communicants. Profession of faith is not an intellectual act.

Few understand the gifts that people with little to contribute in the ways the world usually expects — success, achievement, beauty — can offer. They can save the world from its own headlong rush into oblivion just by their vulnerability, their need, and their unconditional love.

For me, one of the keys to understanding how Jean Vanier became the vehicle for this message can be found

in an early encounter between Jean's father, Governor-General Georges Vanier, and those who compiled Jean's naval report. The report commented that he showed good qualities as an officer but lacked respect for his senior officers. His father's response was characteristic: "As long as he shows respect for those under him, he'll be all right."

In their trials and failings, l'Arche and Vanier clearly conveyed to the author their understanding that they are to live vulnerable lives to witness to "the folly of God" — God who chooses the weak to confound the wise. Spink imparts their calling and work with insight and compassion. Everyone interested in how Christian vocation is discerned and lived should read this book. I am awaiting the day when l'Arche recommends the ordination to priesthood of one of its "folks."

**Anna Briggs**

Ms. Briggs is a member of the Iona Community who works for the Canadian Association for Community Living in Springhill, N.S.



*So Jesus begins to make the passage*

*from the one who is healer*

*to the one who is wounded;*

*from the man of compassion*

*to the man in need of compassion;*

*from the man who cries out:*

*"If anyone thirsts let him come to me to drink,"*

*to the man who cries out:*

*"I thirst."*

*From announcing the good news to the poor,*

*Jesus becomes the poor.*

*He crosses over the boundary line of humanity*

*which separates those whose needs are satisfied*

*from those who are broken and cry out in need.*

*—from "The Broken Body"*

**Jean Vanier (1988)**



### **The Power of Optimism**

*by Alan Loy McGinnis.*

Harper and Row, San Francisco, 1990. \$22.95.

Art Linkletter, Victor Kiam, Robert Schuller, Mary Kay and Zig Ziglar are among many who endorse this

book strongly. While I cannot share their exuberant praise, I can recommend this book because of all the good quotations it contains.

The book is held together by "The Twelve Characteristics of Tough Minded Optimists," which reminds me of the various laws and lists Norman Vincent Peale used as backbones for his books.

The chapters are short, filled with common sense, and each characteristic is illustrated by stories and quotes. McGinnis is a practitioner of cognitive therapy and obviously has a commitment to Christ. Jesus, St. Paul and the Old Testament are quoted along with other "greats." My impression is that all this is to help us be successful in life. The basis for the optimism of the Christian — the Gospel — is not mentioned.

There's nothing very deep, new or gripping here but much of it makes sense — and certainly it provides a great collection of quotations on an important theme.

**Zander Dunn**

Mr. Dunn is minister of Knox Church, Guelph, Ont.

### **Partners With God: A Celebration of Human Sexuality**

*by David Thomas.* Wood Lake Books, 1988. \$9.95.

This book would serve as an excellent introduction to the study of human sexuality from a Christian perspective. Its title is provocative. In what way does our sexuality make us "Partners with God?" Its subtitle sets out the book's major theme. Our sexuality is a gift from a loving God, a gift we should receive with thanksgiving and celebration.

The rationale for the author's approach is his belief that the abuse of our sexuality is so prevalent in society and misconceptions surrounding it so widespread that we could fail to appreciate the role of human sexuality in human life and could fail to affirm our sexuality positively as God intended us to do. So it is that of the book's seven chapter headings, six contain the word "joy."

By concentrating as he does on the positive aspects of our sexuality, David Thomas runs the risk of obscuring the Christian understanding that our sexuality is part of a fallen na-



ture. However, he accompanies his text with parallel questions designed to help the reader reflect on the assertions being made in each paragraph and on their relevance to personal experience. This alone makes the book an excellent resource for study and reflection, both for individuals and for groups.

*Partners with God* is not rich in biblical references or exegesis. Thomas does not develop his thought systematically. He admits he has been influenced in his understanding of human sexuality by non-Christian religious traditions, the literature of the East, and by the myths of classical Greece and Rome, something which alerts one to the possibility of an unhealthy syncretism.

This being said, however, we find his discussion of sexuality to be well balanced. He grounds it in the context of relationship and in the reality of our creation in the Image of God. From this twofold perspective he attempts to establish what, from a Christian perspective, constitutes a healthy sexuality and its healthy expression and what constitutes an abuse of our sexuality and its harmful expression.

Many of Thomas' statements will prove controversial to his Christian readers. Yet they should also cause the reader to question the author's presuppositions and to reflect on the validity of his assertions. For example:

"Our sexuality is a sacramental male-and-female celebration through which humanity is enabled to touch God."

Thomas attempts to provide a positive, balanced approach to human sexuality while maintaining the integrity of a Christian perspective on the subject. How well he succeeded in that endeavour the reader will determine. Whatever the answer, David Thomas has provided an excellent document for study and discussion. It could be used with profit, by itself or in conjunction with a more traditional Christian approach, by those seeking to find a way to understand the complex and ambiguous phenomenon of human sexuality.

**George Tatttrie**

Mr. Tatttrie is a chaplain at Brock University in St. Catharines, Ont.

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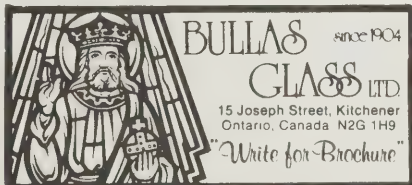
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## Letters

continued from page 7

ly paper it makes me furious. To see it in the *Record* was dismayed.

All my life I have taught my children not to use derogatory words in reference to other racial or ethnic groups.

The term WASP seems to imply bigotry. It is an insulting word in my opinion.

Could you imagine the outrage (and justly so) had any of the ethnic groups in the article been referred to by nicknames.

I hope that this will be the last time this word is used in the *Presbyterian Record*.

**W.D. Jarvis,  
Tillsonburg, Ont.**

### Unity or heresy

This morning's mail made our day — yes, even our year. Seeing Doug Lowry's picture taken with Pope John Paul II on the *Record's* cover put a halt to our schedule. We sat down and read the article by Doug, "Some Thoughts on Church Unity." Thank you Doug, for sharing with us, and thank you for publishing this thoughtful reflection on Doug's experiences with Christians who love Jesus Christ.

We have reread the article and shared it with our family who are not Presbyterians. What a great celebration of life when Christians join together as Doug has with our Roman Catholic brothers and sisters. He has expressed so eloquently how many of us feel.

**Don and Muriel Weatherall,  
Oakville, Ont.**

It may be that an article in the November 1990 *Record* by Dr. Douglas Lowry may present a dilemma to the courts of The Presbyterian Church in Canada.

Does Dr. Lowry not know that the subordinate standards of the Presbyterian Church consider the Roman Mass an idolatrous abomination?

According to the *Westminster Confession of Faith* (WCF) there are only two sacraments ordained by Christ: baptism and the supper of the Lord. According to the Full Catechism of the Catholic Religion (CCR) there are seven: baptism, confirmation, holy eucharist, penance, extreme unction, holy orders and matrimony.

To whom are we to look for mediation? The WCF teaches that Jesus Christ is the only mediator between God and man; the prophet, priest, and king; the head and Saviour of the Church; the heir of all things. The CCR teaches that as well as Jesus Christ, the Virgin Mary and the saints make intercession to God for the faithful.

The dilemma with which the courts of the church seem to be faced is: shall they change the subordinate standards of the church to conform with Rome, or shall they charge Dr. Lowry with heresy and with taking a divisive course? A second dilemma which they might consider is whether to charge the editor of the *Record* with inciting a divisive course or to commend him for making known to the church at large the terrific pressure which is being put on the church, both from within and from

outside, to lower its standards and depart from the faith of our fathers.

**J.A. Birney,  
Scarborough, Ont.**

I wish to express my appreciation for the *Record*. The articles in the November issue are relevant to every Christian. I was especially interested in Dr. Lowry's "Some Thoughts on Church Unity." His explanation of how his ministry has been involved with Roman Catholics reminds us of the need for all Christians to work together. I am thankful that people such as Dr. Lowry represent our church.

I hope that all readers will come to realize that our church is what we as members make it. We are no longer The Presbyterian Church in Canada of 50 years ago. We will be stronger and more relevant Christians when we are aware of the changes taking place within our congregations. I am writing as a daughter and granddaughter of the manse, a lifetime in The Presbyterian Church in Canada and proud of it.

Please continue to publish cartoons showing the humour of our daily lives. All are pertinent and awaken us to life today. We will not survive without a good sense of humour.

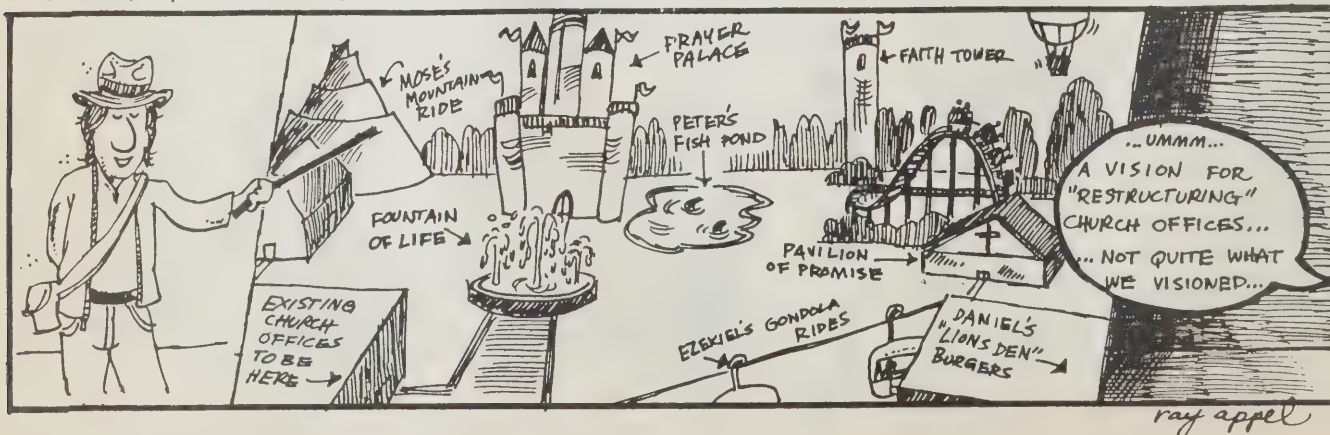
**Jean McQueen Dancey,  
Oshawa, Ont.**

### From "WestCanada"

This letter is with reference to Geoffrey Johnston's article, "Justice and Nation Building," in the Oct. issue.

I point out that Dr. Johnston has expressed quite well, in his refer-

PRESBIANA JONES...



ences to business and to the United States, the feelings that many of us in the west have toward central Canada.

It might come as a surprise to Dr. Johnston that there are those in western Canada (and I am among them), who would just as soon be a citizen of a country (let's call it "WestCanada") that would trade as willingly with the Pacific Rim countries, the European Common Market countries, and the United States (to name a few), as with a country that might be called, Ontario.

It is just as well that more people in Ontario know that such feelings exist in other parts of the present country we call Canada.

**James S. Porter**  
Calgary, Alberta

### Time to go

In the November issue I was interested in the article, "A time to go." This article says a great deal to The Presbyterian Church in Canada if anyone is willing to listen.

The Church of Scotland is still the largest denomination in Scotland but it is dying rapidly. In 1956 it had a communicant membership of 1,320,091. In 1989 it had dropped to 804,468. A professor in Edinburgh predicts it will drop to 200,000 by the year 2000.

I don't want to make comparisons with the advances being made by some of the evangelical churches but surely they should make us think.

As editor of our church's official publication can you not call the whole church to embrace the central issues of the Gospel? When that is done social action follows logically.

**R.O. Long,**  
Toronto.

I am writing in response to the personal reflection of R.D. Kernohan on the Church of Scotland (*Record*, November, 1990).

In publishing an article of this nature, the *Record* is importing an acrimonious dispute from a sister denomination. Mr. Kernohan, freely declares his political bias, but beyond that there is no context given in which to assess his personal view of the Church of Scotland. It is possible that his analysis of the Scottish situation — that the pre-occupations of

continued on page 38

# SUGGESTION BOX

**Bruce Hunter**

## Playing for more than time

**L**ast year, the congregation of St. Andrew's Church, Maple Valley, Ontario, found itself in a position familiar to most small churches — facing a major expenditure while struggling to meet daily expenses. The church organ, which had not been in top form for many years, could no longer be repaired, but the cost of a new one seemed beyond St. Andrew's reach.

Fortunately for the congregation, its organist and choir director, Raymond Greer, is a person who welcomes a challenge. This was previously evident when he was able to form a choir at Maple Valley, after none had existed there for many years. He also had previous experience in fund-raising, having been involved in the purchase of a new organ at a nearby church.

Mr. Greer suggested an organ play-a-thon in which he would play the old organ for 50 minutes of each hour, pausing to rest his back and fingers. Choir members would collect pledges by the hour, for a maximum of ten hours.

On the day of the play-a-thon (Feb. 10, 1990), Mr. Greer began at 10:30 a.m. and continued until 8:00 p.m. Members, friends and neighbours from other congregations dropped by during the day to check on the event's progress and enjoy the music. Coffee and treats were also available. A list of donors which was posted in the foyer was updated frequently. A display of pictures and pamphlets from previous church activities generated conversation and brought back memories. The day

ended with a hymn-sing of requests and favourites.

Mr. Greer's efforts proved to be very successful and nearly \$8,000 was raised through pledges and donations — enough to cover the cost of the new organ and purchase some hymn books. The fact that St. Andrew's, Maple Valley, is a small, rural church with just 36 members made the matter even more gratifying.

Beyond this, however, was the fellowship experienced by those involved. Thanks to a dedicated choir director and organist, as well as a very supportive congregation and community, St. Andrew's was able to meet a challenge and continue a rewarding and far-reaching ministry of music. □

Bruce Hunter is a member of St. Andrew's Church, Maple Valley.



Raymond Greer is pictured playing the new organ shortly after it was delivered during the afternoon of the play-a-thon.



# YOU WERE ASKING?

Tony Plomp

## Who conducts communion



**A minister in our presbytery recently invited a layman (and not a Presbyterian at that) to conduct communion in one of our Presbyterian churches. What is your view on that?**

*What?* Are you sure it was a minister of The Presbyterian Church in Canada who made this arrangement? I can see this happening among church groups, such as the Plymouth Brethren, whose theology differs from our own on this matter, but not within our own denomination. It is foreign to both our theology and church polity. We believe in the special calling of men and women to the ministry of Word and Sacraments who are ordained, that is, solemnly set apart in Christ's name, to teach and preach that Word and administer the Sacraments under the oversight of the presbytery. This order of ordained ministers is Christ's gift to the church. It is to them and to them alone that the church has given the responsibility to celebrate these means of grace together with Christ's people.

A fuller exposition as to why we hold to this view would fill a number of pages but let me refer you to *Living Faith* (7.2.3) "Ministers of Word and Sacrament are set apart to preach the Gospel, celebrate Baptism and Holy Communion and exercise pastoral care in Christ's name. Their ministry is an order which continues the work of the apostles. Christ preserves this order today by calling to it both men and women. The church recognizes this calling in the act of ordination."

**Who can attend a presbytery meeting? A recent church newsletter informed the congregation that presbytery is only for ministers and representative elders.**

It is true. Presbytery is only for ministers and representative elders. They constitute the court of presbytery and they alone have the right to speak and vote. Retired ministers who are on

the appendix to the roll of presbytery are given the right to speak, but not to vote. Sometimes visiting ministers and elders as well as other interested parties are given the right, on appropriate motion, "to sit and correspond," that is, to participate in the debate. In my opinion it is a right that should not be casually granted because to speak in any court is to exercise power. This exercise belongs properly only to those who must take responsibility for and live with the decisions they make.

Yet the presbytery is an "open court" and any member of the congregation or the public for that matter is allowed to attend to observe the proceedings. I wish more of the people of our congregations would avail themselves of this opportunity. It would give them insight into how our church is governed, provide an op-



portunity to acquaint themselves with the personalities in the presbytery, and allow them to become familiar with the issues with which the presbytery must struggle. I realize that sometimes such an experience may have mixed results. There are times when the presbytery "shines" and

the whole meeting is truly elevating for all concerned. Not infrequently, however, presbytery meetings may strike outsiders and presbyters themselves as dull and "a waste of time." As in any legislative assembly the best and worst is on display but, as a firm believer in the beauty of our system of church government, I hold that the Lord uses even our dull and dry presbytery meetings to advance the work of the Kingdom. Sometimes even the water of our foolishness is changed into the wine of his grace.

**Our session makes copies of session minutes available to other members of the congregation. What do you think of this process?**

The session of the congregation is the only "closed court" in the series of ranks of "courts" by which the Presbyterian Church is governed. The deliberations of presbytery, synod, and General Assembly are open to the public except in such cases where these courts go in camera, that is, behind "closed doors". The session always meets in camera by definition except at such times it wishes to conduct a public hearing. "The nature of session work requires at times great confidences, and the Elder who talks of session business outside the session destroys the effectiveness of the session. He (sic) must take great care not to divulge any session debate anywhere . . . When there is a break in Session confidences the Session may as well close up shop so far as ruling in the Congregation is concerned. There are Ministers who have to assume the entire burden of making difficult decisions because their Sessions, though technically closed courts, are wide open." (Louis H. Fowler, *Manual for Ruling Elders*, p.75.)

For this reason the *Book of Forms* is quite clear that "Minutes of Kirk Sessions shall not be reproduced, and the single copy shall be produced by



the clerk of Session." (27-10). In recent times a change has been made by the General Assembly under the Barrier Act which allows the distribution of a summary of session minutes, composed under the supervision of the moderator and the clerk, to be distributed to all members of the session. Only material "suitable for distribution" is to be so released.

I trust this answers your question. It is quite inappropriate, illegal, and potentially of great harm to the life of the congregation if session minutes are reproduced and distributed to the members of the congregation.

**In our church, on Communion Sunday, the elders gather before church and are constituted as a court of the church by prayer by the moderator. Any elder who is not present at the time of the prayer is marked absent, even though his reason for not being there is that he is involved somewhere else — as an usher or receiver. These people may even take part in the serving of Communion later, but technically they are absent! I maintain that ushering, taking up collection and receiving at the doors is just as much a part of the service as taking part in the Communion. The Book of Forms apparently says otherwise. What do you say?**

Your question reminds me of the dilemma we have faced in our own congregation when a number of members were present for Communion but were unable to participate because they were teaching Sunday School or looking after the nursery. Some congregations solve this problem by having a brief service for them after the main service. This was not really possible for us so we tried to solve the dilemma by marking them present, but with an asterisk to indicate that they were unable to take Communion for good and sufficient reason.

When a session is constituted, those elders who are involved in the business of the meeting are marked present, whether or not they are present at the constitution of the court. The same principle applies at the meeting of the session before Communion. Thus, elders who participate

in the Communion Service ought to be marked present since it is customary for the session to adjourn with the benediction following worship.

### **Approximately how many of us Presbyterians are there worldwide**

Those of us who bear the name "Presbyterian" often feel pretty lonely out there, an increasing minority among a minority of Christians. Take heart. There are quite a few who, although they do not use the Presbyterian nomenclature, are nevertheless part of the tradition in which we stand. I refer, of course, to those who share Reformed theology, church government and perspective to one degree or other. In Canada we think of the Christian Reformed Churches, the Reformed Church in America, and, in many ways, also the United Church which has strong Reformed and Presbyterian roots.

Through the courtesy of the Principal Clerk I came across a list of all the Reformed Churches in all countries of the world. Many of these are members of the World Alliance of Reformed Churches. Among these are the Evangelical Church of Iran; The Presbyterian Church of Korea, one of at least 30(!); the Church of Christ in Japan; the Re-

formed Church in the Sudan; the Reformed Church in Latvia and Lithuania; the Netherlands Reformed Church; the Presbyterian Church of Nigeria; at least 35 Reformed Churches in Indonesia, the majority of which belong to the World Alliance; the Presbyterian Church of Colombia; the African Reformed Church in Zimbabwe, and so on. I did not count the list, but there are a whole lot! True, many of them are quite small denominations, but others far exceed our numbers in Canada. It may give you some idea how far and wide the Presbyterian witness has spread, beyond its former heartland of Switzerland, the Low Countries, Scotland, and North America.

I can almost hear you say, "Fine, but you didn't answer my question. How many of us are there worldwide?" Well, last I heard there are some 40 million plus. Last I heard was quite some time ago and I have not had the time to write to the Rev. Dr. Edmond Perret, General Secretary, World Alliance of Reformed Churches, 150 route de Ferney, 1211 Geneva 20, Switzerland, to get the latest figures. ☐

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.



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## Letters

continued from page 35

vocal minorities are damaging the church and obscuring the serious problem of the quiet middle class drift — could be relevant to the Canadian situation. But readers of the *Record* have only his word that the people he criticizes are indeed a minority and that their preoccupations are ones with which the church should not be concerned.

From a left-of-centre perspective, I take issue with some of his views. Let me confine myself to the comment that the Church of Scotland General Assembly "wants to back those it sees as future winners." It ignores the many years of support expressed by successive Assemblies for the previous unsuccessful opposition groups in South Africa. Other similar assertions also lack a historical perspective.

**Elsbeth M. Reid,  
Guelph, Ont.**

## Minister report cards

After attending school for all those years, it seems as if ministers still receive report cards. In the November *Record* we read the English teacher's comments about how many ministers use grammar incorrectly.

Imagine if other teachers wrote on the same report card. I wonder what they might say? The history teacher might say that the minister's sermon illustrations need to become more politically and socially informed. The science teacher would tell the minister to read more scientific journals. I won't even guess at what the French, drama, or math teachers would suggest. And, the physical education teacher might write that the minister eats too quickly, then rushes out the door to a meeting. Furthermore, the minister should learn to ease stress by exercising regularly, and not to take everyone's comments so seriously. The minister might then learn to relax.

Then, the principal would write at

the bottom of the report card: this minister is a delight and pleasure in the parish, keep up the great work.

**Lesley Appel,  
Don Mills, Ont.**

Bea Logan (November issue) addressed a very real concern when, as a retired English teacher, she suggested an English usage test as an admissions requirement to theology colleges. I question, though, her own use of the word "their" when the antecedent is "he" or "she."

**Marian Patterson,  
Pictou, N.S.**

## Cost efficient

I was a member of a committee appointed in our presbytery to set up some guide-lines for the 1990 General Assembly.

One of our suggestions was to move the church offices from 50 Wynford Drive to a more cost efficient location.

In our report we considered all the arguments, valid and feeble, that had been used to keep the said offices in high-cost Toronto. To the best of my knowledge, this report received very little consideration.

I'm sure I speak for many Presbyterians when I ask if there is any intention to act on some of the practical opinions generated from this gathering of Presbyterian representatives who have the interest of the survival of our Presbyterian Church in Canada at heart.

**W. Morris Smith,  
Monkton, Ont.**

*We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.*

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# GLEANINGS

The wayfarer,  
Perceiving the pathway to truth,  
Was struck with astonishment,  
It was thickly grown with weeds.  
"Ha", he said,  
"I see that no one has passed here  
In a long time."  
Later he saw that each weed  
Was a singular knife.  
"Well", he mumbled at last,  
"Doubtless there are other roads."

— from "The Wayfarer"  
by Stephen Crane.



Our problem in Canada lies with excess. Personal freedom frequently takes the form of a kind of individualism that is not accompanied by social commitment. The policy of pluralism becomes an end in itself, rather than functioning as a foundation on which the best of personal and social life can be built. And relativism of the popular variety blindly sanctions choice, discouraging discernment and prematurely eliminating evaluation.

The time has come for us to move on to better things. There is a great need in Canada for individuals and institutions to affirm some essential social and personal goals.

— Reginald Bibby



The denominations that will make the greatest headway in the '90s will not be the mainline churches, but those which are smaller and willing to take greater risks.

It will be increasingly difficult to convince the unchurched that our faith is pertinent to the 21st century if the tools of our trade are from the last century.

Denominational churches that cling to centuries-old traditions may have the toughest time in the '90s. Younger adults are increasingly impatient with organizations that maintain old traditions for the sake of tra-

# THE CHURCH SPEAKS

(excerpts from the 116th General Assembly)



**I**t is our VISION that we will grow in our relationship with Jesus Christ. Discipleship will become a way of life among our members. We will be a people who pray for others and for ourselves, as we grow toward oneness with Christ, and deep commitment to him. We will seek God's help in becoming a more spiritually-aware people. Guided by the Holy Spirit, we will grow in our knowledge and understanding of the written word of God, as we subject ourselves to the lordship of the Living Word, Jesus Christ. We will seek to be changed, to be reformed, to take whatever risks are necessary as we learn to obey God's will. Our emphasis will be on learning and action in small groups. This spiritual growth is more important than, and is also a prerequisite to, growth in numbers. . . .

**It is our VISION that we will be a loving, inclusive community — truly God's family. We will not**

simply be a club for "nice" people. The use of the word inclusive opens up the Church to take seriously the presence and needs of people of all ages, and of many different cultural backgrounds other than the Scots-Irish out of which this Church sprang in past centuries. We will take seriously the wide ranges of economic and social status within the Canadian population, as well as the presence of races and peoples from all parts of the world. We will take seriously the special needs of disadvantaged people, and we will be intentional about seeing that those needs are met. We will use inclusive language as we learn to be inclusive. Our congregations will be a family for those who have no family, and an extended family for those who do. We will be a people who practise love as we have met and experienced it in Jesus Christ.

— from the report of the Task Force on Restructuring

dition. If your church uses traditional practices or elements — hymns, robes, liturgical language, ritual — it will be urgent to convey the meaning behind those traditions . . .

Regardless of the definitions you use, no church will make gains unless it has integrity. This will be one of the first factors people will search for in the church — are these people "real," and can they be trusted, or is it simply a religious ritual, a social game they play?

Studies we have conducted of growing churches around the nation indisputably indicate that vision and passion are two central elements to attracting new people to the church and to faith in Christ.

Sometimes God provides us with opportunities to foresee bits and pieces of the future. These glimpses of tomorrow should enable us to serve Christ better by making smarter choices today.

— George Barna



# PEOPLE AND PLACES



THE CONGREGATION OF Petawawa Church, Petawawa, Ont., held a service of thanksgiving and celebration on the occasion of the burning of the mortgage on its new church building. Pictured, left to right, are: Collette Stitt, chairperson of the board of managers; Kay Saunders, clerk of session; the Rev. Tim Purvis; Darcy Reid, representing the Sunday school; and Barbara Edmonds, representing the congregation's charter members.



THREE SPECIAL EVENTS were held last September at St. Giles Church, St. Catharines, Ont., to honour the Rev. Dr. William I. McElwain on his retirement after 41 years in the ministry. Associates from community groups and other churches were present for the occasions. Mr. McElwain and his wife, Mary, received gifts from various congregational groups and a generous purse of money from members of St. Giles.



THE KIRK OF ST. GEORGE, St. George, N.B. celebrated its 200th anniversary on Oct. 21. Pictured in front of the church are: (back row, left to right) the Rev. Dr. E. H. Bean, the guest speaker, who was a student minister at the Kirk in 1941; Mayor Vince Craig; the Rev. Dr. Steven Cho, minister of the Kirk of St. George and (front row) the Rev. Rob Murray; Mrs. Bea Stewart, clerk of session; and the Rev. Jonathan Steeper of the Baptist church.



THE CONGREGATION OF St. Mark's Church, Malton, Ont., held a "Jamie Sutherland Appreciation Luncheon" on Sept. 22 to honour their minister on his retirement. The Rev. Dr. Sutherland has served the Presbyterian Church with distinction for many years, both as a missionary to Taiwan and as a pastor in Canada, including the past 14 years as minister of St. Mark's Church. He is pictured (right) with his wife, Joyce, and clerk of session John McIntosh.



THE CONGREGATION OF St. Andrew's Church, Perth, Ont., recognized the contribution of Grace Oliver as church treasurer for 14 years. Mrs. Oliver was presented with a framed sketch of St. Andrew's by Sidney Scott, chairman of the board of managers, and J.R. Ernest Miller, clerk of session.



ST. PAUL'S COURT, a 30-unit senior citizens' residence built by St. Paul's Church, Simcoe, Ont., on manse and adjoining properties, was officially opened on Oct. 14. The residence is attached by a walkway and an elevator, giving handicapped and elderly people direct access to the sanctuary. Pictured, Dick Pearson, chairman of the board of St. Paul's non-profit housing corporation, addresses the guests at the opening.





A BELL-SHAPED CLOCK was presented to Gordon Leggett, an elder of St. Andrew's Church, Wingham, Ont., on Oct. 14 in recognition of his dedicated leadership of the Bell Ringers. Mr. Leggett, pictured with his wife, Myrtle, led the Bell Ringers group from its formation in 1965 until it disbanded in June 1988. Mr. Leggett has retired but hopes that someone will come forward to lead the Bell Ringers again.

A service of dedication took place in Knox Church, Toronto, Oct. 7, following the completion of extensive renovations to the nursery and the Winchester Room. Sound and computer systems were also dedicated and a pulpit Bible was presented in memory of the Rev. Dr. John DiGangi.



ORGANIST/CHOIR DIRECTOR William M. Cameron was honoured on his retirement by the congregation of St. Andrew's Church, Wingham, Ont., with the presentation of a commemorative clock. Mr. Cameron, pictured with his wife, Grace, was organist and choir director at St. Andrew's from Sept. 1986 until Oct. 28, 1990.



THE CONGREGATION OF St. Andrew's Church, Thunder Bay, Ont., have established a Thanksgiving tradition of joining together for breakfast, after which they decorate the "Suka" in the church sanctuary. Pictured are some of the members during Thanksgiving 1990.



THE CONGREGATION OF St. Giles Church, Sarnia, Ont., recently completed its Barrier-Free Access project, adding an elevator to service all levels of the church facility and a washroom at the lower level designed for the disabled. Sixty per cent of the funding for the project was raised by the congregation and the remainder was provided by a grant from the Ministry for Disabled of the Province of Ontario. Pictured, from the left, are: Jim Donaghue, funding chairman; Clark Horner, contractor; Ed Leitch, clerk of session; the Rev. John Duncan; Fraser Parry of Lambton Memorial, who donated the commemorative stone; Joe Schneider of Schneider Masonry; project engineer Doug Snow; architect Tom Richards; project chairman, Eric French.

Photo: Sarnia Observer

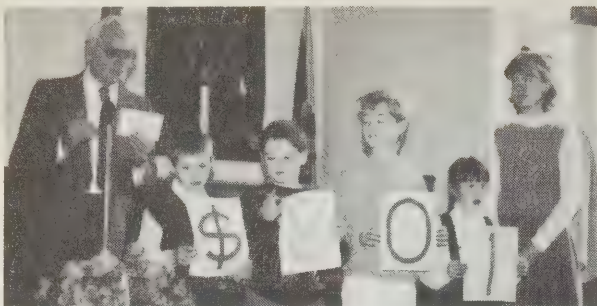


THE CONGREGATION OF St. Andrew's Church, Trenton, Ont., celebrated their 137th anniversary with the presentation of new choir gowns and hymnals. The gowns were given in memory of Ruth Doney and Dot Ward and the books in memory of Sam Potts. Margaret Potts and Ivan Doney are pictured with the church choir. An organ/piano lamp was also given by the Repar family.



## People and Places

continued from previous page



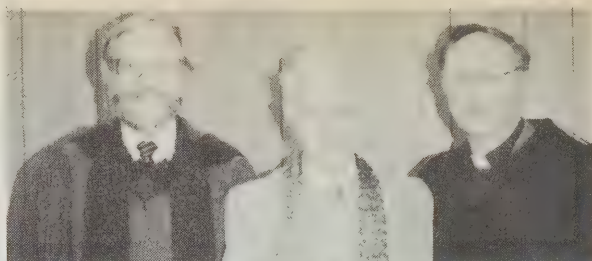
THE SUNDAY SCHOOL CHILDREN of Knox Church, Leamington, Ont., raised \$801 for the sanctuary restoration project by selling chocolate bars. Pictured, left to right, are: Jack Anderson of the restoration committee, Michael Gare, Philip Grass, Philip Garwood, Alana Austin and Lori Parent.



THE CONGREGATION OF St. Andrew's Memorial Church, Port Credit, Ont., celebrated its first 100 years with a dinner on Nov. 9 and services on Nov. 11. Both occasions were well attended by nearly 300 past and present members. Bill Gray, the great grandson of founding members, was the guest speaker. On Sunday, following the morning service and lunch, Miss Rhena Gordon (pictured left) and Mrs. Ruby Falardeau assisted the Rev. Ken Rowland in cutting the anniversary cake.



FRIENDS AND FORMER MEMBERS joined with the congregation of St. Paul's Church, Black River, N.B., in celebrating the 60th anniversary of the opening of the church. The Rev. Wallace Whyte, a former minister of St. Paul's, conducted the service, at which gifts were dedicated in memory of former members, including brass vases given in loving memory of James and Catherine Watling by the family. A social hour was held afterwards. The Rev. Whyte is pictured cutting the anniversary cake with Edith Bremner, a senior member of the congregation.



PICTURED AT THE meeting of the Synod of British Columbia, held Oct. 19-21 at First Church, New Westminster, are, left to right: the Rev. Hans Kowenberg, synod clerk; the Rev. Dr. Ian Pitt-Watson of Fuller Theological Seminary in Pasadena, Calif., who was the guest speaker; and the Rev. Charles Scott, moderator of the synod.



A SOD-TURNING CEREMONY was held by the congregation of Knox Church, Baddeck, N.S., Oct. 22, to signify the beginning of construction of a new church hall. Pictured, left to right, are: Eddie MacDonald, member of the board of managers; Kenneth MacKenzie, chairman of the board; the Rev. Ian G. MacLeod; Bruce Nunn, chairman of the building committee; Jean K. MacAulay, clerk of session.



THE CONGREGATION OF Riverdale Church, Toronto, held a reception to say farewell to the Rev. Dwight Nelson and family. The Rev. Nelson, his wife, Janice, and daughters, Sarah and Emily, are pictured cutting a cake decorated for the occasion, along with Jack Spears, clerk of session (right), who made a presentation on behalf of the congregation.





THE CONGREGATION OF St. Andrew's Church, Perth, Ont., recognized 20 of its members with over 60 years of membership at a luncheon in the church auditorium. Carnations were presented to those able to attend and were taken to those unable to be present due to health reasons. Pictured with the Rev. Larry Paul are: Edna Chaplin, Sheila Devlin, Isobel Dupuis, Gladys Ferguson, Edith Gilhuly (representing her husband, Leonard), John Haveron and Cora McTavish. Present but not shown was Stuart Ferrier. Also honoured but unable to attend were: Margaret Balfour, Marian Cameron, Lena Clement, Marian Davis, Mary Dorman, Doris Fraser, Gladys Howie, Evelyn Imeson (the senior member with 81 years), Wilhelmina Peters, Ruby Roberts, Margaret Stephenson and Ruth Walker.



A 25TH ANNIVERSARY HOMECOMING WEEKEND was held at Paris Church, Paris, Ont., by the 2nd Paris Scout Troop on Oct. 14. Pictured, from the left, are: scout Ken Graham; cubs Brian Hunt and James MacDonald; beavers Stephen Draymon and Brandon Wagencar; the Rev. Dr. Wayne Smith, the troop's first chaplain.



THE JEAN GORDON AUXILIARY, WMS, of St. Paul's Church, Burlington, Ont., celebrated its 100th anniversary last year. A special service attended by more than 100 past and present members and friends included a candle-lighting ceremony honouring the 16 charter members, and the dedication of a banner depicting the hands of the many dedicated women who have given of their time and talents to the work of the WMS over the past 100 years. Mary Jane Bissett, diaconal minister at St. Paul's, was the guest speaker. She paid special tribute to Jean Gordon, a member of the congregation who went to Lahore, India in 1890 where she served as a missionary for 50 years, and after whom the group is named. Life membership pins and certificates were presented to Jean Gunby (one of three generations of the Gunby family in the group), Joan Marshall and Donna Souter.

## KNOX COLLEGE

### Appointment of Principal

The Presbyteries have been requested to submit to the Clerks of Assembly nominations for the position of Principal, Knox College, by January 31, 1991. The position has been vacant since Dr. Donald J.M. Corbett completed his term on August 31, 1990.

*Enquiries should be directed to:*

The Convenor, Search Committee for the Principal, Knox College, 59 St. George Street, Toronto, Ontario M5S 2E6 to be received by January 31, 1991, the closing date for nominations. Further information is available on written request.

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## Record appoints editorial assistant



Margaret Lane has been appointed as an editorial assistant and receptionist in the Presbyterian Record office. She replaces Clare Hunt who retired in September 1990.

Miss Lane has been employed as an Administrative Assistant with the Baptist Women's Missionary Society of Ontario and Quebec since 1980. Her responsibilities included the job of Business Manager of *The Link and Visitor*, the magazine of the society.

She has served as National President of the Canadian Girls in Training, as well as writing and editing many of their resources.

Miss Lane begins her responsibilities with the *Record* at the beginning of January, 1991.

## Tökés accuses Romanian government of dictatorial methods

Romanian Reformed Bishop Lázlo Tökés has accused the Romanian government of continuing the "dictatorial methods" of the old regime. In his first public statement since being seriously injured in a car accident (see News, October 1990 *Presbyterian Record*), Tökés said he had been told the books he ordered from Hungary cannot enter Romania unless he produces a certificate for each book indicating it was sent as a gift. The Romanian Security Police, he said, "continues to maintain an implacable campaign against me and the Transylvanian Hungarians." He added, "The spirit of [former Romanian dictator] Ceausescu lives on." (EPS)

## Atlantic Mission Society honours Georgine Caldwell

At the 114th Annual Meeting of the Atlantic Mission Society, held in Halifax in September, a bursary was established to honour Dr. Georgine Caldwell, who has completed 26 years of dedicated missionary service to The Presbyterian Church in Canada. The bursary will be awarded to Christian Education students at Taiwan Theological College in Taipei.

Dr. Caldwell was first appointed to the mission field in Taiwan in September 1964, assigned to the Christian Education department at the college. In 1971, she became the head of the department. Over the years, she has also taught at the South East Asia Graduate School of Theology and lectured at many continuing education courses for ministers.



Dr. Georgine Caldwell

Her goal was always "to help train Taiwanese to become Christian Educators," and evidence of her success can be found in the number of her former students currently providing leadership in every aspect of the Christian Education program of the Presbyterian Church in Taiwan. On her departure from Taiwan, the church paid Dr. Caldwell the following tribute: "As a professional person, she has earned the respect and love of her colleagues and students. Her dignity and dedication have marked her as a very special person in the Presbyterian Church in Taiwan family."

Dr. Caldwell was also given a Minute of Appreciation at the 116th

General Assembly in Vancouver last June.

Contributions to the Dr. Georgine Caldwell Bursary Fund can be made through the Board of World Mission.

## Municipal Board hearing costly to Crieff Hills

A recent Ontario Municipal Board hearing, at which Crieff Hills Community expressed concern over the possible large-scale excavation of gravel from land bordering on its property, proved costly to the retreat and conference centre.

According to Dr. Maynard Nor-dine, chairman of the Maclean Estate Committee which oversees the operation of Crieff Hills, a \$50,000 grant from the Administrative Council was "the life support without which it would have been difficult to survive." The hearing also put a great deal of physical and emotional strain on the director and staff of Crieff Hills.

The concern of the Maclean Estate Committee over some re-zoning in the area became urgent when application was made by a local gravel company and the University of Guelph to remove large amounts of gravel below the water table on property next to Crieff Hills. Questions were raised concerning noise and dust pollution, the pollution and/or depletion of water, an increase in traffic in the area, and possible harm to the nearby environment, including farm land, woodlands and streams.

Although some points of the municipal board's decision were disappointing, it was felt that the centre had secured a reasonable amount of protection. No further action was planned, other than to send a letter to Ontario's new minister of natural resources.

The Maclean Estate will also be attempting to raise funds and volunteers for small renovation projects on the Crieff Hills site. The Crieff Hills Building Campaign unfortunately failed to reach its goal of \$2.25 million, raising only about \$1 million. Renovations, improvements and maintenance are an ongoing part of a centre such as Crieff Hills and there

will always be a need for new money.

Meanwhile, as Dr. Nordine points out, although the campaign may have fallen short, the new building has been scaled to fit the available funds and Crieff Hills' vision remains as "bright and optimistic as ever."

### **Presbyterian new CGIT president**

Norma Goldsmith, a diaconal minister of The Presbyterian Church in Canada and a graduate of Ewart College, has been appointed president of the National CGIT Association.

Mrs. Goldsmith brings years of CGIT involvement to her new position. At the national level, she has served as vice-president, nominating committee chairperson and as a member of the camp committee. She has been on regional CGIT boards in Newfoundland, the Maritimes, Quebec and Alberta, and has served as a leader in Newfoundland, Nova Scotia and Ontario. She began her life in the CGIT as a young girl at Knox Church, Guelph, Ontario.

Mrs. Goldsmith is active in the church at local (she is a member of St. Andrew's Church, Welland, Ont.), presbytery and synod levels and is a member of the Presbyterian Church curriculum task group.

### **Religious leaders question new Taiwanese lottery**

Religious leaders in Taiwan have questioned the ethical value of a new Loving Hearts lottery set up by the government in Taiwan to fund social welfare programs and provide the handicapped with a means to make a living. The first tickets went on sale last September. When the second batch came out in mid-October, pedlars camped outside the central bank office for three days hoping to buy some to resell at a profit. Christian and Buddhist leaders are criticizing the lottery and discouraging people from taking part in it. Says General Secretary K.S. Yang of the Presbyterian Church in Taiwan, "It is hypocritical to claim that the money raised from it is to help the poor of society because we all know the majority of people who play are themselves poor." (EPS)

More news on next page

# FROM THE PAST RECORD

## **January 1966**

### **The Record is ninety years old!**

"When the initial issue of *The Presbyterian Record* was published in January, 1876 the first editor, layman James Croil, sounded a note of caution. He asked occasional correspondents to bear in mind that a cardinal point with *The Record* would be that "there will be no place found in its columns for controversy . . . we don't want to have a hornet's nest about our heads quite yet."

We can sympathize with Mr. Croil's desire for peace, yet as we look over the bound copies for the past 90 years we discover that controversy did find its way into the magazine, particularly in the turbulent years preceding the union of 1925.

A church magazine today must be much more than a record of what has happened. It must reflect the mind and mood of the moment and provide a challenge to thought and action. In a period when much is being said and written about the church, our policy is to encourage comment even when it may raise a storm. . . .

— from an editorial by  
DeCourcy H. Rayner

## **January 1941**

### **Maritime Y. P. Conference**

The first Maritime Conference for Young People was held in St. Andrew's Presbyterian Church, New Glasgow, under the direction of Rev. Lloyd McLelland, Scotsburn, Convener of Young People's work. Rev. G. Carlyle Webster, Moderator of the Maritime Synod, was the speaker and the conference theme, Follow Me, was based on "If any man serve me; let him follow me," John 12:26, and Acts 9:6, "Lord what wilt Thou have me to do?" Lecturers were Rev. Donald MacMillan, Grand River, N.S., Rev. George Lamont, Blue Mountain, N.S., and Mrs. William Ooms, New Glasgow, N.S. About fifty delegates were in attendance.

## **January 1916**

### **The Korean Church A Model**

Mr. Abbott, a missionary in Chefoo, says the Korean Church is nearer the ideal church of apostolic days than any he has ever seen or heard of.

They have a wonderful system of Bible study. There is the Sunday Bi-

ble School in all the churches, where groups are in separate classes with a separate teacher. On Saturday night, the teachers have a preparation class where they get filled up ready for giving out on the Sunday.

Every church also has its own special week for Bible study for its members. Each district has a week for study to which any from the churches in that district may come.

For about two months near the end of the year, they have what they call the Institute when the helpers from the churches come, at their own expense, for definite Bible study.

Then from February to April they have a theological seminary, when the specially picked men from the churches come for more definite training.

These are all preparing for the ministry. They come from their work in the churches, and after three months of hard study go back to their work, to live it out and pass it on. They are just steeped in the Bible, and the results have proved the value of such training.

## **January 1891**

### **The Evangelism of the World.**

This is the Alpha and Omega of Christian ethics — the goal towards which the people of God of every name and denomination are bound to be ever pressing forward. To that end the Church of the living God was instituted, and only when it has been attained will it have fulfilled its mission. . . .

We know vastly more about the world and its peoples than our fathers knew — than we ourselves knew ten years ago. Africa has revealed her mysteries, and appeals to the Churches with two hundred million voices or more. Asia can no longer exclude the explorer or the missionary. It is no wonder, then, that the claims of Foreign Missions should become more urgent year by year. Thousands of dollars must be succeeded by tens of thousands — millions by tens of millions. In this warfare the welfare of the world and the whole human race is involved.

Let this be our watch-word for 1891, — THE WORLD FOR CHRIST! □





## Ontario Presbyterian Chorus to tour Ireland

During 1991, the Ontario Presbyterian Chorus will visit Ireland on a 16-day tour which will include concerts in 12 locations. The group will be featured in celebrations in connection with such events as Belfast 1991, Ulster-Canada Day, The Treaty of Limerick, and Dublin — Cultural Capital of Europe.

The Ontario Presbyterian Chorus was formed in 1989 and is comprised of the Presbyterian Male Chorus, the

Covenanter Singers and the choir of Jubilee Presbyterian Church, Stayner. The 90-voice chorus is under the leadership of Ian C. Woods, with assistance from Carolyn Jardine, pianist for the Presbyterian Male Chorus and The Covenanter Singers, and Catherine Walker, organist and choir director of Jubilee Church.

On November 25 and December 9, 1990 the chorus presented its Christmas Cantata, *'Tidings of Great Joy,'* by Marty Parks, at Armour Heights Church, Toronto, and Jubilee Church, Stayner.

## Final stone laid in U.S. National Cathedral

Theodore Roosevelt laid the first stone in 1907. And President George Bush was there in 1990 when the National Cathedral of the United States was completed. Bush, an Episcopalian, described the project as "a symbol of our nation's spiritual life, overlooking the centre of our nation's secular life."

About 150 masons, carpenters and engineers who had worked on the project joined in the opening celebration. Some had laboured for most of their working lives on the project.

The cathedral seats 4,000, is as long as two football fields and weighs approximately 136 million kilograms. The construction is stone on stone, with no steel reinforcement or poured concrete. (RNS, Nat'l & Internat'l Report)

## Minister suggests site for relocating Church Offices

While the question of whether or not to relocate Church Offices continues to be discussed (most recently the matter was referred by the General Assembly to the Restructuring Committee), one minister has suggested a site next to his church as a possible location. The Rev. Dr. Zander Dunn of Knox Church, Guelph, Ontario, thinks property belonging to the Masonic Lodge might be an ideal place for Church Offices.

The lodge is scheduled to be demolished in the near future and the local Masons are planning to sell the property or build on it to accommodate a new tenant. Knox Church has also been discussing the possibility of rebuilding its church hall which abuts the Masonic Lodge and Mr. Dunn suggests that if his congregation, the national church and the Masons were to work together, considerable savings might result.

Mr. Dunn cites the availability of parking (a nearby parking lot is to be enlarged) and the accessibility of the city of Guelph as positive reasons for considering the move. He points out that the Fellowship Baptist Church and the Gideons have made their headquarters in Guelph, and that the United Church is seriously consid-

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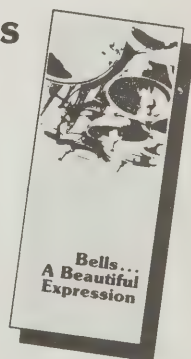
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ering a downtown site in the city. In fact, Mr. Dunn was told that the United Church had considered the Masonic Lodge but decided against it because it could not be ready in time.

### Australians to vote on discontinuing ordination of women

When the General Assembly of the Presbyterian Church of Victoria, one of six regional general assemblies of the Presbyterian Church of Australia, voted (Oct. 9) to endorse a constitutional change that would discontinue the 16-year old practice of ordaining women as ministers, it became the fourth such general assembly to do so. A final decision on the matter is to be made at the General Assembly of Australia, to be held in Sydney in September 1991.

The Moderator of the General Assembly of Victoria the Rt. Rev. David Innes, who was elected at last October's meeting for a 12-month term, seems a particular throwback to the days before women ministers. Mr. Innes contends that the ordina-

tion of women can not be justified on biblical grounds. Although he says that opposition to women's ordination does not mean that women have no ministry in the church, he has also said that he believes "the highest ministry of the woman is to be a wife and mother for most women." (Source: *The Age*, Melbourne)

### Anglican priests bow out of politics in South Africa

Anglican priests in South Africa are bowing out of politics, at least in terms of party affiliation. The Anglican synod of bishops in southern Africa has decided none of its clergy may be members of any political party.

According to Archbishop Desmond Tutu, this decision doesn't mean priests are neutral in the battle for racial justice. Rather, it means that clergy won't prejudice the church's role as a mediator by their political affiliations. Also, by staying nonpolitical, priests can minister to people of many political affiliations rather than one. (*Anglican Journal*)



## THE DAY AFTER

*In the soft silence  
(dishes done, gifts tidied,  
children in deep slumber)  
I hold a festive cup  
of punch  
and gaze at the pyramid  
Christmas tree  
with its flashing red  
and green and white lights.  
I see (hidden  
amidst its branches spread)  
a pale timber,  
a crossbeam  
and on it,  
the Light of the world.*

— Joan Bond



### Fire destroys Knox Church, Moose Creek

A fire completely destroyed the Knox Presbyterian Church building in Moose Creek, Ont., on Nov. 24. The fact that the 89-year-old structure had recently undergone renovations added to the tragedy. According to

the Rev. Garry Van Bruchem, minister of the Maxville, Gordon and Moose Creek pastoral charge, the church was also very much underinsured. A building fund has been started.

### Malcolm Muggeridge

Malcolm Muggeridge, journalist, television and radio broadcaster, critic, teacher, humourist and media celebrity, died Nov. 14 in a nursing home in southern England. He was 87.

On Nov. 19, a memorial Mass was celebrated in a Catholic chapel in Hurstgreen, England, followed by an ecumenical service at Salehurst Anglican Church.

Mr. Muggeridge and his wife, Kitty, were received into the Roman Catholic Church in 1982. He was then 79. He considered his conversion to Catholicism a turning point in his life. He said it gave him "deep peace . . . a sense of homecoming, of picking up the threads of a lost life, of responding to a bell that had long been ringing, of taking a place at a table that had long been vacant."

Mother Teresa was a tremendous influence on the Muggeridges and her example brought about their conversion. Mr. Muggeridge once said it was impossible to be with her without "being in some degree con-

verted." Mother Teresa's Sisters of Charity were the benefactors of the proceeds of his bestseller, *Something Beautiful for God*.

Mr. Muggeridge's distinguished career in journalism included working for *The Manchester Guardian*, *The Daily Telegraph* (deputy editor), *Punch* (editor) *The Calcutta Statesman* and *The Evening Standard*. Before taking up journalism, he was a university lecturer in Cairo. From 1967 to 1968, he was rector of Edinburgh University.

In 1978, while serving as Writer in Residence at the University of Western Ontario in London, he wrote a regular column for *The Catholic Register*.

Among the many books Mr. Muggeridge wrote were *Jesus Rediscovered*, *Jesus — The Man Who Lives*, *Christ and the Media*, *Conversion: A Spiritual Journey*, *A Third Testament*, and his autobiography, which he entitled, *Chronicles of Wasted Time*. (*The Catholic Register*)

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ADAMS, FRANKLIN, 84, life-long member of Knox, Warwick, Ont., and elder for 48 years. Oct. 27.  
BAILEY, LILLIAN., 93, longtime member of Parkview Presbyterian, Saskatoon, Sask., and member of W.M.S. Sept. 19.  
BARRETT, R.E. "ED", 86, lifetime member of Knox Presbyterian, Red Deer, Alta. Oct. 3.  
BAYNE, FLORENCE, member of Knox Church, Woodstock, Ont., formerly of Norwich, Ont. Sept. 30.  
BERNATH, JEAN MURIEL, 83, longtime member of Nashville Presbyterian, Kleinburg, Ont. Nov. 1.  
BLACK, ALEXANDER, elder emeritus, Knox Presbyterian, Grand Valley, Ont. May 11.  
BURR, WILLIAM A. "BILL", 77, longtime elder of St. Giles' Church, Sarnia, Ont. Sept. 8.  
CLARK, WILLIAM, member of Knox Presbyterian, Harrington, Ont. Aug. 17.  
COOMBS, CHARLES, 90, retired catechist of The Presbyterian Church in Canada. Oct. 10.  
GOODBRAND, ROSS, 75, retired elder of Central Presbyterian, Brantford, Ont. Oct. 25.  
GOURLIE, PEGGY, elder, faithful member of St. Andrew's, Ajax, active in the Ladies Aid and W.M.S. Nov. 21.  
GRISCHOW, ALICE, longtime member of Knox Preston, Cambridge, Ont. Nov. 3.  
HOY, ROBERTA, former organist, Knox Presbyterian, Guelph, Ont., founded and ran the Eromosa Youth Choir. Nov. 22.  
KINGSBOROUGH, ALECK, 67, longtime member and elder of Westwood Presbyterian, Winnipeg, Man. Sept. 12.

KLIPPENSTEIN, HENRY, longtime member of Knox Church, Woodstock, Ont. Oct. 27.  
LEES, STRATH, 59, elder and longtime member of Westwood Presbyterian Winnipeg, Man. Sept. 7.  
LOGHRIN, HARRY, member of Knox Presbyterian Church, Harrington, Ont. Aug. 30.  
MANN, MARY de ST. CROIX, member of Westmount Presbyterian, Edmonton, and formerly of Knox, Red Deer, Alta. Oct. 20.  
MARTELLE, LOTTIE, 86, faithful member, active in W.M.S., Knox Presbyterian, Thedford, Ont. Sept. 14.  
MCCONNELL, MARJORIE, longtime member of Knox Presbyterian, Woodstock, Ont. Nov. 2.  
MCDONALD, BESSIE, member of St. Andrew's Presbyterian, Uxbridge, Ont. Graduated from Ewart College in 1946 and designated on June 14, 1946. Worked in the Presbyteries of Cape Breton, Miramichi and Pictou. Nov. 4.  
MEUSER, ANDREW, longtime elder and choir member, Knox Church, Burgoyne, Ont. Oct. 11.  
MURRAY, ALLISTER G., longtime elder, former clerk of Session and trustee, St. Paul's, Ingersoll, Ont. Oct. 23.  
MURRAY, NORMAN, 98, elder for 40 years, former clerk of session and representative elder, choir member, St. John's Presbyterian, White Rock, B.C. August 31.  
PETRUNIA, STEVE, 58, longtime member, elder, active in many capacities, Knox Presbyterian, New Westminster, B.C. Oct. 13.  
PRYDE, TOM, elder, Knox Presbyterian, Burlington, Ont. Nov. 11.  
RISEBROUGH, JOHN A., 81, elder of St. Andrew's, Lindsay, Ont. Nov. 3.  
SUKAL, MILDRED MAY (MILLIE), 85, member W.M.S. and W.A., St. Andrew's, Wyoming, Ont. Nov. 12.  
SUTHERLAND, DR. A.J. (IAIN), elder of Knox Presbyterian, Burlington, Ont. Nov. 16.  
WALTERS, JEAN, 81, elder and life member of W.M.S., St. Andrew's Church, Walsacott, Ont. Nov. 2.  
WILKINS, MARGARET A., 83, longtime member of St. Andrew's, Wyoming, Ont. Nov. 14.  
VANDER LEE, PETER, elder and member of Alberton Presbyterian Church, Alberton, Ont. Active in choir activities. March 31.

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## INDUCTIONS

Czegledi, Rev. Jim, Knollwood Presbyterian, London, Ont. Nov. 19.  
Dunnett, Rev. Blain, St. Paul's, Nobleton, Ont. Nov. 4.  
Hamilton, Terrie-Lee, Senior Administrator, Administrative Council General Assembly Office, Nov. 23.  
Hutchinson, Rev. Andrew, Bethel Presbyterian, Riverview, N.B. Sept. 12.  
Neill, Rev. Frederick, Bethel, Ilderton, Ont. part-time ministry, Nov. 11.  
Nichols, Rev. Jo-Anne, Kars, St. Andrew's and Vernon, Osgoode Church, Ont. Sept. 9.  
Smith, Colleen, Diaconal Minister, Knox, Milton, Ont. Nov. 4.  
Vanbodegom, Rev. Cornelis, St. James, Forest, Ont. Sept. 12.

### Synod of Atlantic Provinces

Blue Mountain, Knox; Zion and Blair, N.S. pastoral charge. Rev. David Hayward, Box 281, Sherbrooke, N.S. B0J 3C0.  
Fredericton, St. Andrew's Rev. Dave Dewar, Harvey Station, N.B. E0H 3H0.  
Glance Bay, N.S., St. Paul's. Rev. Dr. E. H. Bean, 746 Westmount Rd. Sydney, N.S. B1R 1B7.  
Halifax, Knox. Rev. C. C. Pettigrew, 3311 Ashburn Ave., Halifax, N.S. B3L 4C3.  
Hopewell, N.S., First; Gairloch, St. Andrew's; Middle River, Rocklin. Rev. Dr. Paul A. Brown, R.R. 1, Trenton, N.S. B0K 1X0.  
Marion Bridge, Mira Ferry; Catalone and Louisbourg pastoral charge, Cape Breton, N.S. Rev. Dr. M. A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.  
North River, North Shore; Englishtown, Cape Breton, N.S. Rev. Ian G. MacLeod, Box 184, Baddeck, N.S. B0E 1B0.  
Richmond Bay, pastoral charge, P.E.I. Rev. Linda R. Berdan, Box 213, Kingston, P.E.I. C0B 1M0.  
Riverview, N.B., Bethel. Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B. E0G 1Z0.  
Saint John, N.B., St. Matthew's. Rev. Philip J. Lee, 101 Cobourg St., Saint John, N.B. E2L 3J8.  
Sydney Mines, N.S., St. Andrew's. Rev. M. A. Caldwell, 12 Lorway Ave. Sydney, N.S. B1P 4Z2.

### Synod of Quebec and Eastern Ontario

Ingleside, Ont., St. Matthew's. Mr. William Fleming, Box 134, Ingleside, Ont. K0C 1M0.  
Inverness, Que., St. Andrew's. 3-point co-op charge with the United Church. Rev. Scott Emery, Box 2, R.R. 2, Melbourne, Que. J0B 2B0.  
Kirk Hill, Ont., St. Columba, 2-point co-op charge with the United Church. Rev. Ken Wild, Box 39, Dunvegan, Ont. K0C 1J0.  
Morrisburg, Ont., Knox and Dunbar. Rev. Bert de Bruijn, Box 777, Chesterville, Ont. K0C 1H0.  
Ottawa, Ont., Erskine. Rev. Dr. Arthur Currie, 2330 Whitehaven, Cres., Ottawa, Ont. K2B 5H4.  
Pierrefonds, Que., Westminster. Rev. Andrew Johnston, 146 Regent St. Beaconsfield, Que. H9W 5A7.  
Quebec City, St. Andrew's. Vacancy Committee, Box 161, Quebec, Que. G1R 4P3.  
Ste. Foy, Que., St. Marc, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que. G0B 2B0.

# TRANSITION

## Synod of Toronto and Kingston

Barrie, Essa Road. Rev. Donald R. McKilligan, 3 Brookdale Dr. Barrie, Ont. L4N 1N5.  
Creemore, St. Andrew's; Dunedin, Knox; Maple Valley, St. Andrew's and Hornings Mills, Knox. Rev. A. R. Neal Mathers, Box 12, Nottawa, Ont. L0M 1P0.  
Lakefield, St. Andrew's; Lakehurst, Knox and Warsaw, St. Andrew's. Rev. Reg J. McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.  
Leaskdale, St. Paul's. Rev. Harry Waite, Box 316, Uxbridge, Ont., L0C 1K0.  
Maple, St. Andrew's. Dr. David Sherbino, 113 Kemano Rd., Aurora, Ont. L4G 4R2.  
Markham, St. Andrew's. Rev. Wallace Whyte, 471 Manse Road, West Hill, Ont. M1E 3V7.  
Mississauga (Malton), St. Mark's. Rev. Dennis Cook, 2993 Arvida Circle, Mississauga, Ont. L5N 1R6.  
Scarborough, Clairlea Park. Rev. G. J. Bylward, 3817 Lawrence Ave. E., Scarborough, Ont. M1G 1R2.  
Scarborough, Fallingbrook. Rev. Dr. Stephen Farris, 59 St. George St., Toronto, Ont. M5S 2E6.  
Streetsville, St. Andrew's. Rev. A. H. W. McWilliams, 89 Dunn St., Oakville, Ont. L6J 3C8.  
Sudbury, Calvin. Rev. Stephen Hayes, 34 Carriage Cres., North Bay, Ont. P1C 1G6.  
Toronto, Alderwood. Rev. P. G. D. Kerr, 48 Calstock Dr., Etobicoke, Ont. M9V 1G9.  
Toronto, Logan Geggie Memorial. Dr. Howard Shantz, 3845 Lakeshore Blvd. W., Unit 411, Etobicoke, Ont. M8W 4Y3.

## Synod of Hamilton and London

Alvinston pastoral charge. Rev. Jeremy Ashton, Box 555, Wyoming, Ont. N0N 1T0.  
Appin, Appin Presbyterian and Melbourne, Guthrie. Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont. N0M 1A0.  
Atwood, Atwood Presbyterian. Rev. Steven Webb, 38 Maddison St., Monkton, Ont. N0K 1P0.  
Bluevale, Knox; Belmore, Knox. Rev. John P. Vaudry, Box 466, Wingham, Ont. N0G 2W0.  
Chatham, St. James; Dover, New St. Andrew's. Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont. N8A 5A1.  
Dromore, Amos; Holstein, Knox; Normanby, Knox. Rev. John A. Neilson, R.R. 3, Wingham, Ont. N0G 2W0.  
Dundas, Knox. Rev. Alan McPherson, 165 Charlton Ave. W., Hamilton, Ont. L8P 2C8.  
Embro, Knox; Harrington, Knox. Rev. Dr. A. E. Bailey, 17 Mill Pond Court, #103, Simcoe, Ont. N3Y 5H9.  
Hanover, St. Andrew's; Ayton, Knox. Rev. Roy A. Taylor, Box 1811, Walkerton, Ont. N0G 2V0.  
Innerkip and Ratho. Rev. Alice Iarrera, Box 130, Norwich, Ont. N0J 1P0.  
St. Catharines, St. Andrew's and Scottlea. Rev. J. H. Van Haneghan, 19 Claimont Circle, Welland, Ont. L3C 2P4.  
St. Catharines, St. Giles. Rev. D. A. Beaton, 53 Church St., St. Catharines, Ont. L2R 3C3.  
St. Catharines, West St. Andrew's; St. David's, First. Rev. Dr. S. Murray Barron,

Box 1302, Fonthill, Ont. L0S 1E0.

Thamesville, St. James; Kent Bridge, Knox. Rev. Evelyn Carpenter, 60 Fifth St. Chatham, Ont. N7M 4V7.  
Windsor, St. Andrew's, Assist. Minister. Rev. Kees Vandermeij, 3149 Forest Glade Dr., Windsor, Ont. N8R 1W6.  
Warton, St. Paul's; Huron Feathers, Sauble Beach, Clergy couple/Clergy Camp Dir. Rev. Douglas Gordon, Box 311, Southampton, Ont. N0H 2L0.

## Synod of Manitoba and Northwestern Ontario

Dauphin, Man., St. James; Winnipegosis, Knox. Rev. Peter Bush, 200 Whitney St., Flin Flon, Man. R8A 0A9.  
Selkirk, Man., Knox. Rev. John Oldenkamp, 709 St. Mary's Rd., Winnipeg, Man. R2M 3M8.  
Thunder Bay, Ont., First. Rev. Milton Fraser, 112-205 Grenville Ave., Thunder Bay, Ont. P7A 7T5.  
Winnipeg, St. David's. Rev. Dick Gillanders, 167 Bourkevale Dr., Winnipeg, Man. R3J 1P3.

## Synod of Saskatchewan

Saskatoon, Calvin-Goforth. Rev. Jim McKay, 436 Spadina Crescent E., Saskatoon, Sask. S7K 3G6.  
Swift Current, St. Andrew's. Rev. Gwen Brown, Box 247, Kipling, Sask. S0G 2S0.

## Synod of Alberta

Calgary, Centennial. Rev. John Fraser, 6327 Dalmarnock Cres. N.W., Calgary, Alta. T3A 1H3.  
Calgary, Korean. Rev. M. J. Morris, 703 Heritage Drive S.W., Calgary, Alta. T2V 2W4.  
Fort Macleod, St. Andrew's; Jumbo Valley, Knox. Rev. D'Arcy Lade, 1818-5th Ave. S., Lethbridge, Alta. T1J 0W6.  
Fort McMurray, Faith. Rev. Lloyd Fournay, 10025-105th St., Edmonton, Alta. T5J 1C8.  
Olds, St. Andrew's. Rev. Gordon Cunningham, 3821-59th Ave. Cres., Red Deer, Alta. T4N 4V9.

## Synod of British Columbia

Nanaimo, St. Andrew's. Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C. V9P 1L6.  
Surrey, St. Andrew's Newton. Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C. V6T 1J6.

## ORDER OF DIACONAL MINISTRIES VACANCIES

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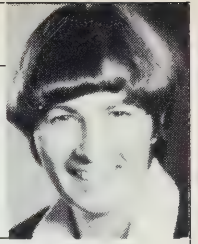
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Ferne Reeve

## Beyond the Stable



Read: Romans 8:22-28

**I**n our world too, a stable once had something in it that was bigger than our whole world."

So said C.S. Lewis through one of his characters in *The Last Battle*.

During Advent and Christmas, our attention was focused on that exciting event in the stable. We rejoiced in it, sang about it, and gave gifts in honour of it. We celebrated with feverish activity and good will.

But now January has arrived, and the party is over. We are back to work, back in the traffic, back to the humdrum routine. Even more, we enter a year that promises hardship for many. For believers, it is now that the event in the stable becomes a challenge to us. If the celebration of Christmas was meaningful for us, questions naturally arise: how can we allow the event in the stable to become large enough for us, how do we make connections between the stable event and our lives and how can we live in such a way that the promise of Christmas affects us and others?

To be a believer means to forever ask some form of these questions. They form the basis of our spirituality, for they drive us to prayer. For the faithful, the whole of Christian life attempts to respond to such questions.

We see much that shakes our faith. Many things happen that seem to indicate a lack of God's power or presence. Situations develop that make us doubt God's power in our world or God's involvement in our lives. Some things seem untouched by the Spirit. Sometimes we wonder whether it matters that Jesus was born so long ago.

This dilemma faces believers as we move "beyond the stable" into the new year. This is the challenge for believers: to make connections between our daily lives and the vitality of the Gospel. We need to demonstrate that even with our doubts and our imperfections, God's power is able to heal, transform and make new again his creation. This challenge pulls us out of our humdrum existence and pushes us to greater honesty, deeper faith and fuller parenthood.

We move ahead, not just by reciting what we already know about God, but by exploring the unknown and by being open to change and to surprise. We bring faith and life together, not by insisting that God do as we desire, but by opening ourselves so that God may lead us into a new life. We succeed, not just because of what we know, but by accepting what we do not know.

To keep the event in the stable vital and compelling for us all year round, we travel along the route of questioning: we must ask practical questions of our creator in all situations: "God, are you equal to this? Do you care? Will you help?" We also must question ourselves, our de-

sires, our assumptions, and, at times, even our certainties. This we can do without fear if we believe that God lives, speaks and continues to create the world and his people in it.

If we ask such questions urgently and dedicate ourselves to listening for the response, we will all agree that:

"... a stable once had something in it that was bigger than our whole world."

### Prayer

Gracious God, your word creates and sustains all life, yet you have chosen to release your power into your world through the prayers of your people. You can do all things, yet have chosen to act in the world through your people.

Deepen our faith and grant us courage so we may both pray and live in such a way that your kingdom may come and your will be done. In Jesus' name, we pray.

Amen. □

Mrs. Reeve is minister of Trafalgar Presbyterian Church, Oakville, Ont.

### Back to the humdrum routine...





## 1991 & The Attitude of Gratitude

When we recognize, in the words of G.K. Chesterton "that but for some strange mercy we could not even exist," it cannot but effect the way we live,

*may your new year reflect that strange mercy.*

When we know that greed constantly harasses us and calls us to forfeit what is most valuable for the sake of that which is fleeting, we pause to reflect on the past and future,

*may your new year be one of living the abundant life.*

When we know that we own nothing but in Christ we are stewards of everything we also know the freedom to enjoy but not be possessed,

*may your new year be one of enjoyment.*

It was said of one of the saints that "he constructed an grammar of gratitude",

*may your new year be lived in that grammar.*

The attitude of gratitude is supposed by our stewardship motto,

*may your new year be lived in grace and gratitude as one of God's "Presbyterians Sharing..."*

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# PRESBYTERIAN Record

FEBRUARY, 1991



**A STERLING OCCASION:  
ORDINATION OF WOMEN**  
1991 marks 25 years since the  
Presbyterian Church began  
ordaining women



# *A Sterling Occasion:* **Ordination of Women**

**by Karen Bach, Minnie Kilpatrick and Nancy Serrick**

**W**hat joy it is to celebrate the twenty-fifth anniversary of the ordination of women! How encouraging to see so many women participating fully in congregations, presbyteries, synods, and General Assembly!

The significance of this achievement can best be appreciated by taking a look at the milestones which have marked this journey, and reflecting upon them through the richness of the Psalms.

Come with us back in time. . .

## **1920-25**

### **Psalm 114**

*When the people of Israel left Egypt,  
when Jacob's descendants left  
that foreign land,  
Judah became [God's] holy people,  
Israel became God's own  
possession. . .*

The children of Israel were on the threshold of the journey that would lead to freedom and nationhood. They did not know what dangers and trials they might have to endure, but they could face this time of new beginnings confidently, with complete trust in God who can change rock to water or water to rock. So, too, those in the church who felt that men and women could equally be called to serve God, envisioned a richer future for the Church.

## **1953**

### **Psalm 127:1**

*If [God] does not build the house,  
the work of the builders is useless;  
If [God] does not protect the city,  
it does no good for the sentries to  
stand guard.*

Church Union intervened. Many years passed before the issue resurfaced. This time, in General Assembly, concerned commissioners, who were of course all men, questioned the rightness of God's house being built without due regard to that portion of the people of God who are



Joan McInnis of St. Andrew's Church, Arthur, Ontario, was the first woman elder elected and ordained in The Presbyterian Church in Canada.

women. In response to an overture from the Synod of Manitoba, General Assembly appointed a special committee to explore the place of women in the church. Positive reaction to the committee's recommendations presented in 1954, resulted in a broadening of its mandate to the ordination of women, as well as the authority to consult with women in the process.

## **1955**

### **Psalm 147:12, 19.**

*Praise the Lord, O Jerusalem!  
Praise your God, O Zion!  
God's word has been proclaimed to  
Jacob;  
instructions and laws to Israel.*

In dealing with those issues raised, the church did not simply respond to a growing societal trend toward equality for women. General Assembly pronounced that, "The voice of the Church . . . must carry the accent, not of expediency, but of au-

thority." Its intent was to seek God's will, not just to follow the crowd and in 1955 that was still a revolutionary step. Our church was willing to speak out clearly despite what the rest of society was thinking at that time. That it took another 11 years of careful consideration for the motion finally to be passed into law almost dulls the impact of how startling the original pioneering proposal of 1953 was.

## **1960**

### **Psalm 17:1-2.**

*Listen, O [God], to my plea for  
justice;  
pay attention to my cry for help!  
Listen to my honest prayer.  
You will judge in my favour,  
because you know what is right.*

During this time, as the ebb and flow of debate continued, the psalmist's words were reflected in action. The Presbytery of Guelph received a



request from a woman for permission to be ordained and made an overture to the Assembly asking for a speedy decision. However, cautious study of all the ramifications involved meant that this was not to be.

1966

**Psalm 33:1-3.**  
*All you that are righteous,  
shout for joy for what [God] has  
done;  
for praise is fitting for loyal hearts.  
Give thanks to the [Creator] with  
harps,  
with a ten-stringed lute sing songs.  
Sing a new song to God,  
play the harp with skill and shout for  
joy!*

Enough voices had been raised, enough dialogue and discussion had occurred, and now a decision was made in favour of ordaining women. The promised land was now truly in sight: a church where the talents of women and men together could be dedicated to the service of their God and to the people of God. Within a few days of the resolution being passed, the "shout for joy" acclaimed the first women elders to be elected in The Presbyterian Church in Canada. The journey was well under-way.

1968

**Psalm 133:1, 3**  
*How wonderful it is, how pleasant,  
for God's people to live together in  
harmony!  
It is like the dew on Mount Hermon,  
falling on the hills of Zion.  
That is where [God] has promised  
a blessing – life that never ends.*

The next major milestone was the ordination of the Reverend Shirley Jeffrey at Appin, Ontario, on May 29, 1968. The ordaining of the first woman to the ministry of Word and Sacraments demonstrated a commitment by the whole people of God to try to live together in harmony as the psalmist had celebrated. Once one woman took the first step, others followed bringing their own unique gifts to the ministry of the Church.

1979

**Psalm 69:18-20**  
*Come to me and save me;  
rescue me from my enemies . . .*

*I had hoped for sympathy, but  
there was none;  
for comfort, but I found none.*  
Despite the progressive decision in 1966, 13 years later, when doors of opportunity in many fields had by now been opened to women, an overture had to be brought before the As-



The Rev. Lucinda (Cindy) Scott, left, a recent graduate, and the Rev. Shirley Jeffrey, ordained in 1968, together in Knox Chapel, Toronto.

ssembly begging for changes of attitude and language in the church in order to end various kinds of prejudice which ordained women were experiencing. "Liberty of conscience" was a phrase that emerged at this time: those who were still uncomfortable sharing leadership roles in the church with women hoped that others would respect their views and allow them to abstain from participating in women's ordination services.

1982

**Psalm 36:5, 6, 7, 9**  
*Your constant love, [O God],  
reaches the heavens;  
your faithfulness extends to the skies.  
Your righteousness is towering like  
the mountains;  
your justice is like the depths of the  
sea.  
How precious, O God, is your  
constant love!  
We find protection under the shadow  
of your wings.  
You are the source of all life,  
and because of your light we see the  
light.*

The Church's response to those holding the "Liberty of Conscience" position was true to its 1966 resolution — "Ministers and elders already

ordained and inducted within The Presbyterian Church in Canada have freedom of belief on the question of the ordination of women, but do not have freedom of action." After 19 years of pondering and praying, the church spoke out unequivocally.

1991

**Psalm 100**  
*Shout for joy to God,  
all the lands!  
Serve God with gladness!  
Come into God's presence  
with joyful singing!  
Know that Yahweh is God!  
Yahweh made us, and we belong to  
God;  
we are God's people and the sheep  
of God's pasture.  
For Yahweh is good;  
God's steadfast love endures forever,  
and God's faithfulness to all  
generations.*

— *Psalms Anew* by Nancy Schreck and Maureen Leach

Happily, the ordination of women has contributed to our church community becoming one of greater equity. Nevertheless, much is still to be done before the spirit of the law that General Assembly passed, changing the face of our church forever, is evidenced in the life of all of our congregations.

As more women are called to be ministers and elders, their perspective is gradually broadening the conventional concept of what it means to be "the Church." This changing direction means that all of us need to reflect on how we are called to minister in today's society.

And so, in this anniversary year, with the psalmist's song in our hearts and trusting wholly in God's faithfulness, let us as women and men of the church go forward.

*... as partners in the ministry of  
service,  
partners in the ministry of justice and  
peace,  
partners in the liturgy  
of church  
and life,  
partners in healing  
and hope."*

— **Womanword**

— Biblical quotations are from *Today's English Version* unless indicated. The authors serve on the editorial committee of the journal, *From a Woman's Perspective*.

# FROM THE EDITOR

John Congram

## A New partnership



**T**he most important and potentially far-reaching decision, made by our church in the 25 plus years since my ordination, was the decision, in 1966, to ordain women.

As a young person, growing up in the '50s in the old order, it never occurred to me to ask why there were no women elders or ministers in my church. True, even then there was a kind of partnership between men and women. Women have always played a critical and central role as purveyors of the gospel. My grandmother, mother and female teachers probably contributed more to my spiritual development than did the officially ordained men of our congregation.

The ordination of women was inevitable, as well as biblical. Many who opposed it 25 years ago have long since changed their minds. The revelation of how parochial our past vision of God was, by the time and place in which we lived, is an experience that most of us have had. This discovery is not unique to those

who opposed the ordination of women.

Some suggest that this decision was taken only as a result of the pressures of feminism. No one who has carefully examined the history of this question in our church and the biblical studies undertaken in preparation for the decision could, with honesty, make that charge stick. On the other hand, there is little doubt that feminism has contributed to our enlightenment.

Perhaps, it has helped us to read the Bible better. The baptismal text in Galatians, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus," has always been in the Bible. To see and fully implement some texts, it may be necessary for the Holy Spirit to work through cultural changes.

Besides, many feminists take their chief inspiration from Jesus. They simply call us to live up to the implications of our baptism in which we declare that all segre-

gation and discrimination cease.

While believing that the ordination of women has the most potential for good in the church, I must also sadly confess that this potential remains largely unrealized. Women have been too willing to emulate and compete with men, instead of developing their own unique gifts and abilities. Men have not been prepared to listen carefully to women or to give up power and positions of privilege. They have often viewed the game as one of assimilation rather than encouraging partnership in which women have the freedom to contribute gifts previously lacking in ministry.

Despite this, there are clear signs of growing acceptance and justice for women in ministry. So, the 25th anniversary year of the decision to ordain women, is a good time to pause, break open the champagne and celebrate. And then quickly to return to the task of working for new, enriched relationships based on the paradigm of Christian partnership.

## Trying to bring justice and peace together

**F**uturists predict that wars will be fought increasingly through computer maneuvering and economic sanctions. We might fervently pray that this prediction will be realized sooner rather than later. For as I write, the January 15 deadline, set by the United Nations for Saddam Hussein to get out of Kuwait, quickly approaches.

The Canadian Council of Churches has made a plea to the Prime Minister to work for a peaceful solution. The Council believes this is the lesser of two evils, even if it necessitates compromise with Saddam Hussein. The effects of high-technology

warfare, the destabilizing of the Middle East and the danger of involving Israel and the whole region simply are not worth the risks, according to the Council. Many disagree, comparing Hussein to Hitler, arguing that if he is not stopped now, he will have to be confronted later at even greater human costs.

In place of war the Council has pleaded that economic sanctions be given a chance to work. In our tradition, we have judged each conflict on the basis of the just-war theory. It offered a series of ethical criteria — including whether the probability of military

success justifies the human costs — to help make the decision to go to war or not. In the face of the nuclear threat, we have largely abandoned this theory, feeling no war could any longer be justified.

Even those who are pacifists find that in cases such as the present dilemma they are forced to make decisions between lesser evils. The just-war theory at least provided some ethical criteria to make those decisions which in this instance is probably more helpful than either blanket approval or condemnation. □



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## OUR COVER

Pictured on our cover is the Rev. Shirley Jeffrey (right), first woman ordained in the Presbyterian Church, and the Rev. Lucinda (Cindy) Scott ordained in November, 1990.

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Lloyd Robertson

## Sadly Facing A CBC Reality



**W**riting a current events column, with a deadline several weeks before publication, can be hazardous to your health, as well as your reputation. Your humble observer has bumped against that reality on a few occasions and encountered it again last month with the January column. I had written about Keith Spicer's "Citizen's Forum" and praised his assembling of a stellar cast of independent-minded Canadians like Jack Webster. Well, Webster and one of the other appointees quit between the time of writing and the publication of the column and a reader could be excused for wondering whether your correspondent was keeping abreast of the news.

The subject for February is not likely to cause the same kind of problem, but let's hope I don't have to take back that comment. In the past I have deliberately avoided commenting on the internal problems of the CBC for fear of the appearance of conflict of interest, no matter how even-handed I tried to be. However, the scope of the recent cuts to the national public broadcaster and the obvious change in direction by the CBC calls for response from those who know the corporation well and have an abiding respect for its role in Canadian life.

Let's be clear. I believe its role is critical in telling Canadians about themselves, in raising the consciousness of one part of the country for the other and in producing and presenting programs, especially in the public affairs, drama and variety fields, that are outside the means of private broadcasters.

The pain of job loss for so many fine producers, broadcasters and technical people is a tragedy that unfortunately clouds any discussion of the CBC's future. The vast majority are dedicated professionals who deserved better but became the victims of the times. Current management simply had to bite the bullet, as they say, on a nagging reality that has been staring the CBC in the face for years. It has been obvious for at least the last decade that the period of massive growth for the network has ended. The expansionist times of the '50s and '60s, in which TV stations were opened, services added and programming extended, were over.

It also became painfully clear that the government ship carrying the money to alleviate the CBC's troubles was not going to come in. While the Mulroney Conservatives have taken the brunt of the criticisms for the CBC cuts, you can be sure that Liberal or even NDP governments would have great difficulty rationalizing increases to the corporation's billion dollar budget in today's difficult times.

So, if the cuts had to come, did they happen in the right places? Yes, for the most part, but exceptions might be made for some places, like areas of Newfoundland, where CBC was the only local program source. Otherwise, the strategy looks sensible. CBC Radio remains untouched, the Newsworld operation that gives the corporation a leg up on a secure future for the gathering and presentation of news is preserved and the regular network functions in news and public affairs, drama, sports and va-

riety are largely unaffected.

It is local TV programming that gets hit and experts argue as to whether the CBC should have been involved in that area in the first place. Paul Rutherford, a University of Toronto historian who has studied Canadian broadcasting and written widely on the subject, believes the CBC should have fled local broadcasting a long time ago, and adds, "The basic mandate of the CBC was to offer Canadians a national service in two languages, one French and one English. And I think it will emerge much stronger in the mid-1990s because it is focused now." It should have also been noted that several people inside the CBC, while deploping the cuts, feel that same way.

As to those who are worried about the Mulroney Tories permanently sinking the corporation, forget about it. Government disenchantment with the public network is a disease that infected the Trudeau Liberals for a long time as well as John Diefenbaker's government and even kindly Uncle Louis St. Laurent and his Liberals of the '50s. It is an inevitable and perhaps even necessary malady. Still, no matter how much one can make sense of these cuts, something dies when a cultural voice has to be, in any way, muted. □



- Art by Iris Ward

# LETTERS

## Knox and women

The article on John Knox by Douglas Coleman in the October issue was most interesting. I appreciated the care Mr. Coleman took to balance Knox's "unlovely qualities" with his many laudable qualities. However, I was surprised by his comments about Knox's relationship with Mary Stuart. "He (Knox) was tactless. He seemed to forget that Mary Stuart was both a sensitive woman and his governing sovereign in his dealings with her."

It seems to me the way Knox dealt with Mary Stuart had more to do with his views on women than any lack of tact or lapse of memory. In his *First Blast of the Trumpet Against the Monstrous Regiment of Women*, he says:

"For who can deny but it repugneth to nature, that the blind [i.e. women] shall be appointed to lead and conduct such as do see? That the weak, the sick and impotent persons shall nourish and keep the whole and strong, and finally that the foolish, mad and frenetic shall govern the discreet and give counsel to such as be sober of mind?"

In the same document he adds:

"To promote a woman to beare rule, superioritie, dominion or empire above any realme, nation, or citie, is repugnat to nature, contumelie to God, a thing most contrarious to his reveled will and approved ordinance, and finallie it is the subversion of good order, of

**We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.**

all equitie and justice . . ."

Lois Klempa,  
Montreal, Que.

## Naive

The article by Andrew Jensen, "Kanehsatake: Some Personal Reflections," Dec. *Record*, is naive in the extreme. Radical natives from New York State were armed and prepared to shoot representatives of both Quebec Provincial Police and R.C.M.P. The same mob had said they would not obey the rule of law which governs us all.

Mr. Jensen, and others like him, were not welcome at Oka or Chateauguay because they were a danger to themselves and others.

This sorry reflection does not address the real issue of our policies toward Native Peoples.

Norman H. Haines,  
Calgary, Alta.

## Not remarkable

With regard to the "mission profile" in your December issue of the *Record*: There was no mention of the Malawian women with whom I work at the Centre. Mrs. Gertrude Kapuma

has been the principal tutor for 10 years, and Mrs. Hilda Mphande is the matron. Together we plan and carry out the courses. I do not do them by myself.

In addition, sometimes missionaries overseas are seen as being "remarkable" or "revered" for the work they do. This is not helpful to our understanding that all of us are equal members of the body of Christ. I do not consider myself remarkable. I am simply doing the work to which I was called, the same as other Christians are doing in Canada, and indeed all Christians are doing wherever they find themselves.

Peggy Reid,  
Malawi, Africa

## Quasi-Marxist?

Please cancel my subscription to the *Record*. For some time I have been disenchanted by the quasi-marxist and feminist liberal theology it espouses. It seems to have lost direction and drifted from the proven Reformed theology that gave the Presbyterian Church its outstanding character.

Louis Ollett,  
Gerrington, N.S.W., Australia

## The last, "hopefully"

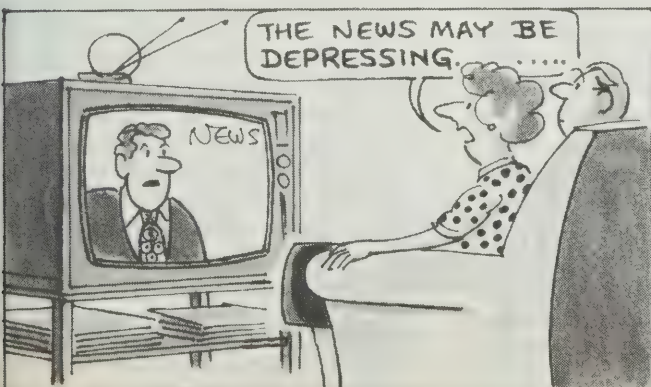
I have never written a letter to the Editor of any paper but I just have to comment on the letter in the November *Record* "Murdering the King's English."

How can she criticize a minister's

More letters on page 39

# WATSON'S WORLD

Noel Watson





Debbie Lannon-Farris

## Divine Foolishness

**3rd Sunday in Lent, March 3, 1991**

**Exodus 20:1-17; Psalm 19:7-14; John 2:13-22;  
1 Corinthians 1:22-25.**

**T**he third Sunday in Lent finds us in the middle of several surprising passages: The Ten Commandments, a Psalm extolling the joys of keeping God's law, John's account of the cleansing of the temple, and Paul's odd piece about the foolishness and weakness of God. These readings appear to have little to do with each other but, when they are heard together, they give each other interpretive cues. The preacher or teacher may choose to work on only one of these texts, but the others will have their say in how that scripture speaks to us.

For example, it is possible to start with any of the texts, but see what happens when they are read through the lens of Paul's first letter to the squabbling church in Corinth.

They were a bitterly divided congregation, aligned into different factions, following different leaders. Paul's answer was not to speak of what divided them but rather of the one thing above all that should unite them, Christ crucified. The death and resurrection of Jesus Christ brought salvation to all people. Could it accomplish one more miracle: bring a troubled church back to its senses and to its true calling?

Of course, the rest of the world thinks that idea is crazy and perhaps some church-goers would agree. The word "foolishness" is probably too polite for what most people really think Christ is up to. It was a stumbling block to the Jews and the Gentiles. Could that same stumbling block be what brings Christians together, or is that just more foolishness too? Let the reader not pass too quickly from this point. Trusting the divine presence to human form and frailty really is folly. How could God be that foolish? How could God be so weak? What society has ever valued the weak or foolish? For God to allow his purpose to be at the mercy of a Roman court and sentenced to death is absurd. For God to entrust the gospel to the congregation at Corinth was no less silly. Nevertheless, this is what God chose to do. "But to those who are called . . . it is the power and wisdom of God (I Corin-



thians 1:24).'' Such holy madness is the heart of a truly united church.

Now we look at the Ten Commandments with different eyes. The same foolish God speaks at Sinai. The simplicity of God's action is the stumbling block here. The laws which Moses brought down out of the mists of Sinai are simple and direct. There are only ten. It seems a bit skimpy in comparison to the tens of thousands of regulations we live by. Consider your mortgage papers or the papers you sign to buy furniture with "no interest till summer," and their thousands of terms and clauses that we must follow. Why is something so down-to-earth and common a "stumbling block"? In society, then and now, where complexity is a way of life, and greed and cruelty often the norm, the wise among us laugh at the expectation that these commandments can or will be followed. Even some church-goers treat

these commandments as a foolish ideal. "But to those who are called . . ." (that's us in Paul's words), they are a worthy guide, an attainable standard. So, too, the commandments are a way of life offered to us by the love of a foolish God.

Listen to the psalmist echo the same holy folly. The psalmist records the joys of following the ways that God has made plain to us. Paul and the psalmist agree that, "to those who are called," there is something deeper and more wonderful in God's way of doing things than the brightest human wisdom could imagine.

The gospel lesson for the day sees Jesus cleansing the temple and brings us back to Paul's letter to Corinth. We find Jesus, raging through the courtyard, with a whip flying, overturning tables, scattering coins to the far corners of the yard and shouting about his Father's house. When people ask for a sign to justify this nonsense, Jesus says if they destroy the temple, he will rebuild it in three days. The wise think he is talking about his coming death. Remember it is the "wisdom of the world" that this should happen to him. So, here again is the foolishness of God. Putting God's son in the hands of such wise people is folly. And no greater stumbling block can be found than that we should believe that death can be entertained and conquered.

Such is the folly of the season that we should come to worship. Lent is a foolish season. When finally spring promises new life, we turn our face to Jerusalem. "Not yet," we say. The way to life is through a death. The true power of the world rises out of weakness. It is when the world, as we know it, is upside down that it is right side up. Or, in Paul's last words on the matter: "God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength" (I Corinthians 1:25). □

Mrs. Lannon-Farris is a minister of the Presbyterian Church, who lives in Winnipeg and attends First Presbyterian Church.



## Painful prayer

It would Make My Day! if churches would redesign their pews.

There are no major changes likely to occur in the structure of the human body in the next few years. And if we want to control the epidemic of back pain sweeping the country, we have got to come to terms with our environment.

Church pews may have been built with God in mind, but they were never planned for the human spine. Backs need a little support, particularly in the lower area, just at the waist.

And if the pew doesn't have it, a small pillow or a rolled up sweater can do the trick.

Posture is important and good posture without support needs good muscle control, both in the abdomen, legs and back, and to tone up the stomach muscles.

Changing positions helps, too. It actually puts less load on the back to stand erect than to sit slumped forward without back support. Kneeling can reduce lower back strain, particularly when some of the weight is taken through the arms on the pew ahead, or when you sit back against the seat.

The amount of attention you can give the service may depend on the amount of attention you have already given the way you sit. Praising God with a pain-free back can certainly Make My Day!

— Dr. Hamilton Hall, Author, of "More Advice from the Back Doctor"

— From the radio series Make My Day! © Interfaith Communications

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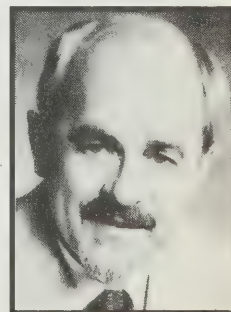
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## Profiles in Faith —

(featuring Presbyterians living their faith in the world)

# Joan McPhedran, Sarnia, Ont.

by Robert Doyle



- Sarnia Observer photo

Sarnia jail teacher Joan McPhedran of the Adult Learning Centre, tutors an inmate in math. She says she finds the job challenging and interesting, with students here no different than those at other schools.

Joan McPhedran holds an intricately designed carving of a baby eagle in her hand. The carving is made in a bar of hand soap and, as Joan holds it, she explains: "One of my students, a Native Canadian, gave me this carving. I was so impressed with the carving, he said he would do another one for me. But, he was released before he finished it. He carved the soap with the detachable top of a ball-point pen. He wasn't allowed to have any tools in jail, so that was the only sharp object he had to work with."

Joan's students are inmates of the Sarnia jail, an all-male facility and her classroom is a small room in this short-term institution. Her classroom doesn't have the usual paraphernalia found in a regular school, but it does have an important similarity. The students here want to learn and are serious about improving and advancing their education. "Most of the inmates have below average education although they have the ability to learn, the same as anyone else," comments Mrs. McPhedran.

When one of the inmates shows an interest in upgrading his education, he is given an initial assessment. From this assessment, Joan directs the student into a suitable course. Most of the work is self-study with a teaching period in the morning to check over the work. The courses offered range from assisting the student in basic literacy to acquiring the credits needed for a high school diploma. Even though the Sarnia jail is a short-term institution, the students can have a good start and then transfer their credits to other schools.

Joan works out of the Adult Learning Centre, a facility operated by the Lambton County Board of Education in Sarnia. It is in the forefront of innovative teaching methods for adults. Eight satellite campuses, including the jail, are operated by the Learning Centre. Joan says, "The key word in adult education is flexibility. It is the most important ingredient for the success of adult learning. You have to have programs designed to fit the needs of the students."

"I teach four mornings a week at



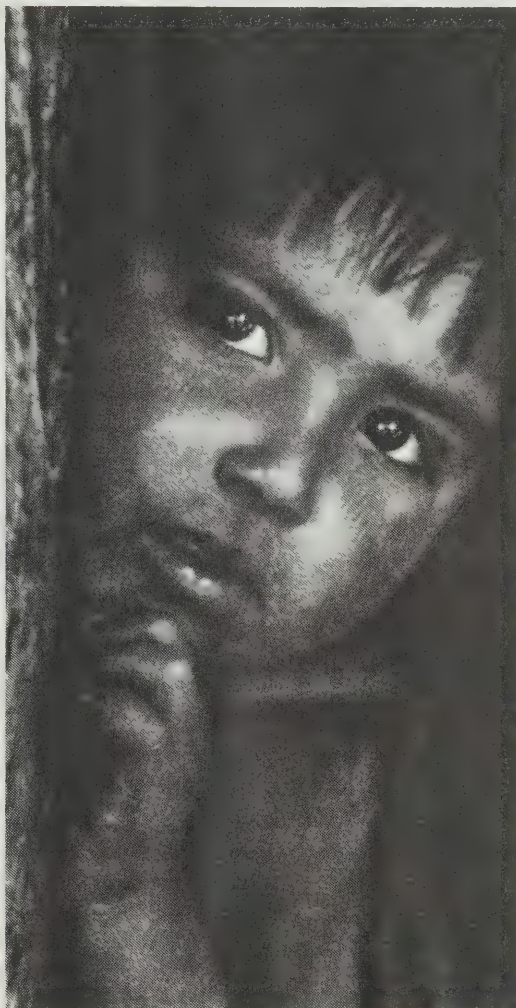
the jail and there is nothing threatening or distracting," adds Joan. "It takes a while to get into the building but, once you're in, it's no different than teaching anywhere. In fact, the volunteer aspect of the jail ensures that the students who come to class really want to be there. So, in some ways, it can even be more rewarding to teach these students."

"Teaching in a prison facility is very satisfying. Teachers must try to create an extremely positive atmosphere all the time. A student may say this is the first time in his life he has ever been successful at accomplishing anything. So, there is a real sense of achievement, both by the student and the teacher. Most days as I leave, I feel I have helped someone go a little further towards realizing his educational goals. These small achievements all build toward the bigger dream of helping to change life directions. Faith in people is an essential ingredient in my job. My personal faith provides me with this ingredient and enables me to be the teacher I am."

Mrs. McPhedran, her husband, John and two teenage daughters are members of St. Andrew's Presbyterian Church in Samia. □

Mr. Doyle is a free-lance writer who lives in Samia, Ont.

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# DISCERNING THE DANGERS OF THE

# NEW AGE

by Marjorie Lee Chandler

**N**early everyone has been touched by the elusive New Age movement — a movement that confuses many people because it sometimes advocates “sounds-like and looks-like” Christian virtues.

For example, New Agers share the Christian’s concern for ecology and world peace. Also, today’s psychics usually stress good self-image and positive mental attitudes. On the surface, these seem to be harmless — even helpful — practices. But there are some dangerous detours from Scripture lurking in this modern mysticism called the New Age.

## DEFINITION

What are the premises of this “alternative religion”? The most dangerous aspect of New Age is its pan-

theistic notion that God is in everything and *is* everything. “All is one” is the motto; the New Age world view is based on the belief that all things in the cosmos are merged.

If all is God, then human beings are also part of that divine synthesis, according to New Age followers. This is the twisted logic behind actress Shirley MacLaine’s assertion, “I am God!” in the 1987 TV mini-series “Out on a Limb.”

Most New Agers look to the “higher consciousness” within themselves or to “ascended masters” above for direction in life. These revelations — via channelling (the process of receiving information from outside the physical realm via a medium) or automatic writing — are touted as divine direction.

Instead, these revelations may

*The pervasive  
influences of  
this philosophy  
are at our door.*

*How do we  
keep them  
from  
creeping in?*



come from a person's own subconscious, from evil entities or from fake oracles. Life's meaning is not embodied in an enlightened guru. Truth always points to Christ and is consistent with his life and the Gospels.

The New Age movement is blindly optimistic about life's ills. It assumes that, through techniques of spiritual evolution, the human race is on the verge of a major breakthrough into a new era of peace and prosperity.

## HISTORY

This earthly paradise that New Agers dream of is as old as the Garden of Eden. There Adam and Eve were tempted by the serpent to be "like God" (Genesis 3:5). This age-old enticement is still the basis for today's New Age deception.

The pantheistic roots of New Age thinking are tied to ancient spiritualities such as Buddhism, Hinduism, Taoism and Zen. All these religions deny a monotheistic belief in one God. In the United States, the beatniks of the 1950s were the forerunners of westernized Eastern spirituality. Then the counterculture of the hippies in the 1960s introduced a hoped-for utopia via acid dreams, flower power and astrological predictions. The therapies of the Human Potentials Movement of the 1970s shook loose traditional morality and led to widespread experimentation with mystical powers.

The "Harmonic Convergence" in August 1987 was one attempt to identify and unify these former and current brands of self-enlightenment philosophies under the umbrella of New Age.

But the world's problems — war, famine, pollution and overpopulation — cannot be banished by harmonic thinking. New Agers may look at life through a rosy hue, but we as Christians can't afford to. Besides there are other inherent dangers in the New Age.

## DANGERS

The New Age movement poses a threat to biblical truth because its tenets are increasingly accepted as mainstream beliefs.

According to SRI International (formerly called Stanford Research Institute), an opinion research orga-

nization in Menlo Park, California, nearly half of American adults believe they have been in touch with the dead. (This survey was taken in 1986-87.) A Gallup Poll taken in 1982 found that 23 per cent of adults and 28 per cent of teenagers believe in reincarnation, a key tenet of the New Age. Another pollster, sociologist-priest Andrew Greeley, reported that a staggering two-thirds of American adults profess having had some psychic experiences such as extrasensory perception.

## New Agers have distorted the meaning of certain traditional symbols, causing some Christians to be unduly alarmed

Brooks Alexander, director of the Spiritual Counterfeits Project in Berkeley, California, maintains that the New Age has secured a strong foothold in our society because "it not only plays on our spiritual pride by telling us we are gods, but it also holds out 'fast relief' from the anxieties and upsets of life."

Recounting his own path to faith, Alexander says, "I had exhausted my own resources looking for a 'way out' before God was able to find me."

Not only are the tenets of New Age philosophy becoming accepted as mainstream beliefs, but some common biblical terms are also being obscured. Proponents of the New Age teach that "the Fall" refers to man's forgetting that he is incarnate God. "Atonement," according to New Age thinking, means that we are already in union with God, who is equated with our "highest level of consciousness." And for the mystic, "spirituality" beckons a return to the "divine self" within.

For the Christian, these terms have quite different meanings: Christ's atonement on the cross of Calvary describes the reconciliation of sinful people to God, and spirituality means submitting to Christ, who was both human and divine. Russell Chandler, author of *Understanding the New Age* (Word Inc., 1988), explains that "the Christian world view is theism — that God is above the created world. The creature is not to be confused with the Creator God."

Because the New Age movement

## New Age Terms

To better understand the New Age movement, it's important to know what some of the common terms mean. Following is a brief glossary of the more frequently heard words.

**Ascended Master:** A "highly evolved" individual no longer required to undergo lifetimes on a physical plane in order to achieve spiritual growth.

**Astral:** A non-physical level characterized primarily by emotion. It is described as the place where most humans go after they die and where they exist between earthly incarnations.

**Aura:** An apparent envelope, field or coloured radiation said to surround the human body and other animate objects. Its colour or colours indicate different aspects of the person's physical, psychological and spiritual conditions.

**Channelling:** The process of receiving information from some level of reality other than the ordinary physical one and from beyond the "self" as it is generally understood.

A "channeler" or a medium usually goes into a trance to establish contact with a spirit, ascended master, higher consciousness or some other entity then receives and repeats messages from "the other side" of the physical world.

**Chakras:** The seven energy points on the human body. The crown chakra is at the top of the head.

**Higher Self:** The most "spiritual" and "knowing" part of oneself, said to lie beyond the ego, the day-to-day personality and the personal unconscious.

**Karma:** A Hindu term for the law of justice or cause and effect. It requires that the accumulated effect of one's actions in this life determine the type of existence the soul will have in the next life; you reap what you sow.

**Mantra:** A "holy" word, phrase or verse in Hindu or Buddhist meditation techniques. The vibrations of the mantra are said to lead the meditator into union with the divine source within.

**Monism:** This literally means "one." In a spiritual framework it refers to the classical occult philosophy that all is one; all reality may be reduced to a single, unifying principle partaking of the same essence and reality. Monism also relates to the belief in pantheism that there is not ultimate distinction between the Creator and the creation.

**Nirvana:** This is literally a "blowing out" or a "cooling" of the fires of existence. It is the main word used in Buddhism for final release from the cycle of birth and death into bliss.

accepts neither the lordship of Christ nor the authority of Scripture, sin is easily eliminated. Instead, New Age proponents believe in cause and effect: deeds done in one lifetime accumulate "bad karma" or "good karma" to be reckoned within the person's next incarnation. New Agers claim that the Age of Aquarius — the astrological identity of the movement predicted to be full-blown by the year 2010 — will be an era of peace precisely because humanity will be free from guilt.

Monte and Marci Dauer of San Jose, California, say that this disbelief in sin left them "spiritually blind" for most of their lives. They believed that all religions were parallel ways to God. Both were convinced that they could visualize wishes into existence, evolve to a higher spiritual plane and, finally, conquer death through reincarnation.

"We never believed in evil (although) we witnessed healings and miracles from Satan's power," says Monte.

The Dauers began to gain spiritual insights without realizing that the origin of these insights was demonic. "Our house was filled with people we thought were good spiritual teachers . . . Some even carried Bibles," Marci recalls.

Then, about eight years ago while she was "talking" to God, Marci sensed the presence of the Lord. Silently, yet firmly and clearly, he impressed three messages on her heart: Jesus is the Son of God . . . the Bible is true . . . and she and Monte were involved in the demonic.

"Right then I let go of any interest in reincarnation, personal growth seminars and UFOs. I knew that all my New Age thoughts, beliefs, opinions, philosophies and interests had been transformed . . . I'd been deep into darkness, and within seconds, unpredictably I'd jumped the fence into the light," she recounts.

Monte saw the changes in Marci, yet thought the Bible was only a history book — or maybe a fairy tale. His life's guide was Dianetics, the applied philosophy of the Church of Scientology. But within a few weeks, Monte was converted through evan-

## Careful scrutiny — rather than wholesale disparagement — is the better approach to New Age phenomena



## 11 Ways To Reach Out To New Agers

**H**ow can you be prepared to reach out to someone who is in the New Age movement? Here are some good reminders and pointers:

1. **Respect.** We are all on a spiritual journey. Few persons want to be evil; more often people naively entertain deceptive thoughts and practices. (Titus 3:2)
2. **Clarity.** Help persons think deeply by sincerely asking, "What do you mean by that term?" In easy-to-understand language, define what you mean when using Christian terminology. Search for points of agreement. (Philippians 2:1,2)
3. **Compassion.** Listen non-defensively to a person's personal concerns. Reflect his or her perceived dilemmas about faith. (Philippians 2:3,4)
4. **Information.** Be informed about the basic tenets of the New Age movement. (Proverbs 18:15)
5. **Scriptures.** Study God's Word and know the historical apologetics for the Christian faith. Ask New Agers to honestly examine evidence for psychic powers, pro and con. (Christian heritage — Deuteronomy 7:9 and Romans 15:4; Testing — 1 John 4:1)
6. **Uniqueness of Jesus.** Point New Agers to

Christ. He proved his divinity in the Resurrection, which is recorded history. (John 11:25)

7. **Forgiveness.** Spiritual seekers, including New Agers, usually have a longing to be accepted by others and to be free of guilt. Explain God's offer of forgiveness to all. (Colossians 2:13-15)

8. **Power.** Share concrete examples of the power of prayer, the daily guidance of the indwelling Holy Spirit and your assurance that God's power is sufficient to meet life's demands. (Holy Spirit — John 16:13; God's power — 2 Peter 1:3,4)

9. **Hope.** Tell about your own spiritual pilgrimage in coming to Christ. It will encourage them to seek for their own personal relationship with God. (Psalm 62:5,6 and Jeremiah 29:11)

10. **Love.** Love persons unconditionally and gently show them the way to unconditional divine love. (Mark 12:30,31)

11. **Prayer.** Pray for those who do not know the Truth. Tell people you are praying for them. And pray always for the Holy Spirit to help you plant kernels of Truth. (Mark 11:24)



gelist Josh McDowell's taped message "The Uniqueness of the Bible." Soon the Dauers, along with their children, were baptized. They now share their testimony through "GO" ministries and a booklet *Here's My Heart*.

It was the promise of power and knowledge that drew David and Juneau Chagall into a whirlwind of New Age paranormal experiences. In their book *The Sunshine Road* David, a writer, and Juneau, a photographer, annotate their round-the-world search for peace, happiness and prosperity.

They write: "In every spiritual trip the process was identical. We'd start out full of high hopes and go downhill from there . . . We'd begin to notice the flaws, pierce through the phoniness, measure the unfulfilled promises and feel the pain of a false faith. . . ."

"It's been four years since we accepted Jesus as our Lord and Saviour . . . (and now) exactly the reverse is true. Our testing of Scripture only proves all the more that it is God's revealed Truth."

## DISCERNMENT

When the Chagalls came to Christ, they retained an aspect of the New Age — creative visualization. They now, however, submit their mental images to God's will. David, who once wrote an award-winning novel by "surrendering all conscious control to 'a spirit' leading my fingers across the typewriter keys," now prays for the power of the Holy Spirit to guide him when he turns on his word processor.

Juneau thinks visualization is justified when a person practises or rehearses mentally. "But it's important to realize you do not have the magic or self-power to create your own reality," she cautions.

New Age visualization sets aside the rational mind and seeks the void of universal oneness, while Christian prayer thoughtfully centres, on the attributes of Christ. Theologian Morton Kelsey notes that the difference between Eastern disciplines and experiencing the "presence and love of God" is whether one sees ultimate reality "as a Lover (risen Christ) to whom one responds . . . or as a pool of cosmic consciousness in which to lose identity." For a Christian, Kel-

sey says, "the important thing is to know . . . we are looking for the risen Christ plus a relationship with him."

Evangelical author Richard Foster says that Christian meditation must be focused toward "repentance, turning to God and changing our behaviour in obedience."

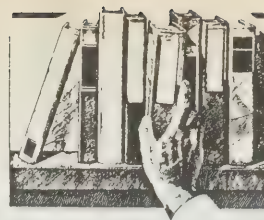
Christians have biblical role models for a fruitful devotional life. The Old Testament prophets employed mental images to proclaim timeless warnings about God's justice. The word-pictures of the Psalms vividly portray life with or without God's grace. The apostle Peter had a vision (Acts 10:9-16) which opened his ministry to the Gentiles; Saul saw a "light from heaven and heard a voice" (Acts 9:3-5). This experience heralded his conversion. The foretelling of the end-times (Revelation 1:1,2) came from John's inspired visions.

As with visualization, New Agers have distorted the meaning of certain traditional symbols, causing some Christians to be unduly alarmed. Isaiah puts apprehension into perspective: "Do not call conspiracy everything that these people call conspiracy, do not fear what they fear . . . The Lord Almighty is the one . . . you are to fear" (Isaiah 8:12,13 NIV).

Christians use the rainbow motif to recall God's promise never again to destroy the world by flood (Genesis 9:14,15). And crystals of soaring seagulls are simply part of God-given natural beauty (Genesis 1:20; 2:1), not objects of intrinsic power.

"We need to be extremely careful about labelling everyone 'New Age' just because a group's logo is a rainbow, they use words like 'world unity' or call their evangelism program 'New Age Dawning,'" says Russell Chandler. Instead, question whether a practice honours or discounts the Transcendent God, he suggests.

Indeed, careful scrutiny — rather than wholesale disparagement — is the better approach to New Age phenomena. Christians can discard the trendy aspects such as crystals and pyramid power; subliminal tapes that elevate self; mind-altering yoga and "circular-sounding" music designed to evoke altered consciousness.



## Books On New Age

*Confronting the New Age* by Douglas R. Groothuis, InterVarsity Press, Downers Grove, Ill., 1988.

This book exposes and identifies numerous New Age influences. It provides practical advice and suggestions for witnessing to New Age adherents.

*Evangelizing the New Age* by Paul McGuire, Servant Publications, Ann Arbor, Mich., 1989.

The author exposes how millions are caught up in New Age philosophy and how Christians can witness to New Agers about the liberating message of Jesus Christ.

*The New Age Rage* by Karen Hoyt, Fleming H. Revell Co., Old Tappan, N.J., 1987.

This book is a compilation of authorities on world views who help the reader understand the differences and dangers between New Age and biblical world views.

*Understanding Cults and New Religions* by Irving Hexham & Karla Poewe, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1986.

The authors present a convincing account of the values in our society over the past few decades that have helped create alternative religious groups. The book also covers social and psychological aspects of cult membership.

*Understanding the New Age* by Russell Chandler, Word Publishing, Irving, Texas, 1988.

Russell Chandler, the religion writer for the *Los Angeles Times*, journalistically unravels the mystique of the New Age movement. Sections include: "Who and What is New Age?" and "Discerning the New Age."

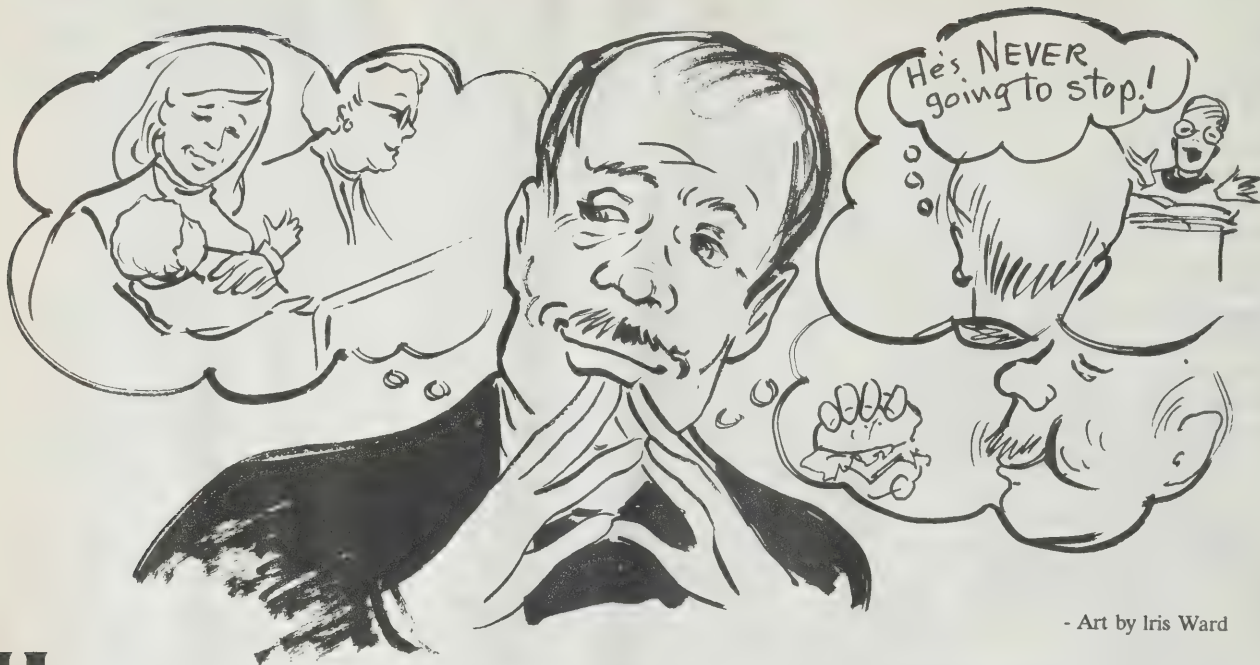
These fads will likely soon fade. On the other hand, Christians can work with New Agers to protect the earth's resources, strive for a non-toxic environment or promote global interdependency.

Christians need not fear divergent beliefs. Instead, followers of Christ are called to "always be prepared to give . . . the reason for the hope that you have" (1 Peter 3:15 NIV). With gentleness and respect, Christians can tell New Agers that Jesus is not an impersonal force or congealed energy, but a personal God. Believers can explain that no one needs astral projections or mystic manipulations to find God. The One True God intervened in history. He came to people. Jesus' life and the Resurrection ushered in a "Never-Ending Age" for all who believe in him. □

Ms. Chandler is a free-lance writer who lives in Southern California.

# Ecclesia

by R. Barry Evans



- Art by Iris Ward

**H**ave you ever stopped what you're doing and wondered, "why am I doing this?" or even "why am I here?" Well, I'm wondering that myself at this very moment.

It seems senseless. Why do we dress up and drive down here? To do what? Listen to some Joe Blow stand up front and tell us about what some person did two thousand years ago?

Look at this place: hard, wooden benches that are as uncomfortable as . . . , closed in by weird-shaped, multicoloured windows with people's names inscribed on the bottom. Names I've never heard of. The building itself must be, oh, 125, 150 years old, well maintained though. Look at the craftsmanship they put into these old structures, simple, yet so complex.

There's old Mrs. Laxon. I see she's dyed her hair blue again. I wonder why older ladies do that? Gee, she's sure gone downhill in the last couple of years. She can't walk without her walker now. Isn't it amazing how age creeps up on us? Before you know it, bang, you're old. It doesn't seem fair, does it? I wonder what happened to her husband? Killed in the war I think.

"Let us pray . . . Our Father, who art in heaven . . ."

I wonder what people look at when they're supposed to be praying, their shoes? Or maybe they wonder if their socks match their pants. What is praying anyway? Who thought up this concept of talking to some supernatural power? I've never really heard him talk back. Some say he does though.

Mr. Thompson is gazing out the window. Looks like he's a thousand miles away. Poor man, lost his wife a few years back. Only 68. Seems terribly young to have to start all over. Is that why we're here? Just to continue our own existence. After all, we're born, grow up and marry, have kids of our own, then die. Gee, it's like a story book — an introduction, body and conclusion. You can read a book twice . . . no second chance in this story.

Take a look at Lisa May. What a looker! I've watched her grow into a beautiful young lady. I suppose I shouldn't think like that. What would life be like if everyone else knew exactly what was on our minds . . . scary thought, isn't it?

Oh, what page number was that

on, oh yes, 127: "Stand up stand up for Jesus . . ." How can we stand up for a person, some are not sure ever existed? Catchy tune though. Aren't the kids adorable! Listen to them sing those words with all their little hearts. So innocent and trusting, yet so vulnerable. Sooner or later they will grow up and develop their own personalities, separate from those of mom and dad. If only there were a way, a way that we could take all the knowledge that we have learned over the centuries, and pipe it into their little minds . . .

Didn't you hate Sunday morning when you were a kid? Mom made us take a bath, get dressed up, and off we'd go. I can remember wondering how much longer the minister was going to talk. My sister wouldn't stop kicking my bench. They were uncomfortable enough without her making things worse!

Mr. Merrick isn't here today; I wonder if he is sick.

Oh yes, the flowers, don't forget the flowers! Mrs. Connley goes to so much trouble, just to make the place look lived in for an hour a week. I imagine she's getting up in years. I'd give her 80, 81 maybe. Never misses



a Sunday though. I wonder if the kids will be as loyal when they grow up.

It's really the people isn't it? Without the people, there would be nothing. No tradition, no existence. Maybe that's what this is all about, tradition. My great-grandfather helped build this place, my father's father came faithfully, and so did my dad.

Time to pick up the offering . . . Poor old Mr. Ingles . . . doesn't have two cents to rub together, yet still finds something to give. It's sad isn't it. Why can't life be just and fair? Who decides who succeeds and who fails. Us? Him? I wonder what really happens to all that money? How much actually gets to charity?

I miss Linda. Wonder what she's up to right now. I could have married her. Where did I go wrong, or did I? You know what they say, "If it's meant to be, it will be." I hate that expression, it makes us sound so powerless. But then again, when it comes to love, I guess we really are. The Bible teaches us that love surrounds us. I must have skipped the part that tells us about the pain that lurks just behind, waiting to pounce on us as soon as love falls asleep. Then again, maybe that's my cross to bear. I'm probably making too much of the whole thing. I guess I'll just go on smiling, as though nothing ever happened . . . did it ever happen?

Ruth's baby is starting to cry. Cute little thing, isn't he? Look how fat he's getting. She must feed him constantly. That's a sad story. It can't be easy, a single mother, only has a part-time job, and I don't imagine the wages are all that good. Everybody criticizes her . . . How come? Do they honestly believe that couldn't have happened to them? She loves that child as much as any mother could possibly love her child, single or married.

Who coughed? Probably Hank did it intentionally. He calls himself an elder. What exactly is an elder? Does holding a title mean that he can act that way? Always has to question everything, as if everyone else were nothing less than lowlife slugs. He means well, I suppose. But what fun is it for people, if they feel as though they have to watch behind them just in case they're caught doing something that doesn't meet traditional standards? Is it not more valuable to

praise people, than condemn or judge them?

"The Lord is my shepherd, I shall not want . . ." I love old number twenty-three. Not want? Isn't want what life is based upon . . . aren't hopes and dreams elements of want? Think of it, never dreaming or hoping, only living in reality. Sometimes reality creates pain. Look at George over there. Without dreams, what would he have left? I guess his drinking problem increases, or that's what I hear. We're not supposed to know about those things until it's too late. Everyone then sits around and says, "Oh, poor George, he had life tough you know."



Art by Iris Ward

My collar is pinching my neck. How much longer will this service last? A quarter to, that's not so bad.

I can't forget to get my brakes fixed this week. Speaking of "brakes," there's Jim, three-piece suit as always. Now that's a success story! If his dad could only see him now. Started with nothing . . . Poor guy, lost his mother when he was only seven-years old . . . Died giving birth to his baby sister. She's in the city now, I believe. Yeh, their dad never had too much; seven children, no wife, just the farm. Never dampened their spirits though. All the hard work Jim learned from his dad made him into the successful businessman that he is. Never lost sight of yesterday's morals either. You can only respect someone for that. I don't know why some people have to be jealous of other people's success. I wonder what life would be like without jealousy . . . impossible to imagine.

I should pay attention to what's going on here! "Walls, if people were to remove the walls around their hearts, they would unite in friendship . . ." Walls, what does he mean by

walls? I have no walls . . . hey, what you see is what you get. Do people really hide themselves behind something that they believe nobody can see through?

Mrs. Crowther is about to play again. "Jesus loves me, this I know . . ." a little off key, aren't we, Lillian? Oh, well, the people don't notice the difference. They blame the old organ. It's seen better days.

Ted looks well today. Boy he learned a lesson the hard way. Can you imagine being confined to a wheelchair for the rest of your life? All for what? A good time at your graduation. Was it really worth it? I'm glad he was driving, and not someone else.

I miss my brother. Stupid little fool! If he only knew how much pain and suffering he put my parents through. I think that must be the worst possible experience to go through . . . a parent losing a child, a piece of their own bodies. Mom cried for months. It ripped me apart to walk into their house and find her gazing out the window overlooking the town, crying tears that would never really dry.

Oh, I see Mrs. McIver is sick. Nothing serious I hope. I'll go to visit her today. What a dreary place to be . . . in a hospital. Sickness, death, they scare us, and rightfully so. That's because we never know when they'll creep up on us. Take George's wife, for example, here yesterday and gone today. I guess she knew it was coming though. Didn't want the kids to know. Cancer can be hell. Jesus, why can't they find a cure?

"Let us pray . . ." Here we go again. "O merciful father . . ." I'm getting hungry . . . I'm always hungry. I should lose a few pounds. I wish somebody would open a window in here. I'm dying of heat, I'll sweat the pounds off if I have to put up with this much longer. ". . . Amen."

Everyone is beginning to get fidgety; you can hear the wood cracking as they stretch in their pews.

Is this what it's really all about? Mrs. Laxon, George, Jim, Mr. Ingles, Hank, Mrs. Crowther and all the rest. They are what this is all about. All distinctly different people, with different personalities, joined together for an hour a week, to share one



# The Sound of the Drum

*(Personal Experiences with Canada's*

**By David W. Roe**

common focus. It's all elements combined: the dream, the fertile ground, the hardships. We're here for each other and not for ourselves. If only we could join together in our everyday lives. Help each other to grow.

Now I know why they put so much craftsmanship into this building . . . it was hope. Like the building, unless we maintain our structures, our dreams will crumble.

Fear, that's it. Not walls built of mortar and brick, oh no, it's much more resistant than that . . . it's fear. If everyone were to lower these walls of fear, just enough to let others see that they are no different, maybe . . . just maybe.

The kids are back. One more hymn for them, "God sees the little sparrow fall . . ." Come on. I know as well as they do, that song is not for them. It's for us.

God, the almighty creator, the dream of all dreams . . . We have this place, the fertile ground where we plant the ultimate dream. It grows endlessly and is handed down to our children to be cultivated and nurtured. An hour a week doesn't seem like much when you think about it.

I love this place. I love these people. As tough as they like to think they are, they really do care.

I wonder what they think of me? Yes, I look at my shoes when I pray. I question faith and existence when my spirits fly low. What about my walls? Why don't I lower my walls first? Maybe I'm just as scared of what would happen as everyone else. Maybe that's what it's all about . . . Yes I believe it is. Someone once said, "This is a school for the sinners and not a showplace for the saints." The realization of that brings us here.

"Amen . . . Amen . . . Amen" That's my cue. I'd better go down and shake the hands of my congregation as they leave . . .

"Good morning Reverend."

"Good morning, Mrs. Laxon, you're looking well today." □

Mr. Evans lives in Danville, Que. He is presently studying business at Georgian College, Barrie, Ont.



Grass dancers at a Grand River Pow Wow, at the Six Nations Reserve, near Brantford Ont.

**N**o one who read the newspapers or watched the news on television during the past summer could have escaped one of the major news stories of the summer the situation in Oka and Kanehsatake. Because of my interest in Native People, and the fact that I am writing a book for use in Scarborough schools, which will include a chapter on the music and culture of Native Canadians, I began

keeping a scrapbook of newspaper clippings having to do with the crisis in Oka.

I concluded that, at times, the news media tend to emphasize the negative aspects of a story and sensationalize events. Many in the general public seem to accept this tendency and to treat the resulting news stories as the whole truth. A three-minute news flash on television during the supper hour or



## Native People)

immediately before bed often provides the basis for one's perception of events.

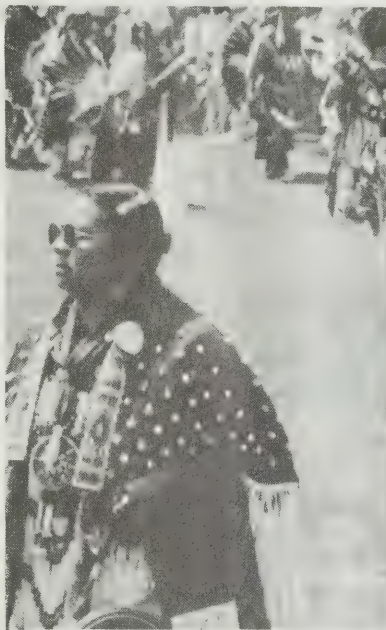
During the past summer and fall, I had the privilege of being involved in some of the activities of the Native People, first at the Native Canadian Centre on Spadina Road in Toronto, then at the Six-Nations Reserve near Brantford, Ont., where I attended the Grand River Champion of Champions Pow Wow in July and a pageant celebrating the life of Chief Clinton Rickard. At Cape Croker Indian Reserve Park near Wiarton, I attended a three-day conference entitled "Bedabun" meaning "The Light of Dawn" in Ojibway. Most recently I attended another three-day conference entitled "The Sound of the Drum" held at the Woodland Cultural Centre in Brantford. I have listened to many Native speakers including chiefs, elders, historians, ethnomusicologists, church leaders, performers, and others.

I would like to share some of the beliefs I have learned through my experiences.

1. Native People have a strong belief in the Creator whom they call "The Great Spirit" or "Manitu" — maker of all things in the universe, including the trees, flowers, birds, fish, rocks, human beings and all things on this Mother Earth.

2. The Great Spirit knows everything and it is the duty of all people to give thanks constantly to the Creator for all things. At Cape Croker Park, each morning was begun with a sunrise ceremony of thanks to the Creator. This experience moved me. Natives and non-Natives alike, in turn, placed a pinch of tobacco on the fire and then returned to join the others in the circle. For the most part, except for prayers offered in Ojibway by the

chiefs and elders, this ceremony was performed in silence against a background of the wind in the trees and the birds in the air. In their ceremonies, the Native People use tobacco or sweet grass in much the same way Roman Catholic churches and some Anglican churches use incense. The sweetgrass is braided into three strands symbolizing body, mind and spirit. All three are equally important.



A portion of the grand entrance at the Grand River Pow Wow.

3. Power comes from the Creator and the name of that power is Love. We must share it with others. One of the elders, Art Solomon, said that the Christian teaching, "It is more blessed to give than to receive," was practised by the Native People long before the first white people arrived on the shores of North America. When they did arrive, Native People shared their land willingly with their white brothers and sisters.

4. Native People have a basic belief that people are intrinsically good and are born with certain gifts given to them by the Creator.

5. Native People have a marvellous respect for the environment. Everything on Mother Earth is sacred. Everything is living, even the rocks and the trees. We must have respect for these things, given to us by the Creator, and use them wisely. On the subject of the

environment and our wise or destructive use of it, Natives have much to say to the modern world.

Art Solomon added that the Canadian economy was based on silver and the economy of the United States was based on gold. He repeated the words of a Mohawk woman who said, "When you have killed your last tree, and infected your last lake . . . what good will the gold and silver be then?"

In answer to the questions "Can we change the world?" and "What can one individual do?", Art replied, "We can *change* the world because we can *change ourselves*!" Art also said that whether we deliberately or mindlessly destroy creation, the results will be the same. The important question for all of us in the afterlife will be "What have you done with the time and the opportunities that were given to you by the Creator?"

What I am finding through my research and through meeting people of many cultures is that we can learn much from each other. Fear and mistrust result from ignorance. Our failure to understand and accept people who are different from us creates a barrier between us. My limited experience with Native People has taught me to view their struggles and hopes and aspirations for the future from a different perspective. I now think more deeply about my Christian values and my relationship with others. And it has taught me to understand and respect people of all races, creeds, and colour: to appreciate their positive contributions to Canada and to create with them a better world, where individual rights are respected, so that we can learn to live in peace and harmony throughout the world. □



Dr. Roe is on sabbatical from the Scarborough Board of Education and is writing a book entitled, *Multicultural Perspectives in Canadian Music Education*. He is a member of Grace Presbyterian Church in West Hill, Ont.



# And God Was Smiling

by Lucie Milne



- Illustrations by Iris Ward

One large splash followed by three small slurps of water bounced over the plastic kiddie pool as I turned off the tap and yanked at the green garden hose. The hose snaked across the grass as I pulled it to a safe distance from the two small boys prancing like colts around the pool. One child placed a cautious toe into the pool, then squealed.

"Ooooooh! Nice!"

I smiled as I walked into the manse. That, I told myself, should keep them happy for the morning.

As I worked about the house, through the open window overlooking the pool and boys, I could hear their chirps and squeals. Then, all of a sudden, there was silence . . . . Quiet children make me nervous.

I went over to the window and looked out. The two blond heads were bent at slight angles, their backs towards me. I could not see what they were doing, but they were still there. No wandering off to explore more interesting pursuits in the neighbourhood. Good!

***Mothers get prickly feelings. They start as tight little knots that quiver in the spaces between both ears and eyes***

Mothers get prickly feelings. Only mothers get these. They start as tight little knots that quiver in the spaces between both ears and eyes. I got those quivers.

The spy of small boys, of course, I am not. The vegetable garden was only a short distance from the pool. I would just saunter out and examine the rhubarb patch . . . .

I was just in time! Just in time to behold a yellow jet stream ejecting from the inner recesses of pulled down red shorts. Its destination—the pool!

"Don't do *THAT!*" I yelled from the rhubarb. Then heading towards

the pool, I swirled my arm like a confused frisbee and screeched.

"YO-o-o-ou! You go home."

There was a hasty adjustment of short pants. Two blue eyes flickered for one brief second in my advancing direction — wild startled rabbit eyes reminiscent of Peter Rabbit caught under the garden gate, with Mr. McGregor and his rake in hot pursuit. In the children's book, Peter squeezes away, leaving his blue jacket behind. This kid left nothing behind. But, clutching his drenched shorts, now drooping in a lunar curve across his bare bottom, he fled to the front yard, then down the block.

A howl arose from the pool. "You made him go away. And now I have no one to pla-a-a-y with!"

### **What kind of mother are you, the expression on my son's face demanded**

More wails of reproach followed. "You . . . you yelled at my friend." What kind of a mother are you, the expression on my son's face demanded.

"What he was doing is not hygienic," I intoned primly. (Silly remark to make to small boys.) "One does *not* urinate in pools," I added, as I stared hard into the pool. "Not going to empty and fill THAT thing again," I muttered under my breath. It had missed, I decided.

"I want Shawn." The face before me scowled.

"He'll be back," I said.

"Gotta get him." And with that he stood up and stepped out of the pool, then ran off, following the route taken by his pal to the corner of the block.

I watched as the small figure perched on the edge of the curb and weaved anxiously back and forth, his eyes glued on the house across the street. Crossing streets was forbidden, and failure to abide by that rule brought banishment to one's room . . . . Not worth a try.

"Shaw-w-w-n!" The word wailed across the street to the tired-looking house that leaned towards the Presbyterian church next door. "Come back! Shaw-w-w-n!"

### **One night there had been some trouble.**



- Art by Iris Ward

The front screen door, resting on its top hinge, squeaked open as the small figure in red shorts came out on the veranda.

"Shaw-w-n, come back and play with me."

Shawn's skinny legs tottered down the veranda steps, then slowly he walked over to the curb.

"Come on, Shawn. It's okay to cross. No cars coming. Hurry up."

Clutching his shorts, Shawn zoomed across the street.

Street-wise kid. Allowed to cross streets. From the side of the pool where I still stood, I took note.

Two blond heads bobbed up and down as hand-in-hand the boys headed back to the pool. "Jest" don't do that again, Shawn," I heard my son say. "She won't yell anymore."

Three-year-old reconciliation with pardon and absolution.

As the boys got back to the business of the pool, Shawn gave me a careful grin. My son ignored me. I slunk into the house, relieved — defeated.

I shuffled through the kitchen and went into the living room. There I stood, looking out of the front window at the Presbyterian church across the street — stronghold for the faithful. One Sunday morning Shawn and his two sisters, on their own, had walked into the church and slipped into a *front* pew — where Presbyterians do not sit. Since that service they had never missed a Sunday. Now, I thought gloomily, we'll never see them again. Yelling. My sin of commission at one small boy's sin of

commission!

I turned my eyes from the church to the tired yellow house next door where the children lived. I had visited there once. Visited their mother, a sulky bleached-faced woman with defiance printed in her eyes. There was a husband — boyfriend — though he had not been around when I was there. Late at night one heard him roar up to the house in his ageing car. Then one night there had been some trouble two blocks uptown. A gunshot. A bullet in someone's leg. A wailing police cruiser. The boyfriend — husband was not seen in town again.

### **A Picasso canvass of gravy and pabulum splats decorating a kitchen chair in front of me**

My visit with Shawn's mother had been a nervous affair. For me. Probably for her too. What does one talk about — I with my university education, book-lined home and my hygienically-clean children? Her house had been a clutter. Unmade beds in the room I could see from the kitchen where I had stood. The kitchen sink piled with greasy dishes and dirty baby bottles. A Picasso canvass of gravy and pabulum splats decorating a kitchen chair in front of me. I had not tried to sit down, and the woman, thank goodness, had not invited me to do so.

I had come to invite her to church, but as I stood near the Picasso chair, I remembered — just in time. Shawn's



## *The Sunday church genes had run out with our fourth child*

older sister, a child of eight, had, the previous Sunday, informed me, definite warning carved in her voice, that they were Roman Catholic. "Us kids 'jest' come for Sunday School. That's all!"

I continued to stare out of my living room window, and reflect on that visit. Before me had stood the woman in her pink shorts and a halter-top that scarcely held together what was intended, while I stood in my trim sports shirt and pressed slacks with arrow-straight pleats, stood trying to think of something I could invite her to come to and join in my Presbyterian church. There was the W.M.S. quilt-making. Tea in bone china cups. Mission allocations — God, she *was* a mission! Finally, I had bleated something about our boys being friends, and wasn't the weather we were having nice . . . and then I had left, my tail of failure drooping behind me.

**I** sighed, and turning away from the window, I walked to the kitchen. I got the bag of potatoes out from its bin and counted out six for supper. I picked one up and saw it had two eyes. Both of them stared at me doubtfully. I opened a drawer and grabbed a vegetable peeler, slammed the drawer, then furiously attacked the potato.

The following Sunday there were eight of us in my pew — I, my four and the three kids from next door. I sighed. They were still coming.

The girls sat in clean lacy dresses. Shawn had his usual Buddha beam across his face. His hair was slicked down around his ears with a wayward cowlick perched on top of his head. A grey ring circled his neck; his pants, again too big for him, were held together with a safety pin. I

thought . . . Rats! Who cares! We were all here, all of us to worship God. Only mothers like me noticed grey neck rings. God surely did not.

December arrived, and with it the annual Christmas Concert. Shawn's round face beamed like a harvest moon. He was excited, not only about the Concert with candy and presents under the tree to follow, but because his mother had come to see him perform with his class. She sat near the front of the room, blank-faced and silent. And when I went up to tell her how glad I was that she had come, her facial expression scarcely changed. She gave me only a slight nod of her head.

The Christmas programme began with the youngest tots' rendition of Jingle Bells accompanied by enthusiastic shaking of straps of tiny bells. Shawn and his sisters came over to the side of the room where I was sitting. There were two unoccupied chairs which Shawn and his older sister immediately claimed. I picked up the little sister and placed her on my lap. Her mother turned slightly in her seat, and I saw that she was watching me. I thought, look, yes, look. And see that we care about your kids, and therefore, about you.

**A**nd then . . . then . . . but it was too late. How could I push the child off and away from me? But . . . oh dear God, she stank! Dried urine on unwashed clothes. Dear God in heaven . . . !

It's winter. She has no other dress, I reasoned. No time to wash the one she has. They have no drier . . . Dear God, I wailed in silence, what will I do with her. And *my* own dress . . . !

I breathed hard. Looked around me. Did no one else notice? All eyes, including the mother's, were on the

wise men who were arriving on the stage. I slipped my arm around the stiff, hard body on my lap, and swallowed hard. I drew her close to me, and I, too, watched as the wise men knelt and presented their gifts to another child — the Christ Child.

Christmas came and went. Sundays flowed by, and each time I had the seven children with me in the pew. But then one Sunday came when I rushed in and discovered only three in the pew — my older three. My little son was also missing in the row. I frowned. Looked around. Breathed out slowly. And smiled.

Shawn was sitting with an "auntie" from the congregation. And the girls, each, had also been "adopted" by their own "aunties." Christ's church was sharing its friendship! My own son, I finally discovered four rows behind me. He was sitting with a widow friend who had once done her own sitting with five of her own, now grown. *My* child, by her side, was *quiet*, sitting in angelic goodness with a huge smile on his face. The miracle another mother can perform!

I glanced over at my remaining three. No problems there. They always behaved as minister's children are expected to behave in church. The Sunday church genes had run out with number four! I smiled blissfully. On this day of worship there would be no drippy, snuffly noses, no pokes from older sister — "Shaddap, Shawn! Hissss," while from me was heard — "Please dear, ssh." Both approaches worked. Yes, today would be a service to *enjoy*. And I thought I saw God winking at me . . . well actually, he was looking at us *all*. And yes, God was smiling. □

Mrs. Milne is minister of Cromarty Presbyterian Church in Ontario.

### Why should children be included in the worshipping community:

## Suggestions from Scripture

by Dorcas Gordon

**T**he Old Testament is the record of the relationship between God and the Hebrew community, a community which extends not only across history but from the cradle to the grave. Into this community of grace the child was born, and belonged from earliest days. The rite of circumcision clearly expresses this. According to Genesis 17:11, circumcision is "the sign of the covenant," the visible mark in the flesh that the male child belonged to the community of Israel. That circumcision takes place eight days after birth stresses the fact that this covenant into which the child has entered is a gift received and not something which has its origin in personal decision and choice. This act looks to the past, to what God has done for the community, and forward to the child growing in the community of grace and responding to God's demands.

The centrality of the family, and the participation of the child in the faith community, is celebrated in one of the central sacramental acts in Israel's life, the festival of Passover. During Passover, every generation of the Hebrew community remembers, in a sense relives, the exodus from slavery in Egypt.

In one of the earliest passages dealing with the rules for Passover, the children ask, "What is the meaning of this rite?" And so it has remained across the centuries, the children have asked the questions at the Seder and the parents have replied according to the children's ability to understand. The children learn

*Scripture, according to the author, offers clear evidence that children and adults should be together in the worshipping community*

- Illustrations by Iris Ward





## Children in the Worshipping Community

continued

through the combination of words, visual signs and actions and by the ritualistic sharing in the Passover meal. Thus the children participate in and are nurtured in the faith of the family and the community to which they belong.

Children grow in faith by learning to live, with gratitude for the past goodness of God, in joy at God's continuing presence with God's people and in hope for a future, which will bring God's purposes to fulfillment. As the Old Testament expresses it, this is how they take upon themselves the Yoke of the Torah.

Two things emerge from the Old Testament experience which speak to our present situation: children belong fully to the worshipping community because none are there by virtue of merit; membership is through grace. In the Christian heritage, the moment of baptism signifies that the child belongs to the community of faith. Surely, from that moment, the child must be included in the community's corporate response to God. Only by tasting and seeing, and only by being given the opportunity to experience and to understand, can children claim their heritage of faith. They experience by participating in worship and by sharing in special celebrations such as the Lord's Supper.

Our denomination's exploration into admitting children to the Lord's Table excites me. It calls us to look at what membership in the worshipping community means. It challenges us to discover the essence of the Lord's Supper. Is understanding the criterion for participation? If so, how much understanding constitutes the proper amount? Is baptism the criterion?

Here we struggle with the understanding of the Lord's Supper that we received from our parents, in faith. Calvin related faith to knowledge of God and God's ways. God's word brought the believers comprehension, understanding and enlightenment. His use of understanding and knowledge has led some of his followers to view comprehension as a prerequisite for approaching the Lord's Supper.

## Theology normally follows and explains experience



**Children belong fully to  
the worshipping  
community because none  
are there by virtue of  
merit; membership is by  
grace**

In the Scottish practice of "fencing the table," people of the faith community distanced themselves from communion on the grounds that they were unworthy to partake of it. Where adults refrained from availing themselves of this means of grace, the presence of children at the table was not an issue.

*Living Faith*, (7.7) describes the Lord's Supper as an event in which "Christ offers himself to us." Our response is one of "worship and adoration." The Lord's Supper is "a joyful mystery." The eucharist is "thanksgiving to God", that event in which we are given of "his life and strength." The Lord's Supper emphasizes remembrance, celebration and thanksgiving.

Do not all of us, including children, need to receive regularly this sacrament and its benefits? Just as the Old Testament children *learned* even before they were able to formulate the questions, and *experienced* through words, visual symbols and actions, that they needed to take upon themselves the Yoke of the Torah, so also our children must be allowed to taste and to see, to question, to drink and to eat, and to praise in order to

share fully in the life of the worshipping community.

Normally, theology follows and explains experience. Albert Schweitzer affirmed that his own experience of worshipping in the sanctuary was crucial in the growth of his own faith. He asserted that children need not understand every word. However, they must sense that something notable and important is taking place. They must see their elders, full of devotion, worshipping one who is above all.

God uses worship in ways which are seen as well as unseen. In worship, God speaks to us and blesses us with faith. Such speech and blessing are surely meant for children as well as for adults.

In Mark's gospel, children were brought to Jesus in order that he might touch them. The disciples tried to send them away but Jesus intervened and made a surprising announcement: "To these and other such children belongs the Kingdom of God." At that moment the children received the greatest gift possible, the Kingdom of God. Jesus immediately symbolized this gift by taking the children into his arms.

This represents a significant action, for, according to rabbinic tradition, the resurrection of the people of Israel would happen when "God embraces them, presses them to the heart and kisses them, thus bringing them into the life of the world to come." Something like this was happening to the children. They who received the kingdom were embraced by the Messianic king.

How did they merit such a reception? As children, they had not yet reached "the age of the law." Nothing is said about their innocence, their childlike confidence or any other such qualities. The main point of Jesus' prophetic words and actions does not lie here. He intended to teach, not something about the nature of children, but something about the nature of God. The gracious love of God, shown to the children in Jesus'

Robinson's theory provides an alternative to the theory of developmentalism. His research indicates that children have experiences which are essentially religious. The conclusion he reaches has widespread implications for our inclusion of chil-

**No mature religious life is possible without the presence and continuation of the religious experiences of childhood**

dren within the worshipping community. No mature religious life is possible without the presence and continuation of the religious experiences of childhood. He presents evidence for the reality of these experiences and for the critical importance of keeping their flame burning throughout one's life. This flame, he asserts, is easily extinguished in the process of growing up. Yet, without it, the adult loses the imaginative spirit and enthusiasm necessary for adventures in discovery.

In his introduction to Robinson's book, Alister Hardy quotes a poem entitled "Past and Present" which begins, "I remember, I remember the house where I was born." The last verse reads:

*I remember, I remember  
The fir trees dark and high;  
I used to think their slender tops  
Were close against the sky;  
It was a childish ignorance,  
But now 'tis little joy  
To know I'm further off from  
Heaven  
Than when I was a boy.*

Hardy asks whether the loss experienced in this poem is necessary. He feels not, and calls upon us not only to preserve the original vision but to see that it develops and grows long after school-days, to enrich fully the whole of life. This religious imagination, so natural to children, is something, that adults need to reclaim for a mature faith.

Children can and do enhance an adult's response in worship. They provide examples of enthusiasm (*enthous*, God within), spontaneity and spiritual imagination which can give balance in our worship and permission to respond with some feeling

and creativity.

The Body of Christ is such an appropriate image through which to understand the unity of the worshipping community. In I Corinthians 12: 13-27, Paul develops this metaphor: All of us have been baptized into the one body by the same Spirit. So the eye cannot say to the hand, I don't need you nor can the head say to the feet, I don't need you. On the contrary we cannot do without those parts that seem to be weaker. God has put the body together in such a way as to give greater honour to the parts that need it. All of you are Christ's body and each one is part of it.

In Paul's day, this referred to the practice within the Corinthian community of honouring those who spoke in tongues and devaluing those who did not. In our day, it calls upon us to look at *what* or *whom* we honour or devalue within the worshipping community. We have just begun to work on the false distinctions between laity and ordained clergy. We also need to confront the false divisions between children and adults. Since children are part of the body, signified at baptism, the gifts and the demands placed upon them by the gospel are as true for them as for adults.

Adults participate; children participate. Adults contribute; children contribute. Adults worship; children worship. Whatever one's age, child and adult alike need to express and nurture the spiritual dimension of life. Children need to confess their sins and to be assured of forgiveness; they need to make public commitments of faith and intention; they need to receive God's grace as adults do in the celebration of the Lord's Supper.

The sacraments affect adults more because we believe than because we can explain. Properly speaking, we do not observe the sacraments; we celebrate them. We celebrate grace freely given, received by unworthy but grateful people. Baptism and communion are happy occasions. It could well be that children, who excel at celebrating, could lead and teach us in our participation in these joyous events. □

Ms. Gordon is part of the ministerial team at St. David's Presbyterian Church, Scarborough, Ont.

prophetic words and actions, turns upside down the normal classifications of his day and to a large extent of our own. As in the Old Testament, membership in the covenant community comes about as a result of the free activity of God without regard for age or experience.

In his gospel, Luke tells of Jesus' action when confronted with the disciples' questions over greatness and power in the coming reign of God. He places a child beside him and the child becomes central in answering



**In Jesus' presence, children in their essence as children teach the disciples about the reign of God**

the disciples' questions. The presence of the child reversed all the expectations associated with teaching and learning. Teaching proceeded one way, from adults to children. Children must be made capable of functioning within human society. Children received. Their importance consisted in being potential learners. Jesus reverses this understanding. In his presence, children, in their essence as children, taught the disciples about the reign of God.

The message for us is that children belong in the worshipping community as full participants because we have much to learn from their presence.

Recently, Edward Robinson's book *The Original Vision* has excited me.



# *"To Harbour the Pres* **The Artistic Vision of** by Ian Victor

***In late 1990 contributing editor, Ian Victor, attended a performance of Tom Key in Vancouver. Thrilled by the experience, he requested and received permission to interview the actor. Here are the results of that visit***

**T**he house lights dim, the darkness claims each corner of the theatre, the chattering audience heeds the implied cue to silence. Padding unseen to centre stage, an actor moves alone, once more, to the edge of the abyss.

The snap of a match head explodes light, sound, beginning, awareness; a pipe is lit, stage illuminated, and the play is on. A group of strangers is welcomed as old friends into the study of C. S. Lewis, and into the imaginative art of Tom Key.

Key has performed his one-man play, *C. S. Lewis On Stage*, hundreds of times throughout the U. S., with one venture into Canada. His fascinating repertoire of theatrical adaptations includes the works of authors as varied as C. S. Lewis, Clarence Jordan, and Truman Capote, ranging in scope from the Book of Revelation to *Pilgrim's Progress* to the works of Walker Percy. Key has twice received the Dramalogue Award for Outstanding Achievement in Theatre, in 1981 and 1985, and was nominated (also in 1985) by the Los Angeles Drama Critics' Circle for its Best Actor award. And he is a professing Christian.

From his early teens, Key knew he wanted to act. The only major roadblock in the pursuit of that goal came within a few years. A long-time friend, who seemed to be unusually 'relaxed' for a teenager, gave him a copy of C. S. Lewis' *Mere Christianity*, a gesture to which Key did not, initially at least, take kindly.

"That remains the only book I've ever thrown across the room!" he remembers with a laugh. "I was 18 years old, a good Southern Baptist boy in Alabama, and I was offended that my friend would push this book on me. What did he think I was prac-

tising — 'Fake Christianity', or 'Minimal Christianity', or 'False Christianity'?" It wasn't long, though, until his intellectual curiosity got the better of him, and that gift of a book led to a wider reading of Lewis and other Christian authors — Francis Schaeffer, Walker Percy, Madeleine L'Engle, and Malcolm Muggeridge among them.

Convinced at last of the claims of the gospel, Key then faced a familiar personal search, and struggled to find his vocation. His heart still yearned for theatre, but to mesh that desire with his devotion did not come easily.

"I felt guilty for spending my life doing something I enjoyed so much. It seemed self-centred to me. If I had this gift of communication, and the world was going to hell, and Christ might return at any moment, why would I want to waste my life and time in the theatre, where even what we do — 'plays' — sounds frivolous?"

**In the end Key surrendered himself to a profound truth — that the call of God would be found within his gifts and talents**

In time, through much study and prayer, 'trial and error', and the experience of seeing other Christians making significant impact and achievement in the arts, Key surrendered himself to a profound truth — that the call of God would be found within his gifts and talents.

"I came to see that I was not gifted as a public speaker, I was gifted as an artist. And I think that whenever artists succeed at their work, they have captured the truth and we know the

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## C.S. LEWIS ON STAGE



truth to be Christ. I think that's part of the reason why God gave this gift to his creatures. In the work of the artist, the presence of Christ is harboured, whether the artist realizes that or not."

This 'harboured presence' was first launched to sea when, as part of the requirements for his master's degree in theatre at the University of Tennessee, Key wrote and performed a one-man version of Bunyan's *A Pilgrim's Progress*. To the surprise of everyone involved, most notably his faculty advisors and himself, it was a great success. But Key still had doubts about the validity of the single-actor format.

***Mere Christianity* remains the only book that Tom Key has ever thrown across the room**

Flipping through the television channels one evening, he happened upon the Julie Harris adaptation of Emily Dickinson in *The Belle of Amherst*. He was fascinated by this single-actor show, and for him a new understanding was born, and the old resistance laid to rest. "I thought, this really is a play — it's just that the protagonist and antagonist and all the characters are in one person."

As C. S. Lewis was the only literary figure with whom Key felt sufficient familiarity to attempt a portrayal, he began the research for *C. S. Lewis on Stage*. He found in Lewis' struggle between faith and doubt the conflict necessary to the dramatic form. There was also, of course, a great volume of material available. He found deciding what to omit rather painful.

This selection of the content was only part of the process, and the meticulous manner of Key's craft is seen in his other preparatory steps. Seeking to do the best possible impersonation, and in the belief that one can learn much about another just by the voice, he listened to the only recordings of Lewis he could find (the B.B.C. tapes of *The Four Loves*) and wrote from these tapes a phonetic alphabet of Lewis' dialect. He then wrote his script. *C. S. Lewis on Stage* was a solid and respected success from its first performance in 1978.

Key heard of another actor's dra-



matic presentation of Mark's gospel, and began to form in his mind the concept of telling the Christ story, re-set in the idiom of the southern United States.

"It made sense that Southerners, who have such a tradition of story-telling, would be telling this story. The main antagonist in the Christ story must be the religious establishment, and in the United States the South is the only part of the culture in which the religious establishment is prevalent, and is the main cohesive element of culture. . . . Southerners would organize themselves against someone that they didn't believe in, who was claiming to be God."

## It made sense that Southerners, who have such a tradition of story-telling, should be telling the Christ story

One evening, while enjoying the pre-performance hospitality of a minister in Des Moines, Iowa, Key mentioned his plans for a 'southern' gospel. His host (a 'Northerner', ironically enough) told him of the *Cotton Patch* paraphrases by the Baptist preacher, Clarence Jordan, and gave him a copy of Jordan's paraphrase of Matthew. It was exactly what he had been looking for, and turned out to be the genesis of his most honoured creation.

Initially adapting *Cotton Patch* as a one-man show, Key began touring with it off and on around the country, eventually taking it to New York. His producer in New York sent a cassette of the production to the popular singer/songwriter, Harry Chapin. Chapin came to see for himself, and was so intrigued that a collaboration began between him and Key. *Cotton Patch* evolved from a one-man play, to a one-man play with music, to a full musical, with Key playing the part of the Preacher/Jesus, backed up by a group of disciples who also happened, conveniently, to be a lively bluegrass combo.

In June 1981, the show opened in a 'pre-New York' tryout in Boston to rave reviews of appreciation for its

humour, pathos, ingenuity, and joy. Key's adaptation of Jordan's text, coupled with the 18 songs by Harry Chapin, made for a magical combination.

As things turned out, the songs for *Cotton Patch* were the last music that Harry Chapin would ever write. Tragically, he died that summer in a car accident and never saw the triumphant New York opening that fall.

*Cotton Patch* was a roaring success and won numerous awards. It toured the country, and a television adaptation was taped and broadcast on N.B.C. (It was also presented on Vision TV in Canada on Easter Sunday, 1989.) But it was not popular everywhere.

In many small southern cities, the show was picketed and boycotted. Some churches (without any representatives seeing it, or reading the script) proclaimed in full-page newspaper ads that *Cotton Patch* was blasphemous. But those were minor reactions in comparison to what was to come, Key discovered.

"One time, *Cotton Patch* was being done in an outdoor theatre in Montgomery, Alabama. In this adaptation, the Klu Klux Klan is involved with Jesus' death, not by crucifixion, but by lynching. The theatre received a call from the Klan that said, 'We're going to have people in the forest, and if this actor says that the Klu Klux Klan was responsible for Jesus' death, then he's gonna be shot.' A providential grace in the form of a rainstorm intervened that evening, forcing cancellation of the performance.

## Churches took out full-page ads proclaiming that Cotton Patch was blasphemous

Such opposition aside, there were other, subtler, dangers attendant on the overwhelming acclaim for *Cotton Patch* and its creator. The sweet smell of success left a powerful aftertaste of temptation. "The temptation for the artist, when something succeeds, is to try to freeze it. When we freeze a moment in our lives when everything's working, or try simply to repeat that moment for the rest of our lives, we die."

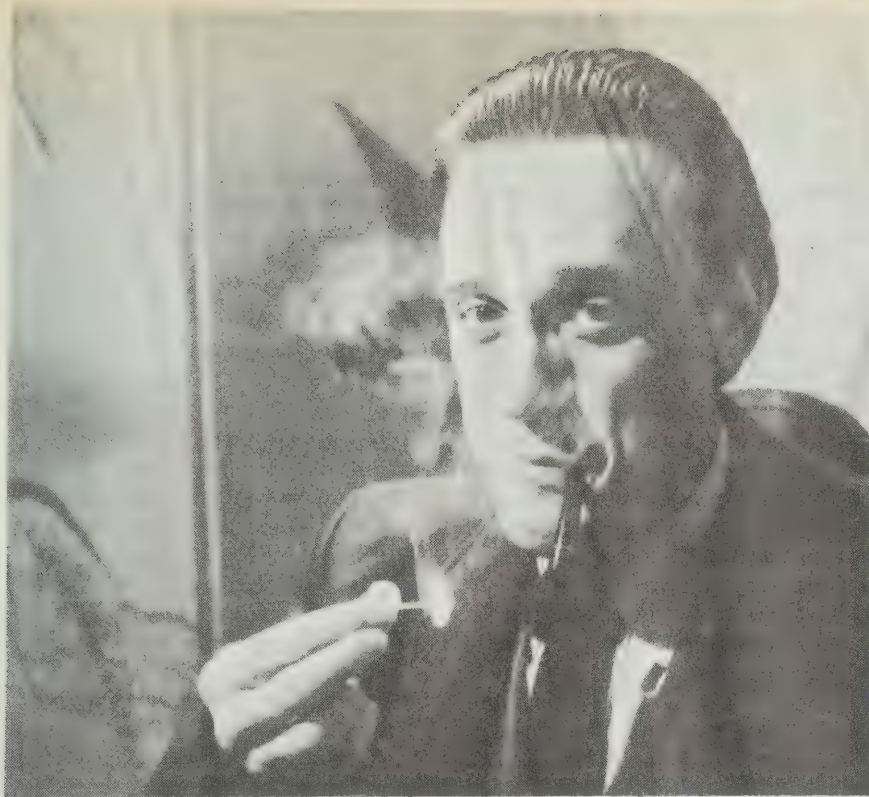
But events would not allow such a

freeze. A request, from a theatre where Key often performed, for a new one-man show, coupled with an empty space looming in his future schedule (read unemployment), led Key to expand one section of *C. S. Lewis On Stage* into a play of its own. That section was a brief introduction to Lewis' clever devil, Screwtape, whose advice on successful temptation to his apprentice, Wormwood, had been published as *The Screwtape Letters*.

The resulting adaptation, *Screwtape in Person*, blends the *Letters* with the characters introduced in Lewis' *Screwtape Proposes a Toast*. Key plays five demons, gathered together for the graduation exercises at Doctor Slubgob's Tempter Training College for Young Devils. Its profound humour reflects more than just the tone of Lewis' originals, for Key holds fast to an image of God as "the author of humour, wit, and laughter." This humour deeply disturbs self-righteousness and faithfully provokes understanding. And the tricks of the tempter exposed in *Screwtape* are not unknown to Key himself.

"It's amazing how deeply we are entangled with sin. Screwtape, for example, shows how the devil has substituted the Enemy's (God's) positive word 'charity' by a negative word, 'unselfishness'. Thanks to this, the patient (the human being) can be taught to surrender benefits, not that others might enjoy having them, but that he might be thought unselfish in foregoing them. I really identify with that . . . (in) my manipulating other people so that they will notice how I am so unselfish in practising my petty altruisms . . . my desire to be on the 'inner ring', my cowardice to stick with the belief because it's true, rather than just fashionable . . ."

*Screwtape* was soon followed by a most unusual experiment — the dramatic presentation, verbatim, of the Revelation to John, the Apocalypse. The idea came to Key when he read, in a modern translation of the Book of Revelation, "Anyone who hears this book read aloud will receive a special blessing." In staging *Revelation*, Key assumes the persona of a journalist, attempting to report what he has seen, but at times overcome by the vision. It is flavoured by the



Tom Key as C.S. Lewis.

powerful impression made on Key when he first heard the famous audio recording of a radio reporter covering the arrival, and horrible destruction, of the Hindenburg. The audience reaction to *Revelation* is telling, and unusual, Key says.

"There's this feeling of awe . . . that I think comes from their sense of 'This man, who is standing in front of me, for whom I have paid a ticket to see, is either on drugs, or he is crazy, or this is really the way the human race is going to all end up!' . . . It's the most dramatic conflict that there's ever been."

That sense of conflict, coupled with an insistence on dramatic excellence, is fundamental to Key's craft. Unlike many 'Christian' artists, he has little interest in gearing his presentations to a specifically Christian, or even 'religious', audience, or in trying to hide artistic incompetence behind faith.

"Everything in me as an actor is trained to capture and win an audience. It's as if you were a chef. You wouldn't prepare chicken differently for a Jewish dinner, or for a Southern Baptist dinner, although you might fry it for the Southern Baptists! There are rules about cooking food and pre-

paring it, and the pleasure that it evokes is the same for an audience regardless of their religious beliefs. It's much that way for a dramatist."

One of the fruits of this conviction is Key's reticence towards heavy-handedness in the presentation. That restraint has led many people, on leaving his plays, to do further reading and questioning for themselves, some eventually coming to faith in Christ. From his own early experience of throwing *Mere Christianity* across the room, Key has learned the value of a 'light touch'. I think that whenever an author is thrust upon another person, (as Lewis was thrust on him by his friend) there will be blocks. No matter what his thinking might be, no matter how pure the logic, they're not going to be won."

To win others has not been without cost. Jobs have been lost and embarrassment and criticism endured, but Key is humbly reticent to share many details. One senses in him a healthy refusal to assume the mantle of a martyr easily. Instead, when asked about the prices he has had to pay, he responds with the example of another.

"I love the story of the young seminary student who said to D. L.

Moody, after having heard the great Bible teacher preach, 'Oh, Dr Moody, I would give the world to be able to preach like you.' And he said, 'That's exactly what it will cost you.' That's very true."

Yet he continues to pursue his writing and performing in this faithful hope — that as he seeks to be true to both his craft and his Lord, his work will, by grace, harbour the presence of Christ, and others will be won.

### One senses in Key the healthy refusal to assume the mantle of a martyr easily

Currently at work on adaptations of Sheldon Vanauken's *A Severe Mercy* and Walker Percy's eclectic romp *Lost in the Cosmos — The World's Last Self-Help Book*, Tom Key remains a member of the resident company of the Alliance Theatre, in Atlanta, Georgia, where he lives with his wife and three sons. Besides taking a leading role in Alliance productions, and furthering his solo career as actor and playwright, he appears occasionally in film and on television.

With every believer, Tom Key knows well that the time will come when the play will end — the lights will come up on production, and a Presence, unharboured at last, will fill the house, and an audience uncountable will applaud and sing the praises of the Author. Of that time when the last earthly curtain falls, to rise at the opening of an eternal comedy, Key states with shy passion his most fitting desire of his life and work — "I simply want to be welcomed by God." □



Mr. Victor is minister of West Vancouver Presbyterian Church and a contributing editor to the *Record*.

Note — The agent for Tom Key is Ambassador, Inc., in Nashville, Tennessee. Contact Ron Miller at 615-352-2500.



## **Saying Goodbye: A Time of Growth for Congregations and Pastors, by Edward A. White.**

The Alban Institute, Inc., 1990. \$12.25 (U.S.)

Whether you're a minister thinking about leaving a congregation or a layperson who wants to be ready when the time comes, there is something in this book for you. Among resources for ministry it is unique, dealing with one of the most painful and misunderstood dimensions of ministry: How do you say Goodbye?

This book, in the original, conversational, and anecdotal style that has come to characterize Alban publications, explores the transition of a minister voluntarily leaving a congregation. It brings together in one volume the growth-building experiences of clergy, laity, and educators from a variety of churches and church traditions.

White, a former presbytery executive of the Presbyterian Church (U.S.A.), guides the reader through the practical experiences of others who found answers to the basic questions of pastoral transition. How can the relationship that transition always changes be positively redefined? How can those relationships that are broken be healed? How can congregation and clergy move beyond the sorrow of a present parting to the joyous hope of future growth?

Diary excerpts and articles explore why and when to say goodbye and the ways that time and timing are important to creating a positive separation. The stories of others show how to create a meaningful and healthy parting through acts of worship. There is even a sample letter of agreement that redefines the pastoral relationship for minister and congregation once the leave-taking has happened so that "letting go to let grow" can occur. The first person letters and accounts included help people understand the hopes and fears that leave-taking creates in all those involved and the way in which those fears and hopes contribute to a positive climate of growth, personally and congregationally.

Help for every stage of the transition is arranged in clear sequence.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

This makes the book useful as a reference, not only for those considering the possibility of a move, but also for those in various stages of one. Congregational leaders particularly will benefit from the non-technical and anecdotal style of the book in thinking through their feelings at a time of pastoral change and helping others understand them during the transition. Were the wisdom here taken seriously both the start-up and ending of pastorates would be an easier experience for all.

This is a valuable resource and Alban is to be congratulated in making this resource widely available. Copies should be made available to clergy and congregations through the resource network of the Church.

**James Sauer**

Dr. Sauer is minister of St. David and St. Martin Presbyterian Church in Ottawa.



## **What Does The Bible Say About Suicide by James T. Clemons.** Fortress, 1990. \$9.75

Many people assume that the Bible is responsible for our society's negative view of suicide. James Clemons critically evaluates a vast number of the Old Testament, deuterocanonical, and New Testament texts and related literature which people may rely on for a "biblical" view regarding suicide. Many of these instances refer to cases of defeat in battle, or arise as a response to shame or rejection. Others refer to the willingness to die for one's faith in God and for the welfare of one's people.

In the Christian context, suicide first was condemned in the writings of Augustine, who was specifically addressing a pietistic heresy of the day. Under this influence, the Church condemned suicide, purged from the list of martyrs those who had taken their own lives, and disallowed them proper burial. This line of thinking continued with the Reformation, viewing suicide as contrary to the commandment not to kill.

The author discusses views current among churches today, but advises the reader to press the church structure at local and higher levels for effective statements regarding suicide. He also distinguishes between various approaches to suicide, such as passive, active, and those actions taken to promote a higher cause.

In response to the growing instance of suicide in North America, Clemons proposes a number of responses available to the church. 1) Strengthen pastoral care to those in need, and to those surviving their own attempted suicide, as well as to the bereaved. 2) Become better able to identify suicidal behaviour and to employ appropriate intervention. 3) Ensure that suicide is addressed in the teaching/preaching ministries of the church — and not only at funerals. 4) Work for better community understanding of the social structures that promote suicide as a means of escaping seemingly irreconcilable problems. 5) Urge our denomination to clarify our understanding regarding suicide. 6) Promote the Gospel, that each individual may hear the grace which counts every life as precious and free. The liberation of the Gospel can offset many reasons why people contemplate suicide. 7) Finally, the author would have us challenge our economic, educational, medical and penal agencies for the manner in which they dehumanize life and engender a sense of worthlessness and despair.

Clemons' book should be in every church library, and available to every minister of our church. A brief but current annotated bibliography will be a helpful resource to those wishing to engage in further study.

**Ewen Todd and Brian Weatherdon**

## Beyers Naudé: Pilgrimage of Faith by Colleen Ryan.

Eerdmans, 1990. \$19.95 (U.S.)

I fear that not many North Americans will read this book. Beyers Naudé is simply not as much a household name here as is Desmond Tutu or Nelson Mandela. Naudé has been the important Afrikaner voice speaking out against apartheid in South Africa for over 30 years.

Perhaps because the biographer recognizes this problem of lack of recognition, she attempts to do too many things within the book. Ryan traces Naudé's personal history, sets the background for apartheid in South Africa and its justification by the white Dutch Reformed Church, shows the slow development of Naudé's opposition to apartheid, presents Naudé's struggle with the Word of God, and also tries to communicate the depth of hatred which has been focussed on Naudé as a traitor to his Afrikaner people. That's a lot to do in one book.

Even though there is a lack of focus to the biography, the integrity and force of Naudé's personality peek through from time to time. In his faithfulness to the Word of God speaking to him and through him, and in his willingness to pay the price of being bound to God's Word, Beyers Naudé becomes a prophet to his own people.

Historically, Naudé may only become a footnote to the struggle of South Africa's blacks and coloureds for political and economic justice. To know that there are men and women like him scattered about our world, being called by God's Word to challenge structures that oppress people, is a source of strength. And to know that sermons are being preached that confront the inequities of real life, sermons strong enough to result in death threats and bannings for the preacher, is a disturbing reminder that faithful Christians get into trouble for the words they say and the things they do.

Even if you choose not to discover Beyers Naudé through this book, find out about him. He is a witness to God's call for an ecumenical, multi-racial church and society. That call

continued

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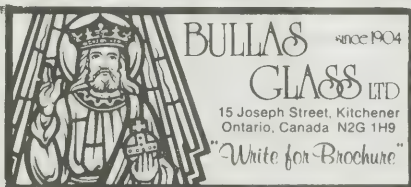
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## Books

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may become as important for Canada to hear as for South Africa.

**Bert Vancook**

Mr. Vancook is minister of Summerside Presbyterian Church in Prince Edward Island.

### **New Women for God: Canadian Presbyterian Women and India Missions, 1876-1914**

*by Ruth Compton Brower.*

University of Toronto Press, 1990.

\$18.95.

You would probably expect me to say that this book is interesting, and it is. I am in great admiration of the amount of research Ms. Brower has done in her study of the Christian mission to what we now call the Third World.

She sets the background in a wide area which in a way belies the suggestion of the title that we are going to read about women missionaries in India. Moreover, while she establishes her thesis around certain women missionaries who predominate in the period stated in the title, she also describes just as thoroughly the main male missionaries of the period — again the title misleads a bit.

Ms. Brower concentrates to a large extent on pointing out the benefit that the single-woman missionaries, and the women in Canada who organized missionary work, achieved in becoming involved in overseas missions. Their power and prestige were much greater than they would have had in society in Canada at that time.

The battles that resulted between male and female boards in Canada, and male and female missionaries on the Central India field are described at considerable length. The call to convert the "heathen," the difficulties missionaries experienced, are not omitted from the author's analysis. However, she emphasizes the more material aspects of the overseas mission task.

The approach is different from the usual mission story. I became tired of the imbalance in the use of the author's material. I can appreciate much of what Ms. Brower writes, but I think there are aspects of women's ministry that she failed to plumb.

The author is a Canadian Research Fellow at York University, Toronto.

**Mary Whale**

At the time of her death, in December 1990, Dr. Whale was serving in Education for Mission with the Board of World Mission, The Presbyterian Church in Canada.

### **Creative Writing (For people who can't write)**

*by Kathryn Lindskoog.*

Academie Books, 1989. \$19.95.

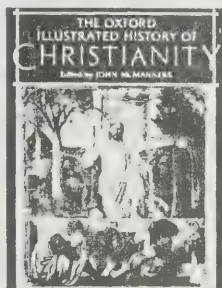
This book tells you everything you ever wanted to know about writing — and some things you didn't. It covers the field — poetry, science fiction — you name it.

One particularly interesting section is the long chapter near the end of the book in which a variety of authors comment on how they became writers and offer personal advice to aspiring writers. You become a little tired by the end from hearing about the glories of the computer and the influence of C.S. Lewis. Most of the writers quoted have been touched in some measure by the Christian faith.

For Myers Briggs devotees, there is even a section on how the personality indicator might assist writers.

The book is easy to read and entertaining — a great place to start for a beginning writer. Even if you are not interested in writing, you will enjoy this book, which is filled with wonderful anecdotes and personal stories.

**John Congram**



### **The Oxford Illustrated History of Christianity**

*edited by John McManners.*

Oxford University Press, 1990

Reviewing a history which covers almost 2000 years in over 700 pages is no easy task! The most one can do is check the credentials of the authors and test the calibre of the material by a random sampling of the contents.

Professor John McManners, Fellow and Chaplain of All Souls College, Oxford since 1984, has assembled a 19-member team of outstand-

ing scholars for this task, all but two based in Britain. Included are Henry and Owen Chadwick, both of Cambridge, Maurice Wiles of Oxford and Martin E. Marty of Chicago.

The book is divided into three main sections: the first nine chapters *chronologically* cover "From the Origins to 1800"; the next six chapters review *geographically* "Christianity Since 1800" in several major areas of the world, Great Britain and Europe, North America, Latin America, Africa, and Asia; the last four chapters assess *topically* "Christianity Today and Tomorrow." There are a full 19 pages of suggestions for "Further Reading."

One would expect a thorough treatment of mainline Christianity, including a comprehensive coverage of Eastern Orthodoxy. But the book makes an effort to include as well those groups which have often been judged something other than "main stream."

Henry Chadwick documents Gnosticism, Marcionism and Montanism in the early church; Patrick Collinson at least acknowledges the presence of anabaptists, including Menno Simons, at the time of the Reformation; and the description of more contemporary times includes some reference to the Shakers, the "Mormons," the Jehovah's Witnesses, Sun Myung Moon's Unification Church, Pentecostals and charismatics, as well as many groups in those areas of the world which have not received extensive coverage, e.g. Asia and Africa.

The text is amply illustrated, as one would expect, by a large number of striking pictures and several helpful maps. It also includes a number of art works, ancient and modern.

Some disappointments are inevitable. Martin Marty's chapter on North America includes some reference to the Canadian scene but probably not enough to satisfy most Canadians. For the record the only Canadians mentioned by name are Jean de Brebeuf, Gabriel Lalemant, Marie de l'Incarnation, Elzear Taschereau, Cardinal Villeneuve, T.T. Shields, William Aberhart and Lois Wilson. In fairness, one must acknowledge that many Canadians have been more strongly influenced by religious trends south of the border than closer

to home.

Many fundamentalists, evangelicals and Pentecostals might appreciate a more carefully nuanced description of their movements. However, Marty does acknowledge "the arrival of a mature Canadian evangelicalism, more moderate than the fundamentalism of the T.T. Shields era." And he lists George Marsden's *Fundamentalism and American Culture* as the "best informed, most judicious account."

Perhaps the most provocative part of the book is the last section dealing with Christian belief and practice in the modern world. Maurice Wiles articulates a trinitarian position which tries to maintain important balances: the transcendence as well as the immanence of God; the true humanity as well as deity of Christ; the working of the Holy Spirit which must be tested to prevent serious distortions.

Basil Mitchell's article on "The Christian Conscience" describes the moral dilemmas facing the Church at a time when the surrounding culture has rejected certain traditional Christian values. Should the Church accommodate itself to the prevailing culture or should it withstand those aspects of the culture which are inconsistent with the Christian faith? Mitchell is aware of dangers on both extremes and expresses the conviction, "What is needed is conservatives who are prepared to be critical of the tradition and liberals who are prepared to be critical of contemporary fashions."

The retail price of the book (\$55) may discourage many individuals from making the purchase. However, it could be added to many church libraries as an informative reference work.

**Kenneth Barker**

Mr. Barker is minister of St. Andrew's Presbyterian Church, Owen Sound, Ont. This review is printed with the kind permission of *Christian Week*.

**A Time to Travel Light** by Bruce MacDougall.

The United Church Publishing House, 1990. \$9.95.

This is a time in the history of western Christianity when we are doing an enormous amount of self searching. Bruce MacDougall, in *A Time to Travel Light*, assists us in

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## Books

continued from previous page

continuing this necessary process.

Although written primarily for the 65th Anniversary of the United Church of Canada, this book presents a challenge to all the churches influenced by the Reformed tradition, to do some honest facing-up to the theological and personal baggage we have been carrying for many years.

In a brief, but penetrating, assessment of the Canadian Church today, he insists that those of us who believe the Church should always be "Reformed and reforming", need to put this into practice. In a candid, congenial, often humorous, and always challenging way, we are compelled to do some serious thinking about the things in the life of our denominations which may be deterring us from relevance. As we face the fact that a large percentage of Canadians has a loose or non-existent relationship with the Church, we need to change.

The chapters give some idea of what concerns Bruce MacDougall.

In the first chapter, he confronts us

with perhaps the most pertinent problem, the boredom of Sunday worship. In his opinion, most worship is as dry as cornflakes. Little wonder that the large percentage of Canadian youth is unattracted to our churches. We resist changing the format of public worship at great peril to our existence. As MacDougall writes, "we must act now, or we will not only be confronted by empty vessels, but with empty pews."

Chapters such as, "The Duffle Bag — the Illusion of Biblical Authority," will help us see, despite our loud protestations, that the Bible is the Word of God, that we have all established our own canons of authority and govern our personal lives as Christians by our preconceived notions of what Christianity is all about. "The Cosmetic Bag" will challenge Christians who still believe in the "Fraud of the Victorious Christian Life." Here MacDougall shines in his analysis of how Christians like to give the illusion that all is well with us, and tenaciously resist facing up to personal and collective weaknesses.

This chapter ties in with the next one, "The Pullman — or the Second Bestness of an Achievement Centered Life."

Most ministers, whether they be in the mainline churches, or in the newer denominations, will wince as they look at their failure to implement the Reformed doctrine of the "priesthood of all believers." "The Garment Bag — or The Anachronism of the Professional Ministry," will help them to see how far we have departed from the New Testament understanding of ministry, and the paramount significance of the laity, the whole people of God.

MacDougall allows us to ask our questions in this book, and to plug into our gut feelings and reactions, as we struggle with our emotions, prejudices and fear of change. At the end of each chapter, three questions are asked which assist us to understand what it means to travel light. I found the book helpful in this area. If our denomination gave careful consideration to what is being said in this relevant book, it would enable us to allow the Holy Spirit to move us forward with a better understanding of what we can let go of, and what we must keep, in order to make a more vigorous, contemporary and believable witness to Jesus Christ.

### Cal Chambers

Dr. Chambers is a retired minister of the Presbyterian Church, living in Mission, B.C.

### The Living Planet by Roy DeMarsh.

The United Church Publishing House, 1991. \$5.95.

The author provides a daily meditation for each of the days of Lent. Each consists of a scripture lesson, a meditation and a prayer.

They link God the Creator, Jesus the source of new life and ourselves — the stewards of creation. What will we do to care for this living planet? It is entrusted to us.

How can the gospel message support us in our daily lives, as we carry out God's plan to sustain the "living" planet? These are some of the questions these meditations attempt to answer.

Roy DeMarsh presently ministers in Trinity United Church, Minto, New Brunswick.

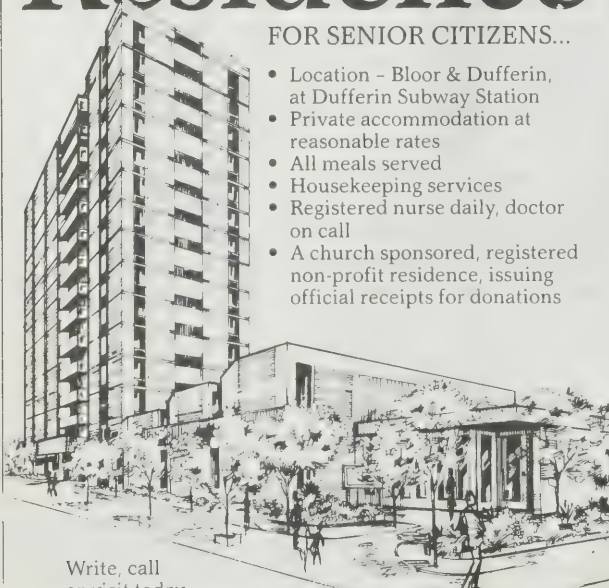
continued on page 36

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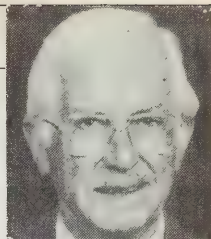
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# GROWING PAINS

Burdett McNeel

## Inclusive language



**W**hat do you think about the proposals to delete sexist language from the Bible and the liturgy?

Personally, I don't have trouble with the use of inclusive language with reference to human beings, particularly Christians, as I feel that men and women have equal status before God. As Paul said, "In Christ there is neither male nor female." My main problem is to find a suitable neutral noun or pronoun to fit the occasion without sounding awkward, e.g. to avoid the he/she formula.

So-called "sexist" language for God doesn't bother me because to me the nouns and pronouns used to refer to God are figures of speech without any sexual connotation. "Heavenly Parent" makes sense to me. However, I shall not use it because it sounds too impersonal, and because the change, in itself, would raise the question of the sex of God which never occurred to me before this debate started.

Jesus referred to God as "Father." To me this expresses a loving, trusting, admiring relationship, rather than a sexual nature. However, I realize that I have been more fortunate in my early and subsequent experience of "father" than those people whose experience of fathers has been of unreliability, rejection, abuse, and disparagement. People subjected to such experiences in childhood are likely to carry images of "father" into adult life that make the doctrine of a loving Father not credible.

However, the same applies to many other people who have had similar experiences with self-centred, demanding and domineering mothers. Unhappy experiences have distorted the meaning of the words "father" and "mother." The need now is not just a change of words, but liberation from the images that those words convey. The second commandment of the decalogue applies psychologically to all images that distort or limit the divine reality (including Michelangelo's).

As might be expected in a society preoccupied with sex, there has been a lot of speculation about the sexuality of Jesus. If we accept his full humanity, I think that we must acknowledge that he was fully male and



masculine; I also think that there was a feminine aspect to his personality.

Once, when I picked up a French Bible in a hotel room and looked at the first two verses of John 1, I was surprised momentarily to find the "Word" referred to as "elle", until I realized that it was a matter of grammar rather than of theology. Then I recalled that Paul referred to "Christ the wisdom of God" and that "wisdom" had been referred to as "she" in the book of Proverbs. This may be purely a linguistic problem or it may raise theological questions. To me it only emphasizes the mystery of the Trinity.

Part of our problem arises from the rigid concept of masculine and feminine characteristics that still permeate popular discourse. We invariably associate "masculine" with maleness and "feminine" with femaleness. To

specify that courage or aggression or brutality are specifically masculine qualities invariably associated with male anatomy and sexual function, or that a tender, nurturing spirit, or a volatile temperament, are specifically feminine functions invariably associated with female anatomy, is obviously not true to human experience. That is not to say that biological and psychological functions are unrelated, but that both sexes have the potential for the same qualities of mind and spirit though they may be predisposed to different expressions of those qualities.

Jung designated the masculine aspect of the personality as the "Animus" usually expressed in the male but latent, or repressed in the female, and the feminine aspect as the "Anima" usually expressed in the female but latent in the male. However, with maturation and self-discovery the latent tends to be expressed and a better balance is achieved. This concept has some significance for theology.

The sense of being incomplete in themselves accounts for why people have always been mixed up about the relationship of sex to religion. Some seek completion in sex, some in religion and/or spirituality, and some combine the two by making a religion of sex. Jesus indicated that God is complete (perfect). If so, God doesn't need either sex or religion.

The concern for the use of inclusive language is a concern about the attitudes and feelings that the language is thought to express. The only way we can come to an agreement on words is to look to the reality that we are trying to express. If we can agree on the reality we can make a choice of words with which all are comfortable. Some change in attitude may come by simply changing the words. Real change comes from the heart. ☐

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."



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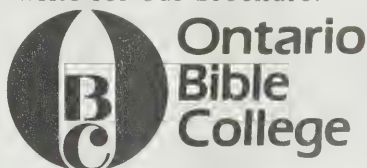
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## Books

continued from page 34

**Walk with Jesus** by Henri J.M.

Nouwen.

Orbis Books, 1990. \$10.35.

This book received its inspiration from a series of drawings done by a nun, Sister Helen David. They take an object of traditional Roman Catholic piety — the 14 stations of the cross — scenes which encompass the trial, passion and resurrection of our Lord, and place these scenes amongst the suffering poor of the Third World.

For example, the second station, Jesus Carries His Cross, is set in Guatemala where a young peasant man is pictured carrying a heavy load of wood to be used for making the coffins of people who have been executed by the death squads.

Other scenes consist of a man dying alone in the Sudan (Jesus is Nailed to the Cross), a little Vietnamese orphan boy (Jesus Falls for the First Time), scenes from a funeral in El Salvador (Jesus is Laid in the Grave), and finally ending with a focus on the resurrection as seen in a joyful Easter celebration somewhere in Latin America. For each of these 14 drawings, Henri Nouwen provides a meditation on the drawing itself, on how this drawing relates to an event in the crucifixion, and ends by relating it all to his own life.

The book represents that rarest of combinations, a deep personal faith in Jesus and a keen social conscience that interacts and dwells empathically with the suffering of the poor and oppressed. All the meditations are excellent, although I found the one concerning the Vietnamese orphan to be the most moving.

One warning however: the intensity of the suffering which is expressed in these pages is unrelenting, right up until the last passage dealing with the resurrection. It is not an easy book to read even as it is not easy to look upon the tortured body of the crucified one.

*Walk with Jesus* is an excellent resource for one's own personal devotions during Lent and especially Holy Week. After reading the book, this Reformed Protestant received not only new insight into this hitherto un-

continued on page 38

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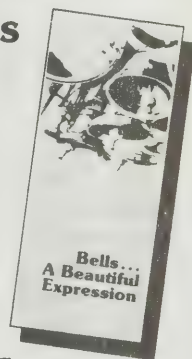
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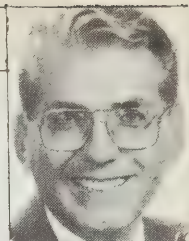


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# YOU WERE ASKING?



## Tony Plomp Dividing a charge

**Does any presbytery in The Presbyterian Church in Canada have the right to arbitrarily separate one congregation from what had been a four-point charge?**

The presbytery has pastoral and judicial oversight over all the congregations within the bounds. It is the presbytery which establishes congregations and it is the presbytery which also closes them when such is deemed necessary. And thus the presbytery is also responsible for making decisions that affect multiple-point charges, including the one you refer to in your question. (see *Book of Forms* section 200.9)

As I "pen" these words on my trusty computer, it occurs to me that there may be some readers who are not familiar with the concept of multiple-point charges. I have had only passing acquaintance with them and so speak more from observation than from real-life experience. Such charges, however, are quite numerous within The Presbyterian Church in Canada, particularly in Eastern and Central Canada as well as some in the West where long-established, historic but very small congregations are unable to afford a minister's full stipend. Sometimes a number of such congregations (as many as four or five) are only within a few kilometres of each other and thus, upon their own request or that of the presbytery, they are grouped into a so-called "multiple-point charge." The congregations remain as individual units, each with its own session and board of managers. The charge itself is represented at presbytery by the minister, called or appointed to the charge, and an elder appointed by one of the sessions in the participating congregations. Such elder-representation usually changes at appropriate times by rotation.

There are some people who feel such arrangements are no longer necessary in the light of the rapid



- Art by Iris Ward

means of transportation available to us. They feel such congregations should unify into one body. This makes a lot of practical sense but there are sometimes good reasons for such congregations to maintain their individual existence. Frequently they have a long established witness to their own immediate communities. Inevitably there are still strong family ties, reaching back hundreds of years, which give such congregations their very own character. For these and other reasons congregations may wish to remain where they are to continue their long history of service. We should not dismiss these sentiments. Who is to say that in most cases the witness of such small community churches would not be lost in a larger, more efficient, but possibly rootless congregation?

It has been a workable system within our denomination, although it must be rather exhausting for the minister! As a student I used to preach pulpit-supply in some of these

charges and, after repeating the service and sermon four or five times, returned home sick and tired of my own voice and worn out! My hat, if I had one, would go off to our servants in those congregations.

Your question has been answered, of course, but I think I should note that I believe that before the presbytery decides to separate one congregation from others in such a charge, that congregation should be consulted, as should all the others. To my mind this is common courtesy and part of our way of doing things. In fact, whenever presbytery decides to begin a new work it is mandatory for the neighbouring sessions to be consulted. (*Book of Forms* 200.4) This practice should be observed just as closely when it comes to breaking up the "marriage" of a multiple-point charge. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.



# SUGGESTION BOX

**Cam Fraser**

## A Better Mouse Trap

**H**ow do you build a better mouse trap, do-dad for a what-cha-ma-call-it or improve on an original idea that suits your purpose?

When a session committee at St. Andrew's Presbyterian Church in Stratford, Ontario, was asked to look after the annual request for a photography company to "give" them a photo directory, the committee thought it could come up with a better idea.

Why are the congregation members subjected to the cost of photographs which in many cases lie unused or unopened in the bottom of the dresser drawer in the spare bedroom, just to get their pictures in the congregation photo directory? The greatest drawback of a congregational photo booklet is that it is out of date by the time it is printed, bound and delivered. Young families have changed and new members are not included.

In defense of the photography companies, congregations are not forced to buy photo packages, but it usually turns out that 25 per cent of the families end up paying for a photo album that contains only 35 per cent of the number of family photos in the congregation.

Why not "do-it-yourself"? By making use of the talents of our own members, we now have a loose-leaf family photo book that is updated every year. The book is invaluable for new families joining the church as well as for current members recognizing new families. We have included both member and adherent families, who all receive a copy of "St. Andrew's Church Family."

The advantages of the loose-leaf book are numerous. Messages, prayers, readings, etc., may be included.



The main advantage is that we have a book that is never out of date.

The production of the book requires a good amateur photographer, an eye for good layout and design, and lots of leg work. We did our own photography, typesetting, paste-up, collating and delivery. The printing of the photos and books was done commercially and the binders were purchased.

The cost of the prints, printing and binders was defrayed through donations in the weekly offering envelope. The updating is to be covered through the advertising budget.

If other congregations are interested in a "do-it-yourself" church family photo booklet, please contact our committee at St. Andrew's Church, 25 St. Andrew's St., Stratford, Ontario, N5A 1A2. □

in the Geneva office of the WCC from 1948 to 1963.

Bilheimer takes pains to remind us that the formation of the WCC was a labour of love by great men and women of God. Ecumenical pioneers and leaders of trans-denominational missions and student movements, such as John R. Mott, sought an expression of the supra-nationality of the body of Christ. Leaders of the confessing churches, French and Dutch pastors active in the Resistance, and others whose nations and churches had been devastated by the Second World War sought a common expression of a renewed Church in the post-Christendom era. As a consequence, the Amsterdam Assembly and the early years of the WCC were dominated by people of "living faith in the living triune God." Their discovery of mutual loyalty to Christ and his Lordship over the Church fired early ecumenical growth. Their vision of a "church of the centre" which would seek the transformation of society in a divided and rapidly changing world, set the agenda for the first decades of the Council's existence.

The balance of the book is taken up with Bilheimer's elucidation of how this vision engaged the post-war realities of reconstruction, cold war and the emerging nations. He presents an anecdotal, readable account of its tensions and achievements in challenging problems associated with such issues as racism, rapid social change and sexism. Those who are critical of the "left-wing" leanings of the Council would do well to be reminded of its controversial support of the United Nations' Korean War efforts, its critique of Marxism and its early efforts to promulgate a non-violent stance against apartheid.

Most of us would agree that this ecumenical "breakthrough" has indeed taken place in this century. Robert Bilheimer's book makes a valuable contribution to our efforts to understand what the Church now is and what it is becoming.

**Don McCallum**

Mr. McCallum is a member of the Ecumenical Relations Committee of the General Assembly.

## Books

continued

known aspect of Catholic piety but also a deeper and more profound understanding as to the nature and meaning of the crucifixion and resurrection of Jesus Christ.

**Gunar Kravalis**

Mr. Kravalis is minister of St. Andrew's Church, Aurora, Ontario.

## Breakthrough — The Emergence of the Ecumenical Tradition,

by Robert S. Bilheimer. Eerdmans, 1989. \$17.95(U.S.).

At a time when the forward momentum of the World Council of Churches (WCC) seems to have stalled, Robert Bilheimer's examination of the early years of that ecumenical body is both informative and insightful. Ordained as a Presbyterian minister in 1945, Bilheimer functioned as an "ecumenical engineer"

## Letters

continued from page 7

grammar when she uses that so mis-used word "hopefully"?

As an ex-teacher I taught "well" or I taught "poorly" but could never teach "hopefully."

I can wish hopefully that such words as "basically," "hopefully" and "this point in time" be banished from the vocabulary of reporters, politicians and teachers.

**Florence MacCannell,  
Canoe Cove, P.E.I.**

P.S. I am not even sure I can wish hopefully. It is I who is hopeful and if the wish is hopeful then the wish has turned to a noun and hopefully can still not be used.

### Intellectual gamesmanship

Perhaps part of the equation is missing. Your December editorial states that the *Record* will remain "liberal enough to give expression to every shade of opinion consistent with essential principles, catholic enough to commend itself to Christendom and cheap enough to find its way into every Presbyterian home," coupled with your explanation for rising prices for the Every Home Plan (EHP).

For the past few years, our congregation has wrestled annually with the merits of the EHP. The issue is inevitably reduced to a question of whether or not our members benefit from receiving the publication. Do our members actually *read* the magazine? For years I have remained a vocal proponent on behalf of the EHP, and I still have no quarrel with the prices you detailed.

However, I am increasingly disturbed that the *Record* is moving more towards intellectual and theological gamesmanship instead of being the source of national Presbyterian communication, harmony and inspiration. So many of your contributing authors, (some even highly placed in synodical and national church levels), apparently attempt to surpass their predecessor(s) in their ability to access a thesaurus. If we shut out the average reader from our national publication, we perhaps leave them feeling cut off from their national church.

Having a background in broadcasting, I was taught that the method of communication is at the very least as important as the message itself. Effective communication is a skill and a talent. I would ask your contributors and letter writers not to abuse it.

Incidentally, I believe *this* was the message Mr. Cormier tried to impart to ministers of the gospel in the October issue. ("H.E.L.P. Your Preacher"), with which so many of your letter writers took offence.

**John R. Smith,  
Vernon, B.C.**



### Sermon Evaluation

Reading letters to the editor in the December issue of the *Record*, I was impressed by the number of people who took exception to the article submitted by Jay Cormier in the October issue under the title of "H.E.L.P. Your Preacher."

I thought the article a hoot and immediately went into the pulpit the following Sunday to tell my people how they, too, could now evaluate my sermons. Contrary to the prevailing humours of the letter writers, I found the article displayed remarkable ability to find humour in sermons coming out of the pulpit.

Having sat in the pew before moving into the pulpit, I was impressed by how boring, stupid and ignorant some sermons were, a good reflection on the people preaching them. Here, then, was an article which enabled me to make sense of my heritage in an entertaining and amusing manner.

I would hope that you, sir, be not discouraged by the opinions of those earlier letter writers. This one encourages you to follow up on Mr. Cormier's article. If I may be so bold as to suggest, suitable titles might be "Fun under the Collar" or "Humour

in a Collar" or "How I love boring sermons because they enable me to settle all my problems." The possibilities are endless.

**Rod Lamb,  
Paisley, Ont.**

### Pope's picture

As a member of the Presbyterian Church for over 50 years, I was disappointed to see the Pope's picture on the front page of the November issue of the *Presbyterian Record*.

Protestantism has nothing in common with Roman Catholicism. When John Knox, that dedicated Protestant, prayed to God centuries ago, "Give me Scotland or I die," and God answered his prayer, he wasn't praying for renewal, but rather for revival.

A mature Christian is one who can be exposed to the beliefs and unbeliefs of others and not be swayed.

I might add that we have "Heroes of the Faith" within our church whose profiles on the front page of the *Record* would be more acceptable.

**Neil D. Walker,  
Sydney, N.S.**

### Dead horse

If Ms. Iris Ford ("The Church: God's House or a Court House," Nov. issue) were only saying that pedantic legalism in church courts is a nuisance, that they ought to be more nurturing of their members, that congregations should feel free to explore alternative means of organizing affinity groups, and that our current love affair with "industrial/institutional" schemes of renewal is pathetic, I would say, "bravo!"

However, she seems to be "flogging a dead horse" in attacking a Presbyterian legalism which largely faded away a generation ago. In calling us to adopt a "new model" for our church, she seems to be asking us to ignore our evolving heritage of the past 475 years in order to become something alien to ourselves, and in total discontinuity with where we have been. Part of what makes us Presbyterian Christians is our court structure, and we should be proud of it: it cost some people their lives!

During that (bizarre to say the least) communicants' class visit to

Continued on page 42



# PEOPLE AND PLACES



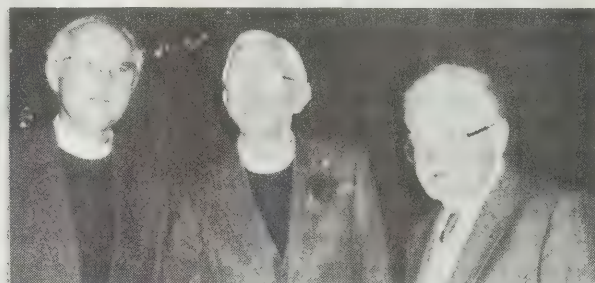
ON SUNDAY, NOV. 11, a new bronze Honour Roll bearing the names of those who served in World Wars I and II and the Korean conflict from the congregations of Knox Church, Leamington, and the former Blytheswood Church, Ont., was dedicated. Pictured are the Rev. Thomas J. Kay, minister of Knox Church, and Mrs. Anne Matheson, who donated the plaque.



PICTURED, the Rev. Ian Gartshore of St. Andrew's Church, Co-runna, Ont., welcomes Dr. Myung-Gi Kim, a former medical missionary in Nicaragua, who was the guest speaker at St. Andrew's 135th anniversary service, Oct. 28.



A CERTIFICATE OF APPRECIATION and a framed picture of Knox Church, Tiverton, Ont., were presented to Bill Van Dam Sr. recently at a luncheon honouring him on his retirement after 17 years as church organist. The choir also made a special presentation to Mr. Van Dam and his wife, Joyce. Pictured with the Van Dams are Alan Dent (left), clerk of session, and the Rev. Alex Mitchell.



ST. ANDREW'S CHURCH, Victoria, B.C., marked the 60th anniversary of the ordination of one of its former ministers, the Rev. J. Lewis W. McLean, who is also a former moderator of the General Assembly, in December. Pictured, left to right, are: the Rev. John Allan, present minister of St. Andrew's and moderator of the General Assembly; the Rev. MacLean; and the Rev. Alex MacSween, a former moderator.



A STAINED-GLASS WINDOW given in memory of their parents, Ewart and Margaret Oldham, by Ed Oldham and Jean Nauta (Oldham) was dedicated at St. Andrew's Church, Scarborough, Ont., Oct. 21, 1990. Pictured, left to right, are: Jean Nauta, Ed Oldham, the Rev. Wendell MacNeill and Bill McAndless, clerk of session.



A STAINED-GLASS WINDOW donated by members of the Thomson and McGowan families in memory of Richard Servos Thomson and Harold and Janet McGowan, was dedicated at St. Andrew's Church, Scarborough, Ont., Oct. 21, 1990. Pictured, left to right, are: the Rev. Wendell MacNeill, Bill McAndless, session clerk, David Thomson, Noelle Thomson, Janet Campbell (Thomson) and Bill McGowan.





THE CONGREGATION OF Erindale Church, Mississauga, Ont., celebrated its 30th anniversary on Oct. 28. Included in the celebration was the burning of the manse mortgage. Pictured (left to right) are: Donald Ferguson, John Ford, Dorothy Adair, Gerald Geddes and Neil MacLellan — all of whom are founding members of the church.



KNOX CHURCH, Wallaceburg, Ont., recently held a Peace Officers Sunday for the Wallaceburg Police Force, staff and their families. The service was conducted by the minister of Knox Church, the Rev. Hugh Appel, with several members of the force taking part. A reception and lunch were held in the dining hall after the service. In the picture, the guests are being welcomed by Mrs. Alla Steen, a member of Knox and of the Wallaceburg Town Council.



ABOUT 200 MEMBERS AND ADHERENTS attended the sod-turning ceremony for Markham Chinese Presbyterian Church, Ont., held in Sept. 1990. Phase One of the new complex will seat approximately 600 and is scheduled to be completed in the summer of 1991. Pictured are: William Ko (left), elder and chair of the building committee; Linda Liu, elder and chair of fund-raising; and the Rev. Donald Wade, interim-moderator.



PICTURED, Sheila Conkey welcomes the moderator, the Rev. Dr. John Allan, to a Moderator's Luncheon, sponsored by the Presbytery of East Toronto and held in the Travelodge Hotel, Toronto, Nov. 25.



THE 50TH ANNIVERSARY of the W.M.S. at Knox Church, Vernon, B.C., was celebrated at a special service held in September. Members shared memories from old minute-books and one of the original members, Vera McCulloch, who was also the group's first secretary, came dressed as she would have for such an event in 1940. Jean Monteith, presbyterial president, was the guest speaker and music was provided by Tobi Lin. After the service, an anniversary cake was cut and tea was served. Current and past members and friends enjoyed a display of pictures and memorabilia, while they renewed old friendships. Pictured, Vera McCulloch (left), receives a plaque from two long-time members, Tille Bruce and Laura Elliot.



## Letters

continued from page 39

the court house, why did she deplore the fact that judges, lawyers and ministers wear tabs symbolizing the two tablets of the decalogue? Should we not delight in the fact that the Ten Commandments, which Jesus said amount to loving God and others, undergird our justice system?

Finally, she leads us to believe that the real ministry of any congregation lies in subdividing it into many "cottage congregations." Rubbish! While there is value in small group study, support and fellowship, this is not a substitute for the traditional Sunday worship of the whole congregation. As far as such small groups are concerned, it has been my observation that they can very easily lead to elitism and the kind of judgmentalism against which Ms. Ford fulminates.

Unlike Ms. Ford I am a Presbyterian by choice, a "convert" from a denomination which practises the kind of "mush" advocated by Ms. Ford. Surely we are not ready to abandon the simple dignity of our heritage for something so subjective sounding as "faith journey/faith sharing?"

**Paul A. Brown,**  
Chance Harbour, N.S.

## True WASP

I resent the indiscriminate and incorrect use of WASP (White Anglo-Saxon Protestant) as used by Dr. Oliver in referring to the majority of Presbyterians with a Scottish background ("WASP church undergoes a metamorphosis", Nov. issue). While my own background is primarily Celtic, if he considers me to be a WASP it would mean a "White Auld Scottish Presbyterian."

**W.B.F. Mackay,**  
Kingston, Ont.

## VACATION PACKAGES

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## People and Places

continued from previous page



AN OPEN HOUSE was held at the Church of the Good Samaritan Men's Residence, Toronto, on Dec. 5, 1990 to officially unveil extensive renovations completed with grants from the Ministry of Housing. The "Good Sam" is home to 50 men (many of them older) with special needs. Anglican Houses manages it in a unique system incorporating resident self-management and on-site support. Gordon Spencer, a long-time employee of The Presbyterian Church in Canada, is chairman of the Residents Committee. Pictured at the ribbon-cutting are (from left): Gordon Spencer; Jim McMinn, director, Church of the Good Samaritan; the Rev. Reg Rose, chairman of the board, Anglican Houses; Margaret Harrington, MPP, assistant to the Ontario Minister of Housing; and Mayor Art Eggleton of Toronto.



THE CONGREGATION OF Kings Church, which normally meets Sunday mornings in the Seventh Day Adventist Church, New Minas, N.S., held a special afternoon service on Oct. 21, at which 27 charter members were officially recognized. The members were received by the Rev. Shaun Seaman, minister of St. John's Church, Windsor and interim-moderator of Kings Church. The Rev. Cedric Pettigrew, Moderator of the Atlantic Synod, was the guest speaker, and the Rev. Owen Channon, Moderator of the Presbytery of Halifax-Lunenburg, read the scriptures. Music was provided by Caroline and Genevieve Harvey and Tara and Jennifer Hogan, accompanied by Mr. Seaman on guitar. Also present was Wayne Smith, who was student minister of Kings Church during the past summer. Lunch was held in the church hall after the service. Pictured, left to right, are: Robert Richardson, the Rev. Owen Channon, Barry MacDonald, the Rev. Cedric Pettigrew, Eileen Targett, Beth Mattinson and the Rev. Shuan Seaman.

□



## WARC writes to Japanese, Korean leaders

The Geneva-based World Alliance of Reformed Churches (WARC) sent a letter to Japanese Prime Minister Takeo Kaifu over the use of Shinto rites in the November enthronement of the emperor. Signed by General Secretary Milan Opocensky, the letter expressed concern that many people in Asia still recall that the Japanese army carried out military actions during the Second World War in the name of the emperor as divine.

The letter also expressed concern over the treatment of minorities living in Japan and referred to a resolution passed earlier by the WARC Executive Committee calling for an end to such discrimination.

In another letter, to Prime Minister Kang Yong-Hon of South Korea, the WARC Executive Committee expressed concern about the situation in the Korean peninsula and the reunification of the two Koreas. It mentioned WARC plans to hold a consultation involving Christians from both countries and expressed pleasure at the release of Christian leader Moon Ih Kwen, while urging the release of other political prisoners.

The national conference of Roman Catholic bishops in South Korea has also urged the release of all political prisoners as a way to further reunification of north and south. (EPS)

## U.S. Presbyterians charging would-be ordinands for exams

Because of a budget crunch, candidates for ordination as pastors in the Presbyterian Church (USA) are being asked to pay \$45(US) to cover costs of four of the five required examinations. There is no charge for the fifth exam, in Bible content. (EPS)

## Canadian Christian-Jewish Consultation visits Israel

The Canadian Christian-Jewish Consultation, an organization comprised of representatives from the Canadian Council of Churches, the Canadian Conference of Catholic Bishops and the Canadian Jewish Congress, recently visited Israel (Nov. 26-Dec. 5, 1990). While there, the

## February 1966 (25 years)

Before we pass judgment on the question of ordaining women to the ministry and related offices, should not our denomination re-examine the basis of the church's ministry?

The form of the ministry of the contemporary church is altogether too restrictive and antiquated for the task God has given his church in this age. . . .

Leave the ridiculous question of sex out of the discussion altogether. To discover the church's ministry and the Christian's ministry within the church, some old barriers must be removed. . . .

It remains only for the church to recognize, test the fruits of the Spirit and finding all things in order, ordain. The basis of ordination would be as broad and flexible as the gifts which the Spirit gives, and sex would not enter into the question of ordination at all. It would mean that missionary architects, assembly board secretaries, hospital visitors, university chaplains, professors, Christian education specialists and the hosts of other gifted persons already at work in the church, would be ordained in their own right and not just when they qualify as "ministers of word and sacrament" or ruling elders. A tremendous new power of the Spirit would be released within the church, making it a more effective servant of God in the contemporary world.

— C. Paul McKinnon

## February 1941 (50 years)

### A Chapter Ended

There is an "alpha" and "omega", a beginning and an ending, to everything, and this is true of our mission in Formosa so far as the direct connection and supervision of the work there by the home Church is concerned. All of our mission staff from the homeland have left the field and are now on this side of the Pacific. . . .

If missionaries in the future return to Formosa, it will be in somewhat of a different capacity from what they have had in the past. Certainly, it will not be to assume responsibility for the institutions of the Church again.

It will be as special advisers, and helpers, special evangelists, and so forth.

## February 1916 (75 years)

### The Catechism, an Incident

Recently a professor from the U.S.A. was invited to a Canadian city to tell theological students how to preach. The public of all denominations was invited. In one of his lectures, when scoring sermon sins, for one form of fault he prescribed a penalty, solitary confinement, condemned to repeat at intervals the Shorter Catechism.

He was not a Presbyterian, and was doubtless a stranger to the Catechism. Its mention was not necessary, as it was not under consideration in any way. Upon the mention of it, only to ridicule, no comment is here made.

## February 1891 (100 years)

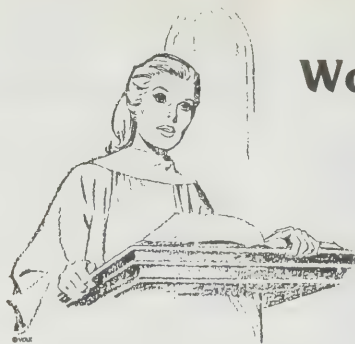
### Man's Inhumanity to Woman

Take a very common sight in Africa: On a forest path you meet a family returning home from the plantation. In advance stalks the man, a great, stalwart fellow, carrying a light gun that weighs five or six pounds. Next come the women, usually much smaller and feebler, every one of them panting and staggering under the loads they carry. On their backs, supported by grass ropes passing over their foreheads, are bushel baskets full of plantains or cassava roots and heaped until there is nearly a bushel on top, and perhaps, an additional burden in each hand, till they look like pack mules rather than women. You say to the man, "Why do you make your wives carry such heavy loads?" In surprise he answers, "Why they are my women." "I know they are," you reply; "but why don't you carry the basket for that poor woman and let her carry your gun?" "Me! Why I'm a man! It is the work of the women to carry the loads!" And so women are the burden-bearers, and they age rapidly under it. As a rule, youth is past at twenty-five, and at thirty-five or forty she looks sixty or seventy. □



# THE CHURCH SPEAKS

(excerpts from the 91st General Assembly (1965))



## Women in the Church

**T**he Committee on the Place of Women in the Church made the following recommendations:

1. That the General Assembly, concerned for the responsibility and opportunity of all members of the Church to serve Jesus Christ and their fellow human beings in every aspect and activity of life, call the Church to foster the acceptance of women as full partners in the life and work of human society.
2. That The Presbyterian Church in Canada continue to devise ways and means of providing more opportunities for truly Christian man-woman relationships within the fellowship and work of the Church.
3. That The Presbyterian Church in Canada affirm the right of women who believe themselves called by

God and in whom the Church is able to discern the necessary gifts to enter and share the ministry of Word and Sacrament in all its aspects.

4. That in The Presbyterian Church in Canada the right to serve in any and all courts of the Church be without any distinction as between male and female.

Recommendations 1 and 2 were passed. The Assembly agreed to send recommendations 3 and 4 to the presbyteries under the Barrier Act. (Changes in church law must have the approval of the majority of the presbyteries.)

Receiving majority approval of the presbyteries the 92nd General Assembly (1966) passed recommendations 3 and 4, and ordered them to be enacted into the law of The Presbyterian Church in Canada. □

## News continued

group met many men and women from a variety of backgrounds — theologians, pastors, rabbis, government officials, ordinary citizens, Israelis and Palestinians — who believe, despite the great difficulties of the moment, that Jews and Arabs must and will find a way to live together in Israel — a land holy to Jews, Christians and Muslims. These people continue, against a background of pessimism and profound sadness, to work and pray for a breakthrough that will lead to peaceful co-existence of the two peoples. The Canadians expressed their solidarity with them.

Dr. Heather Johnston, a member of MacNab Street Presbyterian Church in Hamilton, Ont., is the chairperson of the Canadian Christian-Jewish Consultation.

## Canadian Council of Churches opposes war in Gulf

In a letter to Prime Minister Mulroney, the Canadian Council of Churches (CCC) says war cannot solve the crisis in the Persian Gulf and will only increase long-term instability in the Middle East.

The CCC letter, endorsed by five Canadian church leaders including the Rev. John Allan, Moderator of the 116th General Assembly, urges the Canadian government to "work through the United Nations in support of economic and diplomatic measures towards peace and justice for all people in the Middle East."

Other church leaders endorsing the letter were the Rev. Walter Farquharson, Moderator of the United Church, Bishop Robert Lebel of the Canadian Conference of Catholic Bishops, Archbishop Michael Peers of the Anglican Church and Bishop Donald Sjoberg of the Evangelical Lutheran Church of Canada. The letter was signed by CCC General Secretary Stuart Brown.

## Ghana Presbyterians call for free political debate, ban "ecstatic" group

The 61st Synod of the Presbyterian Church of Ghana has appealed to the government of Ghana to continue to conduct the current debate about new political arrangements in an open,

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free and fair climate. Meanwhile, the synod clerk of another Reformed denomination in Ghana, the Evangelical Presbyterian Church, has banned its Bible Study and Prayer Fellowship from using church premises. G.K. Atimpo criticized the "ecstatic and frenzied" behaviour of fellowship members, and said the group would be reorganized. (EPS)

### **Cheese-and-cookies Christianity**

Church of Scotland theologian Thomas Torrance is telling his church to turn away from snack-type Christianity and return to more substantial fare.

"The more [that] distinctive doctrines of divine revelation are set aside in the obsession of the church to be socially relevant, the more the church disappears into secular society," Torrance wrote in *Life and Work*, the Church of Scotland magazine.

"Many ministers are often little more than servants of public opinion who take their cue from the newspapers, with only incidental reference to the Bible, and offer to their congregations insipid sermons concocted from confused second-hand ideas," he wrote. "Christianity is reduced to being not much more than the sentimental religious froth of a popular socialism — the cheese and cookies notion of Christianity."

Torrance was moderator of the Church of Scotland's General Assembly from 1975-76 and professor of theology at the University of Edinburgh. He received the 1978 Templeton Prize for Progress in Religion.

The theologian says he has some hope that his church is returning to central Christian beliefs. He bases that hope on biblically-based arguments that he heard at his church's General Assembly recently. (RNS, *The Banner*)

### **Church-sponsored film gaining acclaim**

*Borrowed Time*, a documentary film about the current farm crisis, funded in part by the Church and Society Committee of the Board of Congregational Life, has been gaining critical acclaim recently. The film received an Honourable Mention at the Yorkton Film Festival in Sas-

## **Presbyterian church aids school in Ghana**

Welland is the cornerstone. At least, that is the way people in Dormaa-Ahenkro, Ghana feel. They are carving the name in the cornerstone of the new Girls' Vocational School, built with the help of Knox Church, Welland, Ontario.

The congregation of Knox Church became involved with the school after two of its members, Zoltan and Elizabeth Tayti, spent the month of January 1990 living with the Rev. Ohemeng Boakye, district pastor at Dormaa-Ahenkro. The district has 34 congregations, all falling under the direction of Mr. Boakye. Among the many needs of the district, the most pressing, the Tatyis learned, was for a girls' school. The people in the area were ready to get the building constructed if they could find someone to help them obtain sewing machines and school supplies, and pay teachers' salaries.

As of October 1990, three of the nine classrooms were ready for use

and three more were expected to be ready by September 1991. About 125 girls began their first year's training in catering, dressmaking, pottery and home management when the school opened on October 4 — without doors, windows or poured floors due to a lack of funds. There is a waiting list of girls wishing to enrol.

The Dedication and Thanksgiving Ceremony for the school took place on November 11, with the moderator of the Presbyterian Church of Ghana in attendance.

Knox Church is making efforts to give other help to the 34 congregations in the Dormaa District and has undertaken a five-year commitment in this regard. A two-year project currently in progress aims to raise money for a motorbike for a travelling evangelist to encourage the beginning of Presbyterian congregations in the 23 district villages without churches.



Pictured are the three classrooms in use when the Girls' Vocational School opened. At the time, money for doors and windows had not yet come and the tables and chairs were stored in another building when the school was not in use. Each room holds 45 students.

katchewan and the Columbus Film Festival in Ohio. It was also named one of the best documentaries of 1990 by the *Star Week* TV magazine of the *Toronto Daily Star*. The film has been purchased by British Columbia's Knowledge Network and Saskatchewan's educational broadcaster, SCAN.

*Borrowed Time* features Bob and Betty King, farm owners and longtime members of St. John's Presbyterian Church, Rodney, Ont.

It was produced in co-operation with the Ecumenical Forum Caucus and is available, with a study guide, from Communication Services.

continued





The now complete Brice family portrait includes Alena Danielle, left, Larry, Karen, and Erika Ashley Luminita. — photo courtesy Alison deGroot, *Calvinist Contact*.

### **Presbyterian couple adopts Romanian children**

The Rev. Larry Brice, minister of Knox Church, Jarvis and Chalmers Church, Walpole, Ont., and his wife, Karen, returned last November from a trip to Romania with two new adopted daughters — three-year-old Alena Danielle and one-year-old Erika Ashley Luminita.

The Brices spent almost a month in Romania before adopting the girls but the adoption process really began for them much earlier. Married six and a half years ago, the couple always wanted children. When none of their own came along they listed themselves with a Christian adoption agency and Children's Aid. Then, at a ministers' prayer group meeting last fall, Mr. Brice met a man who knew of a British Columbia couple who had recently adopted a Romanian child. Through them the Brices were able to establish contacts in Romania.

On October 17, after assembling the 15 separate documents required for the adoption, the Brices flew to Bucharest. The very next day, Mr. Brice came upon Erika in an orphanage outside the city and in their second week there, Mrs. Brice found Alena in another orphanage. As is the case with many of the children in homes or orphanages in Romania,

neither Alena nor Erika are actually orphans. Rather, their plight is the result of former Romanian dictator Nicolae Ceausescu's strict laws against birth control and abortion, and his insistence during his 24-year reign that every couple have at least five children. Both girls came from poor families which could not support them.

Although many of the orphanages in Romania are in deplorable condition, Karen Brice points out that the ones they encountered were warm and clean and that the staff members were excellent and loving.

"People have to understand the Romanians are concerned about what happens to these children," says Mr. Brice. He points out that the birth-parents of both girls had to be contacted and that their permission was required before the children could be taken out of Romania.

On November 15, after all the pieces were finally in place, the Brices returned to Canada with their new family.

"It is definitely a God-send," says Mr. Brice. "We have been blessed with two lovely children." (Sources: *Calvinist Contact*, *The Haldimand Press*)

### **Eight ministers nominated for Moderator**

Eight ministers have been nominated to succeed the Rev. John Allan as Moderator when the 117th General Assembly convenes June 2, 1991 at the Constellation Hotel in Barrie, Ontario. They are: the Rev. Jean Armstrong, minister of Glebe Church, Toronto; the Rev. Eric Beggs, minister of St. Andrew's Church, Orillia, Ont.; the Rev. Linda Bell, minister of the three-point charge of MacDonald's Corners, Elphin and Snow Road, Ont.; the Rev. John Cameron, minister of St. James Church, Charlottetown; the Rev. Nancy Cocks, currently serving as Associate Secretary for Faith & Witness, Canadian Council of Churches; the Rev. Donald Collier, minister of Knox Church, Ottawa; the Rev. James Dickey, minister of St. Andrew's Church, Stratford, Ont.; the Rev. Nan St. Louis, minister of Knox Church, Cannington, Ont.

### **Dr. E.H. Bean dies in traffic accident**

The Rev. Dr. Everett H. Bean, a retired minister of The Presbyterian Church in Canada from Sydney, N.S., was killed in a traffic accident on January 7 when he apparently lost control of his car and hit some parked vehicles. His wife, Winnifred, was hospitalized with cracked vertebrae.

Dr. Bean was well-known throughout the church and served as a Clerk of General Assembly from August 1, 1975 to June 30, 1987. He served as moderator of each presbytery he belonged to and was a member of several boards and committees of the national church. As of January 1, he had completed over 42 years as clerk of synod. He was also very active on the community level.

Mrs. Bean is immediate past-president of the Atlantic Mission Society.

The funeral service for Dr. Bean was conducted by the Presbytery of Cape Breton on January 12 at Bethel Church, Sydney, where he was minister emeritus. □

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# GLEANINGS

A decade ago, a Roman Catholic archaeologist, Dorothy Irvin, produced photographic evidence that the early church had women priests and bishops.

Among the material photographed by Irvin:

- Inscriptions from the Roman period naming women who bore the titles "ruler of the synagogue," "mother of the synagogue," and *presbitera* (the feminine of presbyter). These titles were used by Jewish, Jewish-Christian and Christian communities, says Irvin.
- A first century Roman catacomb fresco depicting seven women celebrating a Eucharist.
- A fourth century Roman catacomb fresco showing a woman being ordained by a bishop.
- Many frescoes of women dressed in liturgical vestments and standing in attitudes of liturgical leadership.
- A mosaic, dating between the fifth and ninth centuries, showing a female head with the mosaic superscription "Bishop Theodora."

Irvin notes that in copies of some of the original material made in recent centuries, the sex of the subjects has been changed.



I revere the male disciples as saints and exemplars, thanks to what God worked through them after Christ's resurrection. But I often think how much better off we all would be had he been able to choose six women among the 12. We could have seen more of what strength and steadfastness looked like in the priesthood, had Jesus not been forced to settle for the second team. — **Martin E. Marty**

God, not the devil, made women beautiful, appealing, attractive. Somehow the church then and now has not quite been able to cope with that unassailable doctrine.

God made them equal too, another doctrine which we have yet to assimilate.

— **Andrew Greeley**



There's a popular misconception. It is that God was a reasonably pleasant deity until John Calvin came along. With his doctrine of election Calvin changed this mild God into a harsh one.

Millions of people actually believe this. They believe that the notion of election originates with John Calvin. What these people don't know is that Martin Luther spoke of election in even stronger language than Calvin did. What these people don't know is that three hundred years before Calvin, Thomas Aquinas — for many centuries the most influential Roman Catholic theologian — spoke of election in much the same way as Calvin did. What these people don't know is that one thousand years before Calvin, Augustine wrote a treatise entitled *On the Predestination of the Saints*.

In one form or another, the church throughout the ages has always believed in election.

— **John Timmer**



Graham Greene said somewhere, and I paraphrase, the writer is always with the victim and therefore always has to be prepared to change sides because there's always a new victim. People don't understand this. For ex-

ample, a writer up to a certain point may be totally on the side of the Jews in Israel and the next day totally on the side of the Palestinians. This seems to be a betrayal. It's not. It is a betrayal of an orthodoxy that has calcified. Things have changed. People who are victims are no longer victims.

— **Barry Callaghan**  
reflecting on the life of his father,  
writer, **Morley Callaghan**.

It would Make My Day! if Christians would be more precise in their use of language.

I get annoyed when my Roman Catholic friends drop the "Roman" part and claim the Catholic as their own. I get even angrier with Protestants who reject the word and dismiss something as being too Catholic. Too Roman Catholic perhaps, but never too Catholic.

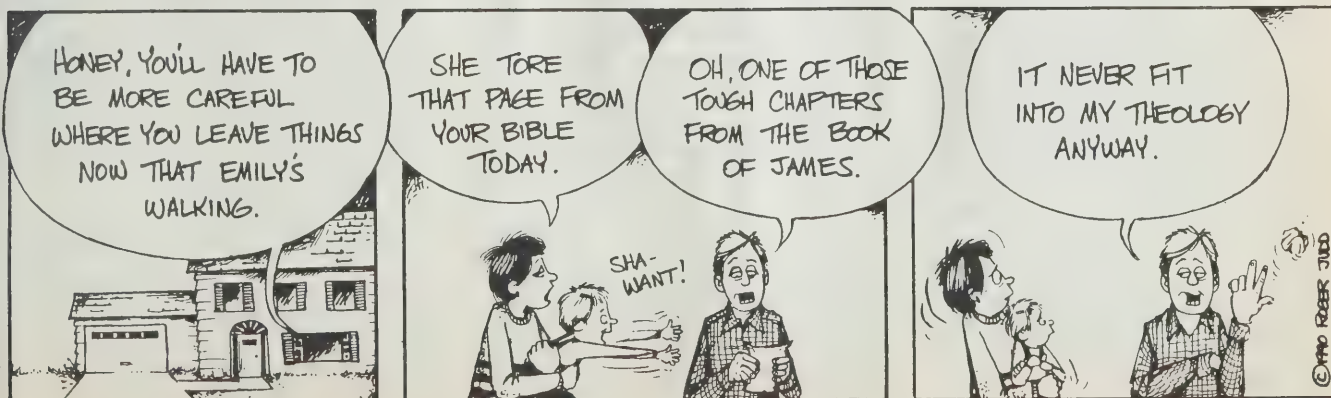
Catholic means universal, everywhere, overall. When we confess faith in the Catholic Church, we mean it is found in every corner of the world. But more importantly, we confess that Christ who is the head of the church is Lord of all and seeks to rescue and renew the whole creation. His love and care extend to all. Everyone who has been redeemed by His grace and incorporated into His mission is a Catholic.

It would Make My Day! when confessing faith in the Holy Catholic Church would be more important to all of us than saying, I'm a Baptist, a Roman Catholic, a Lutheran or whatever the label of your community of faith happens to be.

— **Pastor Robert Binnehammer**, minister of **St. Philips Lutheran Church in Toronto, Ontario**.

— From the radio series "Make My Day!"  
Interfaith Communications

## BEYOND BELIEF





# DEATHS

**MacDONALD, REV. CHARLES ANGUS**, 85, retired minister of The Presbyterian Church in Canada, died in Baddeck, N.S. on October 11, 1990.

Mr. MacDonald graduated from the Presbyterian College, Montreal in 1948. He was ordained to the ministry by the Presbytery of Cape Breton on July 27, 1948. He served as minister of the pastoral charges of Lake Ainslie and Strathlorne; Orangedale, Malagawatchand River Denys; Middle River; Windsor and Noel Road; Elmsdale, Hardwood Lands and Dean. Since his retirement he has lived in South Haven, Cape Breton.

Mr. MacDonald was fluent in Gaelic and often conducted worship in that language. He also worked to preserve the Celtic culture by encouraging the work of the Gaelic College, St. Ann's, N.S.

Mr. MacDonald was predeceased by his wife, Elizabeth Jones Walker. He is survived by four daughters: Mary Anne (Mrs. Peter Grant, Hardwood Lands, N.S.), Dolly (Mrs. Michael Brimicombe, Hammer, Ont.), Margaret (Dartmouth, N.S.), and Charlotte (Mrs. Donald Procyk, Calgary, Alta.).

**YOUNG, REV. ARTHUR C.**, 81, retired minister of The Presbyterian Church in Canada, died in Goderich, Ont. on November 22, 1990.

Mr. Young served pastorates in Mantick-Kars, Glencoe, Landsdowne-Caintown, North Bay and Palmerston-Drayton-Moorefield. After retirement he remained an active participant in the Presbytery of Stratford-Huron, serving as convener of the Missions Committee and as Interim-Moderator for Knox Church, Bayfield.

Mr. Young is survived by his wife Mabel (Cruikshank); four brothers, Charles, John, Rev. Norman and Rev. Willis; four sons, George, Donald, James and Douglas and predeceased by his sister Lorna Schussler.

**WHALE, DR. MARY E.**, of Toronto died suddenly on December 19, 1990 following a heart attack.

Mary Whale was a teacher, journalist and mission program executive. She served in various positions in The Presbyterian Church in Canada for 33 years including: 1948, editor of the *Glad Tidings*; 1957, Executive Director of Overseas Missions for the Women's Missionary Society (Western Division); 1973, Secretary of Mission Personnel with the Board of World Mission. She retired in 1981 but in September 1990 was asked to return to the Board of World Mission staff for one year as acting Secretary of Education for Mission.

In 1982 Mary received an honorary degree of Doctor of Divinity from Presbyterian College, Montreal, for her service to mission and to the Church.

Mary was an elder and longtime loyal member of Gateway Community Church, Toronto. She has also supported and given leadership in the Women's Missionary Society, the Ecumenical Forum of Canada, the Canadian Council of Churches and the Vellore-Ludhiana Committee of Canada. Her long interest and involvement in International Ministries has made her many lasting friends particularly in India, Taiwan and Japan.

Mary was a proud and loyal Canadian who frequently wrote letters to Canadian dailies on Canada and the Canadian way of life.

Miss Whale leaves a brother and a sister, their families, and many friends, who celebrate her life and remember her warmly.

**ALLAN, DUNCAN C.**, 85, elder, Ashfield Presbyterian, Ont., served many years on Camp Kintail Maintenance Committee. Dec. 7.

**BAIN, R. MAURICE**, 66, faithful member and elder, Burns Presbyterian, Milverton, Ont. Dec. 5.

**BARBOUR, WILLIAM EDWARD**, elder of Knox, Guelph, Ont. Nov. 5.

**BLIZZARD, GRETA**, 83, longtime member, St. Andrew's, Aurora, Ont. Dec. 27.

**BLOSS, STAN F.**, former elder, active member, Glenview Presbyterian, Toronto and Knox, Agincourt, Ont. Dec. 23.

**BURWELL, FRANK S.**, 86, senior elder, St. Andrew's, Sarnia, Ont. Nov. 26.

**DUFFY, NELL**, member of Knox Preston, Cambridge, Ont. Dec. 18.

**ENGLISH, GERTRUDE (PEGGY)**, 70, longtime member, Knox, Sudbury, Ont. Sept. 6.

**FORDHAM, HAZEL J.**, 74, longtime active member, Knox, Fingal, Ont. Aug. 20.

**GIBB, MRS. ANDREW**, longtime member, Rogers Memorial, Toronto, Ont. Aug. 24.

**HARVEY, MAE**, active member, Burns Presbyterian, Milverton, Ont. Nov. 27.

**HILLIER, JAMES**, elder and longtime member, Rogers Memorial, Toronto, Ont. Nov. 24.

**HIMES, MERV**, member of Knox Preston, Cambridge, Ont. Dec. 19.

**HUGGINS, A. CARL**, 84, elder and longtime member, Drummond Hill, Niagara Falls, Ont. Dec. 9.

**JACKSON, JOHN MUNRO**, 84, longtime member, Knox, Fingal, Ont. Nov. 11.

**JERMEY, DELNO**, longtime faithful member and elder, St. Andrew's, Barric, Ont. Dec. 2.

**KENNEDY, ANNIE ELBERTHA**, 73, longtime member, Knox, Sudbury, Ont. Dec. 11/89.

**KERR, ARCHIE W.**, 77, longtime member, Knox, Sudbury, Ont. Nov. 12.

**KILPATRICK, ISABEL**, 91, longtime member, Knox, Sudbury, Ont. Apr. 11.

**KNIGHT, IRIS CATHERINE**, 72, longtime member, St. Andrew's, New Liskeard, Ont. Nov. 30.

**LEBOLD, FLORENCE**, formerly of Rexdale Presbyterian, member of Burns, Milverton, Ont. Dec. 7.

**MacLACHLAN, SUSAN**, 88, longtime member, Knox, Sudbury, Ont. Apr. 2.

**McGILL, SHIRLEY**, 61, longtime member, Knox, Sudbury, Ont. Apr. 3.

**McKAY, ALICE**, 86, longtime member, First Presbyterian, Regina, Sask. Dec. 8.

**McLOUGHLIN, JAMES A.**, 95, active member, elder for 50 years, Knox, Woodstock, Ont. Dec. 5.

**MOGGEY, HAROLD WILFRED (WILF)**, 72, faithful worker and elder, First Presbyterian, Portage La Prairie, Man. Aug. 25.

**MOORE, WILMER (BILL)**, 68, longtime member, Knox, Sudbury, Ont. Dec. 11.

**MORRISON, DOUGLAS**, 89, elder and longtime member, Rogers Memorial, Toronto, Dec. 9.

**MORRISON, VICTORIA PENTLAND**, 88, longtime member, Knox, Sudbury, Ont. Apr. 1.

**MULLIGAN, EMERY HARRY**, 70, longtime member, Knox, Sudbury, Ont. Feb. 11.

**NICHOLSON, MARGARET**, 71, longtime member, Knox, Sudbury, Ont. May 23.

**SULLIVAN, JEAN**, 95, longtime member, faithful choir member, First Presbyterian, Chatham, Ont. Oct. 1.

**TASHIRO, YOSHIKAZU (YOSH)**, 69, faithful worker and elder, First Presbyterian, Portage La Prairie, Man. Sept. 17.

**WATERHOUSE, DR. DAVID W.**, elder of Knox, Guelph, Ont. Nov. 12.

**WATT, ROBERT WILLS**, 67, charter member, active in various capacities, Roxborough Park, Hamilton, Ont. Nov. 2.

**WILSON, EDITH GRACE (NEE HORIE)**, 86, member of St. David's, Scarborough, former longtime member of Knox, Stratford, Morningside, Toronto and St. Andrew's, Belleville, Ont. Aug. 31.

**YOUNG, ETHEL PITTUCK**, served with husband Rev. James Mason Young at Omamee, Ont., Saskatoon, Sask., Trail, B.C. June 30.

**ZEALE, EDWIN G.**, longtime elder, St. Andrew's, Clinton, Ont. Nov. 28.

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Fredericton, St. Andrew's. Rev. Dave Dewar, Harvey Station, N.B. E0H 3H0.

Halifax, Knox. Rev. C.C. Pettigrew, 3311 Ashburn Ave., Halifax, N.S. B3L 4C3.

Hopewell, N.S., First; Gairloch, St. Andrew's; Middle River, Rocklin. Rev. Dr. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.

Marion Bridge, Mira Ferry; Catalone and Louisbourg pastoral charge, Cape Breton, N.S. Rev. M. A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.

North River, North Shore; Englishtown, Cape Breton, N.S. Rev. Ian G. MacLeod, Box 184, Baddeck, N.S. B0E 1B0.

Richmond Bay, pastoral charge, P.E.I. Rev. Linda R. Berdan, Box 213, Kingston, P.E.I. C0B 1M0.

Riverview, N.B., Bethel. Rev. Kent Burdett, Site 5, Comp 28, RR 2, Hampton, N.B. E0G 1Z0.

Saint John, N.B., St. Matthew's. Rev. Philip J. Lee, 101 Cobourg St., Saint John, N.B. E2L 3J8.

Sydney Mines, N.S., St. Andrew's. Rev. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.

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Ingleside, Ont., St. Matthew's. Mr. William Fleming, Box 134, Ingleside, Ont. K0C 1M0.

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Kirk Hill, Ont., St. Columba, 2-point co-op charge with the United Church. Rev. Ken Wild, Box 39, Dunvegan, Ont. K0C 1J0.

Morrisburg, Ont., Knox and Dunbar. Rev. Bert de Bruijn, Box 777, Chesterville, Ont. K0C 1H0.

Ottawa, Erskine. Rev. Dr. Arthur Currie, 2330 Whitehaven Cres., Ottawa, Ont. K2B 5H4.

Petawawa, Point Alexander. Rev. Roy Currie, Box 258, Cobden, Ont. K0J 1K0.

Pierrefonds, Que., Westminster. Rev. Andrew Johnston, 146 Regent St., Beaconsfield, Que. H9W 5A7.

Quebec City, St. Andrew's. Vacancy Committee, Box 161, Quebec, Que. G1R 4P3.

Ste. Foy, Que., St. Marc. Rev. Daniel Forget, 5 rue Belmont, Melbourne, Que. G0B 2B0.

## Synod of Toronto and Kingston

Barrie, Essa Road. Rev. Donald R. McKilligan, 3 Brookdale Dr., Barrie, Ont. L4N 1N5.

Creemore, St. Andrew's; Dunedin, Knox; Maple Valley, St. Andrew's and Horning's Mills, Knox. Rev. A.R. Neal Mathers, Box 12, Nottawa, Ont. L0M 1P0.

Lakefield, St. Andrew's; Lakehurst, Knox and Warsaw, St. Andrew's. Rev. Reg J. McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.

Leaskdale, St. Paul's. Rev. Harry Waite, Box 316, Uxbridge, Ont. L0C 1K0.

Maple, St. Andrew's. Dr. David Sherbino, 113 Kemano Rd., Aurora, Ont. L4G 4R2.

Markham, St. Andrew's. Rev. Wallace Whyte, 471 Manse Rd., West Hill, Ont. M1E 3V7.

Mississauga (Malton), St. Mark's. Rev. Dennis Cook, 2993 Arvida Circle, Mississauga, Ont. L5N 1R6.

Scarborough, Clairlea Park. Rev. G.J. Bylaard, 3817 Lawrence Ave. E., Scarborough, Ont. M1G 1R2.

Scarborough, Fallingbrook. Rev. Dr. Stephen Farris, 59 St. George St., Toronto M5S 2E6.

Streetsville, St. Andrew's. Rev. A.H.W. McWilliams, 89 Dunn St., Oakville, Ont. L6J 3C8.

Sudbury, Calvin. Rev. Stephen Hayes, 34 Carriage Cres., North Bay, Ont. P1C 1G6.

Toronto, Alderwood. Rev. P.G.D. Kerr, 48 Calstock Dr., Etobicoke, Ont. M9V 1G9.

Toronto, Logan Geggie Memorial. Dr. Howard Shantz, 3845 Lakeshore Blvd. W., Unit 411, Etobicoke, Ont. M8W 4Y3.

Toronto St. Giles, Kingsway. Rev. R.C. Taylor, 119 Mimico Ave., Etobicoke, Ont. M8V 1R6.

Toronto, University Presbyterian. Rev. Joe Williams, 1183 Dufferin St., Toronto M6H 4B7.

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Atwood, Atwood Presbyterian. Rev. Steven Webb, 38 Maddison St., Monkton, Ont. N0K 1P0.

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Dromore, Amos; Holstein, Knox; Normanby, Knox. Rev. John A. Neilson, RR 3, Wingham, Ont. N0G 2W0.

Embryo, Knox; Harrington, Knox. Rev. Dr. A.E. Bailey, 103-17 Mill Pond Ct., Simcoe, Ont. N3Y 5H9.

Hanover, St. Andrew's; Ayton, Knox. Rev. Roy A. Taylor, Box 1811, Walkerton, Ont. N0G 2V0.

Innerkip and Ratho. Rev. Alice Iarrera, Box 130, Norwich, Ont. N0J 1P0.

St. Catharines, St. Andrew's and Scottlea. Rev. J.H. Van Haneghan, 19 Claimont Circle, Welland, Ont. L3C 2P4.

St. Catharines, St. Giles. Rev. D.A. Beaton, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Catharines, West St. Andrew's; St.

David's, First. Rev. Dr. S. Murray Barron, Box 1302, Fonthill, Ont. L0S 1E0.

Thamesville, St. James; Kent Bridge, Knox. Rev. Evelyn Carpenter, 60 Fifth St., Chatham, Ont. N7M 4V7.

Windsor, St. Andrew's, Assist. Minister. Rev. Kees Vandermeij, 3149 Forest Glade Dr., Windsor, Ont. N8R 1W6.

Warton, St. Paul's; Huron Feathers, Sauble Beach, Clergy couple/Clergy Camp Dir. Rev. Douglas Gordon, Box 311, Southampton, Ont. N0H 2L0.

## Synod of Manitoba and Northwestern Ontario

Dauphin, Man., St. James; Winnipegosis, Knox. Rev. Peter Bush, 200 Whitney St., Flin Flon, Man. R8A 0A9.

Selkirk, Man., Knox. Rev. John Oldenkamp, 709 St. Mary's Rd., Winnipeg, Man. R2M 3M8.

Thunder Bay, Ont., First. Rev. Milton Fraser, 112-205 Grenville Ave., Thunder Bay, Ont. P7A 7T5.

Winnipeg, St. David's. Rev. Dick Gillanders, 167 Bourkevale Dr., Winnipeg, Man. R3J 1P3.

## Synod of Saskatchewan

Saskatoon, Calvin-Goforth. Rev. Jim McKay, 436 Spadina Cres. E., Saskatoon, Sask. S7K 3G6.

Swift Current, St. Andrew's. Rev. Gwen Brown, Box 247, Kipling, Sask. S0G 2S0.

## Synod of Alberta

Calgary, Centennial. Rev. John Fraser, 6327 Dalmarnock Cres. N.W., Calgary, Alta. T3A 1H3.

Calgary, Korean. Rev. M.J. Morris, 703 Heritage Dr. S.W., Calgary, Alta. T2V 2W4.

Dixonville, Strang. Rev. James Hurd, Box 130, Wanham, Alta. T0H 3P0.

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Olds, St. Andrew's. Rev. Gordon Cunningham, 3821-59th Ave. Cres., Red Deer, Alta. T4N 4V9.

## Synod of British Columbia

Nanaimo, St. Andrew's. Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C. V9P 1L6.

Surrey, St. Andrew's Newton. Dr. Brian J. Fraser, 6040 Iona Dr., Vancouver, B.C. V6T 1J6.

## ORDER OF DIACONAL MINISTRIES VACANCIES

St. Giles Church, Ottawa, Ont. has full-time position for a Youth Ministry Co-ordinator responsible for youth ministry and outreach program, effective January 1, 1991. Contact:

continued



## Transition

continued from previous page

Ms. Helen Lister, Convener, Search Committee, St. Giles Presbyterian, 174 First Ave., Ottawa, Ont. K1S 2G4.

**Calvin Presbyterian Church, Abbotsford, B.C.** Part-time position for a Director of Christian Education. Contact: Jim Brenner, Box 629, Yarrow, B.C. V0X 2A9.

### Board of World Mission OVERSEAS PERSONNEL NEEDS

Board of World Mission	
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<b>Lebanon</b>	Nurses
<b>Nepal</b>	Nurse, Dentist, Laboratory Technician, Consultant Librarian
<b>Africa</b>	Nurse Midwife, Doctor Accountant
<b>China</b>	English Teachers (2 yrs.)
<b>Nicaragua</b>	Medical Doctor to work in a TB Clinic & Community Health

Those interested should contact The Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

### CANADA OPERATIONS

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### WOODLAND CHRISTIAN HIGH SCHOOL (Interdenominational)

invites applications for the position of Development Director (public relations, recruitment and financial creativity). Proposed starting date September '91. Please send resume and enquiries to: K. Oos-thoek, Search Committee, W.C.H.S., R.R. #1, Breslau, Ont. N0B 1M0. Tel. (519) 648-2114. Application deadline February 21, 1991.

**Pinawa, Manitoba: The Pinawa Christian Fellowship** seeks a minister who will provide spiritual leadership and pastoral care for a congregation of one hundred families from five Christian denominations. Pinawa is an attractive community of about 2500 persons, located 100 km east of Winnipeg. The principal activity is scientific research hence it is desirable that candidates have some interest in science. The successful candidate should support and pursue the ecumenical success of the 27 year old fellowship which maintains denominational identities and is recognized by the Anglican, Baptist, Mennonite, Presbyterian, and United churches. The "Whole people of God" program of church and church school studies is being used. A package of information, including a profile of the congregation and its aims is available. Please write or telephone to Mr. Garry Haacke, Chairperson, Search Committee, P.O. Box 654, Pinawa, Manitoba R0E 1L0, telephone 1-204-783-8242.

Ferne Reeve

## Servants of All



### Read — Mark 10: 35-45

*"If one of you wants to be great, he must be the servant of the rest. If one of you wants to be first, he must be the slave of all."*

**T**hese well-known words of Jesus have always been cherished by believers, but their meaning has not always been clear. This passage has, at times, been used to console those in positions of servitude who have no power to change their lives. In the history of the Church, this saying of Jesus has been used to keep women, slaves and the poor in their places. Because Jesus has given a special place to servants, many church leaders have said, those who perform menial tasks should feel especially honoured.

Careful reading of Mark 10:35-45 results in a much different interpretation. These words were not directed to slaves, who in Jesus' time had no rights, nor were they spoken to women, whose role in life was to serve men. Instead, Jesus addressed these words to the twelve men who would become the founders of the Christian Church. These twelve men would become the most powerful and influential leaders of the faith. They would have authority over others and would, in time, be worshipped as gods.

To these twelve men, Jesus said, "If one of you would be great, he must be the servant of all."

Jesus was not trying to console the weak. He was giving direction to the strong. As he did this, he pointed to a unique aspect of Christian leadership and ministry. Power and authority are never to be used for the sake of those with power, but for the sake of the weak.

Presbyterian theology and practice, at their best, are true to these principles. This year we celebrate the 25th anniversary of the ordination of women to the offices of ruling and teaching elders in The Presbyterian Church in Canada. We rejoice because the people who were once excluded from some of the positions of leadership and authority in the church have now been accepted. Words of consolation have been replaced with words of commission. We rejoice in the gifts demonstrated by women in leadership. We rejoice in the support for women in our denomination. And we rejoice in the faithfulness of the

church to the teachings of Jesus.

However, the struggle is not over. Vigilance is needed to try to keep our church free from all forms of oppression. There may be other groups who are still excluded from our church. The church is called to empower rather than console.

That passage speaks to us as individuals as well. It challenges us to look at our own strengths and to see where we have authority over others. Wherever we have authority, as par-

ents, church leaders, or employers, we are called to use it for the sake of others, not for ourselves. This is one of the unique aspects of the Christian life, power is used for the sake of the weak. To the degree that we are faithful in this, we fulfil our ministry and God's purposes are served. To the degree that we are faithful in our use of power, we can look forward to Jesus' words to us, "Well done, good and faithful servant."

### Prayer:

Gracious God, you are the creator and ruler of the universe, yet you have come among us as a servant. You have come to heal our wounds, to bind our broken hearts, to set us free from captivity.

Give us grace, both to accept your gifts to us and to pattern our lives after Jesus, so that servanthood may be the mark of our lives. We pray through Jesus our Lord. □

Mrs. Reeve is minister of Trafalgar Presbyterian Church, Oakville, Ont.

**"If one of you would be great, he must be the servant of all."**





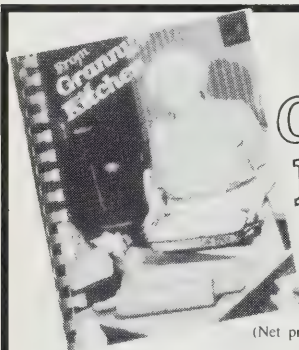
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# PRESBYTERIAN Record

MARCH, 1991

**"Save us from the time of trial..."**  
see page 12



# **PRESBYTERIAN** *Record*

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## **OUR COVER**

Inspired by the phrase from the new version of the  
Lord's Prayer, professional photographer Shirley Ash  
created this interpretation. She is an elder in Circle West  
Presbyterian Church, Saskatoon, Sask.

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John Congram

## Death Announcement

**O**ur Lovely Lady of Peace has died — again. Although declared “terminal” many times in the weeks preceding her death, when it came, it still shocked us. As in the death of a dear friend whom we nursed and visited and the doctors declared would not recover, we never gave up hope. In our minds we knew death was inevitable but our hearts could not accept the reality. You can never adequately prepare for death.

A friend reported that when he heard the news that war had started in the Middle East, he found it difficult to get his breath for a few seconds. Sounds of gunshots from our television interrupted my task of reading the final version of the February *Record*. Maybe, I thought, no one will have the opportunity to read it anyway. Suddenly, what seemed to be of critical importance a few minutes ago, now took on no importance.

**The war both fascinated and frightened me. My fascination created guilt. Fear pushed me towards despair**

The reports from Baghdad paralyzed me in my easy-chair long into the night; a real war, 10 minutes after it began, on my television. Both fascination and fear held me there. I felt guilty that war could fascinate me. I pushed hard against my fear so that it would not turn into despair. More than once I thought of the thousands of “prophets” who had predicted that the end of life would come in a fiery blast in the Middle East where it had begun. Would one now be right? Would it matter?

Almost surprisingly I awoke the next day to find that both the world and myself still existed. Life

went on and we began to adjust to the war.

We wonder what Christians can and should do? What should we say? Church pronouncements pile platitude upon platitude — war is evil, war destroys, the innocent suffer, the church is against war — on and on. Does anyone disagree? The person caught in a downpour is not helped by being told it's raining.

Some claim to see the issues clearly. But in their slogans I hear only half truths: blood for oil, war to insure Bush's re-election, or even this one left over from the '60s, make love not war. And on the other side the inflated claims of President Bush and Saddam Hussein about the righteousness of their causes and holy wars. The West has remained silent for too long and supported too many dictators to make those claims stick.

Christians need to listen to all the voices. Like the 25 Czech activists who called on American Protestants to disregard statements by U.S. church leaders critical of President Bush's policy in the Gulf. They claim that church leaders underestimate the criminal nature of Saddam Hussein's regime, just as they did before with the Marxist regimes of Eastern Europe. That one still hurts.

Add to their voices that of David Hartman, philosopher and long-time peace protester. He claims that Saddam is “radically evil,” an enemy “not of Jews but all humanity. He is at the deepest level the anti-Christ.”

On the other side, James Wall, under the title, “Crying Wolf over Saddam Hussein,” writes that “President Bush, has failed to make the case that the danger is of such magnitude that our only recourse was a massive military

attack.”

During long periods of relative peace, we easily adopt a religion of progress with its attendant beliefs that all conflicts can be solved with love, understanding and trust. At the same time we tend to underestimate the power of radical evil.

David Hartman believes the Jews learned this lesson in the Holocaust. Many of the rest of us trivialize sin by believing that the Holocaust was a one-time exception.

The divisions between us over the war, therefore, are not simply between “doves” and “hawks” but

**In peace time we easily embrace a religion of progress and believe all conflicts can be solved with love and trust**

also between our understanding of theology — God, and the power of evil.

But even some of us who can remember Hitler — who like Saddam was a master at mixing good and evil and calling it good — wonder about the costs of this war. And not just the costs to the allies. I write this as he, for whom destruction and death seem to have no meaning, marches thousands of his troops towards the borders of Saudi Arabia. A phrase from the season, “as a lamb to the slaughter,” speaks for many caught in this tragedy.

Some might interpret my anguish over this war as a sign of unbelief, atheism peaking out behind a religious mask. If I *really* believed, they claim, I wouldn't worry. Be that as it may, I'm glad Easter comes early this year. We could all stand to be doused in its fountain of hope. □



## McGeachey Memorial Scholarship

The United Church of Canada invites individuals, and educational and mission institutions to write or phone for more detailed guidelines to the Senior Scholarship.

Anyone interested in applying, nominating or proposing must obtain the prospectus. The Committee particularly encourages women to apply.

All applications must be received in the Division of MPE offices by 4:30 p.m. on April 30, 1991. It is expected that an appointment will be announced by June 28, 1991.

### For Prospectus contact:

Pauline Haliburton

Office of the Secretary, Theological Education  
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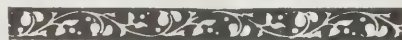
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# GLEANINGS

It is a pity that we think of Lent as a time when we try to make ourselves uncomfortable in some fiddling but irritating way. And it's more than a pity, it's a tragic disaster, that we also think of it as a time to indulge in the secret and destructive pleasure of doing a good orthodox grovel to a pseudo-Lord, the pharisee in each of us we call God and who despises the rest of what we are . . .

The true Lent, the real Lent, has nothing to do with giving up sugar in your tea, or trying to feel it's wicked to be you. And this Lent, unlike the ecclesiastical charade, this sense of being isolated and therefore unequipped, is a necessary part, or a necessary stage, of our experience as human beings. It therefore found a place in the life of the Son of Man. Because he is us, he too did time in the wilderness. And what happened to him there shows us what is happening to ourselves. Here, as always, we see in his life the meaning of our own.

— H.A. Williams



When purity is the irritant, we get rid of it.

When that purity is embodied in a person, we eliminate the person. Sometimes by ridicule. Sometimes by slander. Sometimes by arrogant disregard. And if all else fails, there is always the assassin's bullet.

Or a cross.

— Wanda M. Trawick

For when I was hungry, you were obese  
Thirsty and you were watering your lawn  
A stranger and you called the police and were glad  
to see me taken away  
Naked and you were saying "I don't have a thing to wear — I must get some new clothes tomorrow."  
Ill and you asked "Is it contagious?"  
In prison and you said "That's where your kind belong."

— William C. Duckworth

Running from Emmaus, breathlessly breaking into Jerusalem, the two disciples made a peculiarly Easterlike declaration: He's back! Tombs cannot contain him, even the tombs we build which try to tuck him away in our dusty history, in our pessimistic defeatism, in our puny notions of what can and cannot be done.

— William Willimon

A completely "normal" person might have been incapable of accepting the incredible fact of the Master's resurrection. It is the man or woman who has sinned and knows it, and as a consequence moves forward to accept divine grace, who gains power to see what others never can.

— Webb Garrison

When I sing that song, I could be in a dungeon, or I could have chains all over me, but I'd be as free as a breeze.

— Singer **Johnny Cash**, on the hymn "Amazing Grace."



**H**ow many times  
have I had  
fish and bread  
and not realized  
the miracle  
of simply being fed?

— Joan Bond

# LETTERS

## We Were There!

Andrew Jensen's article, "Kanehsatake: Some Personal Reflections" (Dec. issue), contains a number of errors in fact. However, my experiences in Oka can be best used in responding to the principle question he asks: "Why aren't the Presbyterians doing anything?"

From August 15 until October 21, as the Brigade Chaplain (Protestant) of 5e Brigade Mécanisée du Canada, I lived and breathed the Mohawk Crisis. Unlike clergy from other denominations, I had virtually free access to all areas controlled by the Sûreté de Québec (SQ) and the Canadian Forces. This is a privilege I used on a regular basis. I was a familiar and, I think, trusted figure, not only among the military but in the Amerindian Community, the local and not so local clergy.

On several occasions, I accelerated the process of United Church clergy and lay people gaining access to the food bank at the community centre at Kanehsatake. I also delivered prescriptions to the public health nurse there. Throughout the Mohawk Crisis I was available to both clergy and laity: listening to their concerns, answering their questions, addressing problems — potential, imagined and real. To anyone intimate with the Mohawk Crisis, I was seen as someone who was approachable and, more importantly, as someone who cared and who understood the system well enough to effect change where possible.

When the Mohawk Warriors were in detention at Farnham, I liaised with both local clergy and the families of those being detained to make certain that the detainees had access to visitation with loved ones and spiritual advisers. I also met regularly with the detainees to make certain that their basic needs were being met, they had access daily to expert medical attention and their rights were respected. I attempted to keep communication open to avoid any unnecessary friction or misunderstanding.

The Presbyterian Church was present and active during the Mohawk Crisis. Through association with the Canadian Council of Churches and the Canadian Forces, our church was in a position to make a positive contribution at almost every level in this dispute.

Mr. Jensen questions our church's ability to be prophetic, to notice injustice and tyranny and to cry out against them. One of the reasons the Canadian Forces employs chaplains is to act as safeguards within the system. They help to ensure that unjust situations are addressed as quickly and as expediently as possible.

I have not lost my prophetic edge. If I ever feel that my role as a military chaplain compromises my ability to extol what is right and to discredit clearly what is wrong, I will immediately seek a call elsewhere.

The Board of Ministry office at 50 Wynford Drive, Don Mills, could have provided the phone numbers and mailing addresses of the Pres-

byterian representative to the Canadian Council of Churches Chaplaincy Committee as well as our regular force chaplains. I could have made Mr. and Mrs. Jensen's and Mr. Cooper's brief visit to Kanehsatake much more profitable by gaining greater access for them to the reservation, to different factions within the Amerindian Community, to members of the military and to the SQ. Then they would have had a far more balanced and informed view of what was going on.

David C. Kettle,  
Protestant Brigade Chaplain,  
5e Brigade Mécanisée du Canada,  
BFC Valcartier, Quebec.

## Yes

Your editorial in the Jan. issue ... Exactly!

Harry Waite,  
Uxbridge, Ont.

## Literally

I was deeply troubled when I read in the editor's column in the Jan. 1991 issue the following statement: "We would be a denomination that takes the Bible seriously but not literally."

In the light of those words, how should we understand the statements in the Bible concerning the resurrection of the Lord Jesus Christ?

Robert Henry,  
Vancouver, B.C.

Seriously. See editorial (March, 1989 issue), "I believe in the resurrection." ed.

continued over page

## WATSON'S WORLD

Noel Watson





## Letters

continued from previous page

### The Pope and Douglas Lowry

I suppose the picture of the Pope on the cover of the Nov. *Record*, and Douglas Lowry's article, were intended to stimulate ecumenical dialogue. However, more thought should be given to the implications all this has for our Presbyterian Church.

There is no doubt John Paul appears to be a kindly soul, breathing good will, and is a magnificent public relations man for his institution. We gladly acknowledge him to be head of that institution. However, we do not acknowledge the claims he makes for himself or for the priesthood of which he is chief priest.

This clerk of the General Assembly goes on to confess that he is a regular attender at the Roman Mass. We ask ourselves, what is this Mass? Let J.G. Brunini, an expositor of Roman Catholic teaching reply: "At the Last Supper, Christ gave to the apostles and their successors the power and the command to change the substance of bread and wine into his body and blood — an act known as transubstantiation." This led to the adoration of the elements, one of the reasons John Knox thundered against "the idolatry of the Mass."

Does the clerk of the Assembly realize that when someone comes forward to receive the sacrament, the priest *ipso facto* assumes he is in full agreement with the Roman Catholic teaching?

Gilbert D. Smith,  
Victoria, B.C.

***We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.***

I was "surprised" to see on the cover (Nov. issue) a picture of a Presbyterian minister visiting the Pope. I thought, "What are we becoming?"

After reading the article, I suggest that Douglas Lowry convert to Roman Catholicism, in that he attends Mass five times a week. In my opinion he is not acting as a true Presbyterian.

The editor also does not get high marks from me for his choice of a cover picture.

Joan Smith,  
Trenton, N.S.

The Session of Bridlewood Church, Agincourt, Ont. found Dr. Douglas Lowry's article setting out "Some Thoughts on Church Unity" (Nov. issue) interesting. In his association with some Roman Catholics, Dr. Lowry seems to have experienced a sincerity and degree of fellowship and devotion to the Lord which is sometimes lacking in many of our Presbyterian communions.

It is also obvious that Dr. Lowry has found the ritual and pageantry of the Roman Catholic services appealing and soul-satisfying. We can understand that different rituals appeal

to different personalities and individuals. We would further emphasize that we, as evangelical Christians, are in some respects closer to the Roman Catholics than we are to many liberal Protestants.

However, one item in Dr. Lowry's article does give us serious concern. He states that he "still attends Mass about five times a week." We are concerned that he does not explain that the Mass is not just a worship service with a slightly different format, nor is it a variant of the method in which Presbyterians partake of the Lord's Supper. In Roman Catholic theology, people are taught and believe that the bread and wine are converted into the very body and blood of Christ (transubstantiation). The Mass then becomes an expiatory sacrifice for the sins of the participants.

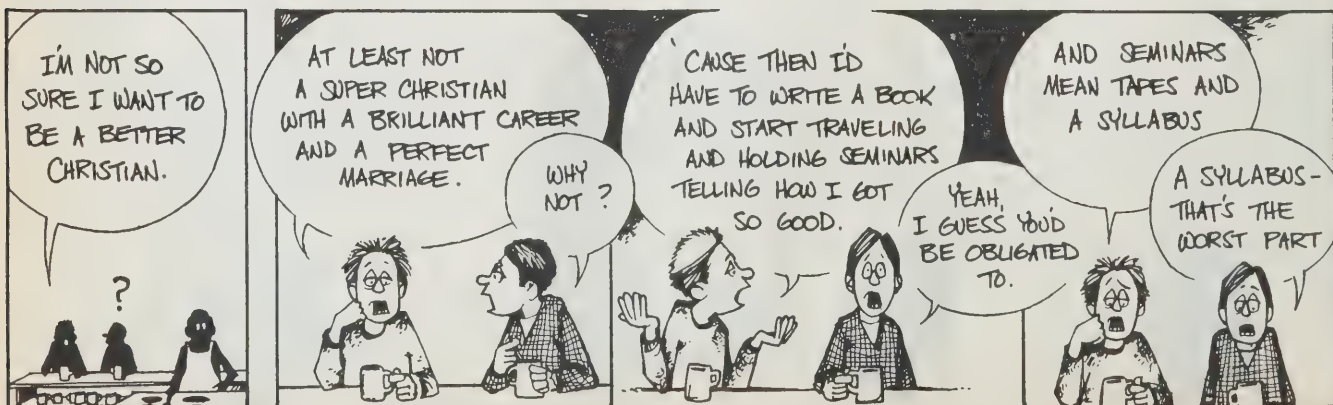
As Reformed Protestants, we believe that our Lord's sacrifice was complete and effective for all time. No additional or supplementary sacrifice is required. *This is still as major a doctrinal difference today as it was at the time of the Reformation.* Considering Dr. Lowry's prominent position as a clerk of the General Assembly, this part of his article may incline many of our Presbyterian church members to the idea that there is no difference between the Mass and our observance of the Lord's Supper. We hope that Dr. Lowry will set the record straight on this issue.

Cecil Adams,  
Agincourt, Ont.

### Douglas Lowry Replies

Doctrine is important. Right understanding leads to a clearer view of

## BEYOND BELIEF



God. That, in turn, leads to closer obedience.

Yet doctrine will not be the first priority when we kneel before our Lord when this life is over. Rather, have we accepted his free gift? The Lord's acceptance of us (Presbyterian, Roman Catholic, or whatever) is based on his life in us, lived out through us, not on our doctrine. Admission into the Kingdom of Heaven is NOT based on whether we hold to real presence through obedience of a covenant community, pure symbolism or transubstantiation.

As a Reformed and reforming denomination, we take seriously the idea that over the centuries the Holy Spirit leads the Church into truth. Therefore, we look for him in all of life. What is his Holy Spirit saying to us in our time? I believe he has much to say about reconciliation. The world has a right to demand that Christians love one another (John 13:34-35, also John 17:20-23). If we keep attacking one another theologically, the world correctly judges that we are irrelevant, or worse, not of Christ.

Some are distressed that I enjoy being among 20 to 40 people of faith early in the morning, offering praise, listening to Scripture, and spending time in intercession while they take communion as they understand it. We have historic disagreements with that understanding. Agreed! But in the light of the Scriptures, we do not have any right to isolate phrases from their historical context and use them as bludgeons today. It is neither helpful, loving, nor truthful to declare that the Roman Catholic Mass in 1991 is an "idolatrous abomination." I believe Christ will condemn attitudes which dwell on old hurts and refuse to look for his life in others who claim his name (Matthew 18:23-35).

Suppose I am wrong? Then I would be a theological airhead, to be condemned for worshipping, praying and loving too much. But suppose the Spirit *is* calling on the Church to make reconciliation a priority? Then people who stir up old hatreds without recognizing Jesus' life in others are attributing to Satan that which is of the Holy Spirit. God forbid that

**More letters on page 46.**



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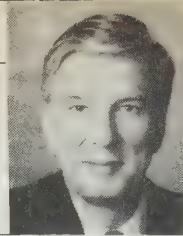
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Lloyd Robertson

## Opening Up Sundays



**W**hen in doubt, do a poll. That sentiment has become almost axiomatic for countless Canadian business and social organizations and, of course, governments too.

Polling has become a sophisticated art in the 1990s. While the results of a survey represent nothing more than a snapshot of sampled opinion at a given time, poll findings can often take on the weight of an oracle's word. It's no wonder then that Ontario's new New Democratic Party (NDP) government might have been expected to quiver in its chambers when Toronto papers splashed a recent headline that read, "No harm in shopping on Sunday, poll finds."

The debate over shopping on Sunday continues in Canada's most populous province as it does in several other areas of the country. The big difference in Ontario is the election commitment by the provincial NDP to legislate Sunday as a common pause day for workers.

Premier Rae and his team have agreed to wait out a court challenge to a ruling that struck down the amended "Retail Business Holidays Act." The law had left it up to municipalities to decide which stores can open on Sunday. Since the law was wiped out last June, people in Ontario have been free to shop on Sunday. Many merchants, especially the larger retailers, like it that way. They are marshalling their forces to try to persuade the Ontario government to ignore its plans for a Sunday pause day.

### **Poll findings can often take on the weight of an oracle's word**

The poll on Sunday shopping attitudes was paid for by a group calling itself the Committee for Fair Shopping which includes most of the major food chains like A&P and Dominion. It indicates that 90 per cent of those who are married or have children say they are not spending any less time with their families than they did before Sunday shopping was allowed. Seventy-one per cent had shopped on Sunday in the last two months and 77 per cent, who have



Art by Iris Ward

children and work outside the home, say Sunday shopping makes Saturday less rushed and the whole weekend more enjoyable. And 76 per cent of those questioned said they want the stores to continue to be open on Sundays with store owners having the option to do so if they wish.

The Committee for Fair Shopping makes much of the finding that an overwhelming number, 83 per cent, told the pollsters that Sunday shopping did not have a negative impact on family life. The committee also quotes Dr. Maureen Baker, Director of McGill University's Centre for Applied Family Studies, who remarks, "The over-all results of this study contradict the notion that allowing stores to open on Sunday is detrimental to family life." Jonathan Wolfe, President of the Oshawa

Group which owns Food City, couldn't resist trotting out the well-worn but specious argument about freedom. "The whole issue is a matter of freedom of choice for Canadians," he exclaimed.

As you might expect, the findings in the poll had no impact on the group, Fairness for Families, a coalition of retailers, unions and churches which opposes Sunday shopping.

### **To those who resent working on Sunday, our freedom is their prison**

Gerald Vandezande, the coalition's director says, "It's obvious they didn't ask people who work on Sundays." Exactly! You don't have to visit many stores to realize that Sunday shopping is not popular with smaller retailers. It is a costly necessity which drains revenues without sufficient return. They complain that staff are hard to find and those who do work are not thrilled by the practice.

While the subject of Sunday shopping is hardly a life or death matter, it does have the potential for a lot of lively discussion around the dinner table. Some members of the family probably find it a convenience to have the stores open every day. Few would return to a totally-closed Sunday. To those people who resent working on Sunday, our freedom is their prison.

Beyond the matter of convenience there is no clearly demonstrated need for stores to be open on Sundays. Many people will find it profoundly sad that our highly materialistic society which has brought us a wonderful standard of living cannot also have the capacity to turn itself off for one day to allow for reflection or contemplation. Surely, the acquisition of "things" doesn't have to be a seven-day-a-week pursuit. □

# CHILDREN OF WAR



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# THE UNCOMMON LECTIONARY

Michael Farris

## A Vintage Only God Could Pour

*There is no escaping the bloodiness of the covenants God makes with people nor the seriousness of the covenants we make with God*

**Maundy Thursday/Good Friday, March 28, 29.**

**Exodus 24:3-8; Psalm 116: 12-19;**

**I Corinthians 10: 16, 17; Mark 14: 12-16.**

**T**he scriptures for the day are not for the faint-hearted nor for those looking for an evening of easy reading. There are so many images and themes in turmoil "on the night on which he was betrayed" that the reader is left interpreting echoes and ironies as much as the words of scripture itself.

Moses, too, would know "betrayal" from his people. But in the reading from Exodus 24, he is still hosting the making of a covenant between God and Israel at Sinai and the celebration meal that went with it. He read to the people the words of their covenant and they answered with one voice: "All the words which the Lord has spoken we will do." In fact they said it *twice*. They, like us, start out with good intentions. Recall Peter who said, "Even though all fall away . . . I will not deny you." He also said it *twice*.

Still, there is more to making a covenant than someone's intention on the matter, and considerably more to keeping it. In the Bible you "cut a covenant." The image for most people is the Ten Commandments cut into tablets of stone. But scripture insists on a covenant cut with a knife — or nails, or a centurion's spear. There is no escaping the bloodiness of the covenants God makes with people (Exodus 24:8). Perhaps this is a way to say there is no escaping the seriousness of the covenants we make with God.

### **Like us, the Israelites start out with good intentions**

The reader may find it odd, or even distasteful, to read of Moses splashing people with sacrificial blood. Events since mid-January have changed all that. Even the modern can understand this scarlet currency of covenant-making as we watch the news and measure the cost of our own covenants made with blood. Back in the time of Exodus, it was oxen and altars; in Mark, it is Jesus and the table around which his disciples gather. We may wish to say that the covenant Jesus made with us is new; but the way of sealing it is not: "This is my blood of the

covenant which is poured out for many" (Mark 14:24).

There are many echoes to the supper Jesus shared with his disciples that night. The Passover celebration, of course, and the anticipation of the great meal in the Kingdom of God. All these are shadowed by the theme of betrayal. Why is it that this act too seems to go with covenant as surely as blood, first in Exodus and later in Mark? Here is one night when the Christian may ponder the mystery that this betrayal did not threaten to undo the covenant, as it did for Moses (see Exodus 32), but was the



- Art by Iris Ward

basis of it. It is a communion surrounded by betrayal, first by Judas and then by all who broke their word and fled (Mark 14:31, 50).

If the evening is crossed with betrayal, then the gospel of the hour surely is that the covenant made through Christ is one with the betrayers and for the betrayers. There should be no illusion on this Thursday night about the level of our participation in the Lord's Supper.

Notice how Mark says, "They *all* drank of it (vs. 23)." Just for this evening, before you taste it, you may wish to call the chalice filled with wine the "Judas Cup."

Paul asks the rhetorical question: "The cup of blessing which we bless, is it not a participation in the blood of Christ?" (I Corinthians 10:16). The answer is, of course, yes. But on this evening the worshipper will turn, by force of larger events, to the question once again. What does it really mean to "participate in the blood of Christ?" Is it Peter's pledge or Judas' kiss or the way to new life by following Christ? The same cup, which caused the disciples to sleep it off while their Master prayed, may be for us the cup which makes our faith sufficient for the testing of Holy Week. Even on a night like this, or violent days like our own, this can be a "cup of blessing."

The psalmist chooses to speak of the "cup of salvation." The psalmist knew nothing of Jesus or betrayal. His were words first of thanksgiving and hope and no more. Read the whole Psalm at one time and this is clear. How then do his words appear on such a dark evening? Read verses 12-19 again under the shadow of Gethsemane and the words echo far differently than the psalmist ever dreamed. The verse, "I will lift up the cup of salvation and call upon the name of the Lord" (Psalm 116:13) resonates strangely in a garden where Jesus prays, "Abba, Father, all things are possible to you; remove this cup from me; yet not what I will, but what you will" (Mark 14:36).

What mysteries intermingle in this cup which Christians pass around this evening! Covenant, betrayal, blood, salvation and blessing are a vintage which only God could pour and which Jesus was but the first to taste. □

Michael Farris is minister of First Presbyterian Church, Winnipeg.

# Goodbye George

In a final word to our readers George tells why he dislikes the war in the Persian Gulf

by Gordon Hodgson

I'm going to miss George. I knew he would have to go, but somehow I hoped it would never actually come to pass.

Of course, he was a pain. He never seemed to have an awful lot to do, and he seemed to prefer doing it in my space — usually when I had to get a report done, or organize a meeting . . . I didn't mind all the coffee and cookies he mooched; it was my time that he took.

I suppose now he would have come in and said something like, "Well, they finally got it going!" referring to the Middle East war. Or he might have said, "Say, did you know that it's costing about \$10 million, on the average, to kill a person in the Middle East right now? World War II required about \$1,000 billion to kill about 10 million people including the Holocaust victims. That works out to about \$100,000 per death. That seems like a bargain now. In the older wars, you could get it done for as little as \$10,000 per death, or using really primitive technology, you could get by for a couple hundred. In the good old feudal days you got it done for free, using local help. Even organized crime couldn't compete with the prices in those days."

That was one of George's problems. Although he was educated as a social scientist, he had been contaminated by physical scientists to the degree that now he had to quantify everything. In the threatening and killing business, it was now running one to \$10 million per death, he calculated. But he was never able to quantify the defence of principle, some of his friends complained.

Instead, he would go on and pursue the killing costs further: "If you really want a bargain," he would say, "don't rely on high tech machines of war. Use some good basic approaches: just starve the people to death. Take Sudan and Ethiopia," he would say, "Over there, just a few

hundred kilometres west across the Red Sea from all the high tech nonsense in the Middle East, you can kill 4 million people, through starvation, for virtually nothing!"

"It works like a charm," he would add, "in most other places, too. Same principle."

George was really a gentle person, but some things just seemed to set him off. On those occasions it was wise to sit quietly and wait for him to run down. He never seemed to fit the pattern of a well-adjusted western citizen of the consumer society. His clothes were shabby and he could disappear into the shadows of east Calgary with nary a trace.

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**It doesn't matter what the project — the same powerful people win and the same powerless people lose**

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Politicians tended to be a flash point with him. "This business of principle," he would say, "is all very straightforward. All you have to do is to set down the basic precepts based on some fundamental principles of justice. For example, those in the Old Testament. Then you design some techniques and regulations for implementing those principles, and you're in business." He would pause for effect, and then go on and say, "But that's where it all becomes unglued. Techniques and regulations are so subject to creative manipulation by all sorts of powerful groups that you can build up a whole industry of people trained and skilled in 'interpreting' the principles."

"And it is out of that milieu of creative maneuvering that our political industry makes its pronouncements and takes its decisions," he would add.

When he was into this sort of thing, you would tend to study the patterns of light and shadow on the ceiling and wonder why they looked

like tanks crossing the desert.

"That's when you get political leaders declaring that 'we' are 'good' and those 'other people' are 'evil'. So we must destroy them," George would add, "even if it costs \$10 million per person to do so." After that, George would conclude, "And they say it with such earnestness, on the television screen along with all the machines of war, that for a moment you almost believe them."

I guess George must have had a bad time of it. He was old enough to have been entrained in the Korean exercise in the 50s — the first time the United Nations was captured by the Western powers, some said. Maybe he was a teenager then, just like another, older, acquaintance I had who said the people who promoted World War II robbed him of his teenage years.

George had a funny way of looking at things. He would say, "Let's see who's winning and who's losing in this new megaproject. If we build a dam, the dam builders win, so do the users of the water; the taxpayers lose, and so do the displaced people. If we start a war, the war industry wins, so does the military industry, also the political industry because they are deflected from facing domestic problems, like the deficit; the taxpayers lose, the casualties lose, the infrastructure loses, the total environment loses and finally, and terribly, all those new refugees lose."

I will miss George, although I expect life will be more comfortable without him, and people tell me life should be comfortable. Still, I have this lingering problem: something to do with Jesus in his conflict with the powerful people of his day who did him in (for 30 pieces of silver, the going price those days).

But he triumphed in the resurrection accounting. □



Gordon Hodgson is a contributing editor of the *Record* who lives in Calgary, Alta.



# Save Us from the Time of Trial

by Herbert F. Gale

"Save Us from the Time of Trial"

A cry as old as the Bible, as timely as today

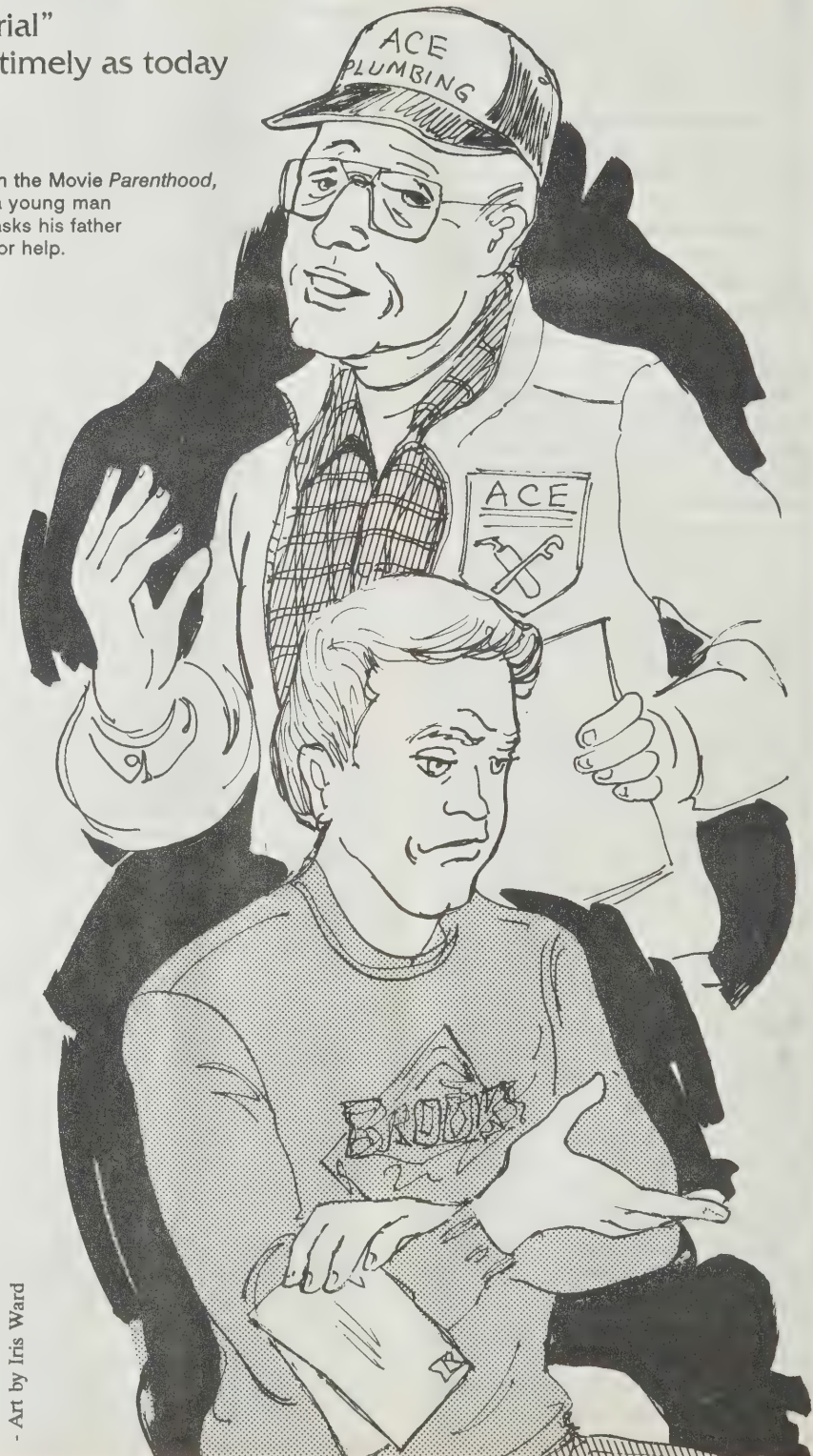
**"S**ave us from the time of trial. . . ." Those words, which inspired the artwork on the cover of this month's issue of the *Record*, begin the last petition of the newest version of the Lord's Prayer: "Save us from the time of trial and deliver us from evil." The words will sound unfamiliar to most who are accustomed to the older version of the prayer: "Lead us not into temptation."

Why change the Lord's Prayer? What was wrong with the older version? Well, nothing really, except that it would be more accurate to say the older versions. For our Lord's Church could never reach agreement on how to pray this prayer. Should we use Matthew's version (6:9-13) or Luke's versions (11:2-4)? Should we say "debts" and "debtors" or "trespasses" and "trespass"? Should we use the long version which includes the closing doxology or the short version which leaves it out? (The doxology was not included in the oldest manuscripts of Matthew's gospel and is not found in Luke's version.)

Do you see the irony? The Church of Jesus Christ has not been able to quit fighting long enough to learn how to pray together the prayer our Lord taught.

Which is precisely why a group of English-speaking Christians met together 10 years ago to try to come to a common agreement on some of the texts frequently used in worship. This group is the English Language Liturgical Consultation (ELLC). The good news is that the ELLC did come to agreement on how to translate the Lord's Prayer, and that all the major English-speaking denominations, both Protestant and Roman Catholic, have accepted its work. The bad

In the Movie *Parenthood*, a young man asks his father for help.



- Art by Iris Ward

news is that it has given people one more thing to fight about. "I like the new 'trials'!" "I want the old 'temptations'!"

The confusion over translation arises out of the original Greek word which can mean either "trial" or "temptation," depending on the context. Sometimes it is difficult to tell what sense is meant even by context. Such is the case with this petition of the Lord's Prayer.

"But no matter how we translate it the petition is a cry to God for help: 'Lord, save us. Lord, deliver us.'" As long as we are arguing over whether it should be "trials" or "temptations," it is obvious we have not entered into the true spirit of the prayer.

Even our attempts to be "good Christians" compound our own problems

Let us imagine the disciples in their storm-tossed boat on the Sea of Galilee (c.f. Matthew 8:23-27). Picture them arguing with each other about whether Jesus meant trials or temptations when he taught them to pray. Imagine them debating whether they are presently in the midst of a trial or temptation? Then imagine a huge bolt of lightning crashing beside them as the sea pours into their little boat. Then all debate ends and they pray as Jesus taught them, "Lord, save us! We are perishing!"

**Y**es, if we continue arguing about whether Jesus meant "trials" or "temptations," it is obvious we haven't really learned to pray the prayer as Jesus intended. For the prayer is meant to teach us how to turn to God for help when we need it. And let's face it, when we are really in trouble what we are looking for is help, not theological arguments.

But this leads to a deeper question. For what kind of help are we asking when we pray this prayer? And what kind of help does God provide? It would be false to think that this is a

prayer asking God to get us off the hook or to help us escape from our troubles. Jesus must be our example here. When he prayed this prayer in Gethsemane before his arrest and crucifixion, he wasn't asking God for an escape plan. He was asking for help to face the ordeal he knew awaited him. And God provided the help he needed.

A scene from the movie, *Parent-hood*, illustrates this. A young man asks his father for help. The son owes a bookie \$26,000 in gambling debts. The bookie has threatened to kill him. It is no idle threat.



Hallowed be your name ~  
your kingdom come, your will be done on earth as in heaven.  
Give us today our daily bread  
Forgive us our sins, as we forgive those who sin against us.  
Save us from the time of trial ~ and deliver us from evil.  
For the kingdom, the power and the glory are yours now and forever.  
Amen

The father is torn. He knows that his son has always avoided responsibility. He knows that he has always looked for a quick fix, a sudden windfall, and has never learned how to work. That is precisely why he is in trouble now. His father is in a bind. He loves his son and doesn't want him to get killed. But simply to pay his gambling debt (a quick fix) would not provide the real help his son desperately needs. The father doesn't know what to do. "Let me think about it," he says.

The next day the father says, "I've decided to help you. Tomorrow we'll go to the bookies. I'll say I will pay them \$1,000 a month until the bill is

paid off. They are business people. They'll know that something is better than nothing. In return, you agree to come to work with me in my plumbing business. I'll teach you everything I know. Then when I retire you can take over the business. You will also promise to quit gambling and to go to Gamblers' Anonymous. Okay?"

As I watched the movie, I thought, "This is truly an inspired solution!" For the father's answer to his son's request for help not only provides his son with a way out of his difficulty but also the way for him to learn what true responsibility really means. Will the son accept the offer?

The son's face falls at his father's proposal. "Actually, Dad I'm working on a big project in Mexico. Could you buy me a ticket for the next plane?" It is clear the son was not asking his father for real help in his time of trouble. He was asking to be left off the hook. He was asking for an escape plan.

**T**here was another Son who asked his Father for help in his time of trial. This Son accepted his Father's offer and thereby showed us what it really means to be called a child of God.

Jesus did not teach this prayer so that we might have an escape hatch when we get into trouble. He taught this prayer so that we might learn to ask for and receive the real help we need in our trials and temptations, so

Will we quit fighting long enough to learn to pray together?

that like him we might grow up into full stature as children of God. This is precisely the help Jesus asked for and received in Gethsemane; and it is precisely the help Jesus promises we will receive in our time of need.

When Paul assures us that God will provide "the way out" when we are tested (I Corinthians 10:13), he doesn't mean "a way to let us off the



hook." Or else why would he add, "so that you may be able to *endure* it." The way *out* is the way *through* in the strength and wisdom of God.

But this raises one last question. If God is seeking to enable us to grow up into full stature as God's children, wouldn't it be better to teach us to rely on our own strength and wisdom? Again we must look to Jesus. Jesus was tried and tempted as no one else but he did not fall and he did not sin. Why? I am more and more convinced that Jesus did not succumb precisely because he never relied on his own strength and wisdom, but solely on God's strength and wisdom. Faced with temptations in the wilderness, Jesus didn't try to prove his spiritual superiority. He simply leaned wholly on the truth of God's Word which never fails. Knowing that the forces of darkness were plotting his death, Jesus didn't hold strategy sessions with his disciples on how they could marshal their forces against their enemies. Jesus prayed for strength to do God's will.

### In real trouble we look for help not theological arguments

Our human tendency is to try to fight evil with our own resources. We try to overcome temptation by gritting our teeth and steeling our wills. In so doing we succumb to the greater temptation of thinking we are self-sufficient. We think we can overcome violence with more violence. In so doing we create even more violence and sow seeds of hatred that will continue to bear bitter fruit for years. We are convinced that the way to overcome bullies is to bully them into submission. In so doing we become bigger bullies and the only lesson we teach the defeated bully is that "might is right." Such efforts, even though they may be well-intentioned, never ultimately succeed, because we inevitably become a part of the very evil we are attempting to overcome.

Jesus taught us a different way, a way that he makes crystal clear through his words and his life.

It is the way of cooperation and peace rather than competition and war: "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9). And Jesus showed us what this means when he voluntarily offered up his own life on the cross, "thus making peace" (Ephesians 2:15).

It is the way of reconciliation rather than retaliation: "You have heard it said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile" (Matthew 5:38-41). And Jesus showed us what this means when he picked up a cross rather than a sword and went the extra mile, all the way to death.

It is the way of love and forgiveness rather than apathy and hatred: "You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven" (Matthew 5:43-45a). And Jesus showed us what this means practically when he prayed for those who nailed him to the cross, "Father, forgive them; for they do not know what they are doing" (Luke 23:34).

### This prayer is not an escape hatch from trouble

**I**f you are beginning to see how radically different Jesus' ethic is from the world's ethic, from your own ethic; if you are beginning to see how impossible it is to live as Jesus calls us to live in your own strength and wisdom, then you are beginning to understand why Jesus taught us to pray, "Save us from the time of trial and deliver us from evil." For it is only in a spirit of genuine humility, which recognizes our own abject need, that we can truly pray that prayer.

Confronted by the evil that surrounds us, and abides within us, we must first realize that we are dealing with something much more powerful than we are. If we trust in our own ability to withstand the time of trial and free ourselves from evil, we will only succeed in becoming more enmeshed in the evil we seek to overcome. Even our attempts to be "good Christians" simply compound our problems when we rely simply on our own strength and wisdom. And so Jesus teaches us to pray, "Save us from the time of trial and deliver us from evil."

But this is not just a humble prayer for help. It is also a *confident* prayer. For we know that help is available to all who ask. Furthermore, we know that the one who teaches us to pray, "deliver us from evil," is the one in whom evil has been defeated. Through Jesus' death and resurrection, God has exposed evil as a broken power and demonstrated that Christ's way of peace and self-giving love will ultimately triumph. So we are confident as we pray this prayer because we know we have someone on our side whose strength can become our strength and before whom evil is powerless. We aren't alone in our trials and temptations and our struggles with evil.

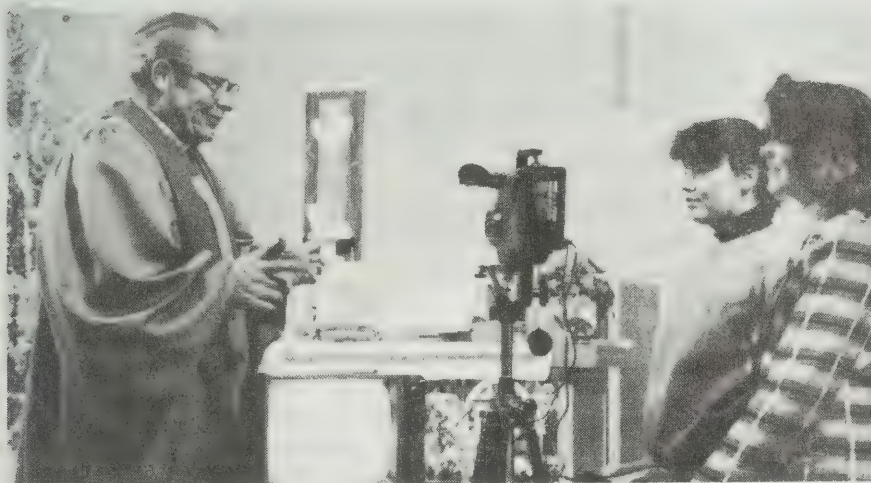
This month we will celebrate Palm Sunday, the time when the crowds welcomed Jesus into Jerusalem with shouts of "Hosanna!" It is a fitting time to talk about this petition in our Lord's Prayer. "Hosanna" literally means, "Save us, Lord," and is like our words "help" and "hurray" put together. That cry of "Hosanna" is much the same as the cry in this last petition in the Lord's Prayer. For the prayer is not only a humble cry for help in our distress, it is also a confident hope that in Jesus Christ our deliverer has come and will come again and again. Just as Jesus entered Jerusalem so many years ago to the cries of "Hosanna," we can be sure that he will enter into our lives in all his saving power when we honestly pray: "Save us from the time of trial and deliver us from evil." Thanks be to God who gives us the victory through Jesus Christ our Lord! □

Herb Gale is minister of St. James Church, Stouffville, Ont.

# We are not Robert Schullers but . . .

*A minister shares his adventures in religious community television broadcasting*

by George Peters



Rev. George Peters discusses the St. Andrew's Church TV program plans with Lisa deVries and Coral Neill.

**A** decade ago the manager of the local Kamloops' cable television company asked the local clergy to take part in community broadcasting. The good news was that it would be free! Sadly, no one responded.

Then Rod Booth from the United Church Communications Unit visited Kamloops. He called ministers together to experience "doing" television.

What a time we had! Moving levers to produce more sound. Turning knobs to bring in sharper pictures. Learning the nuts and bolts of doing television.

Then we appeared before the cameras. Sitting behind tables we talked to each other. Afterwards, with coffee in hand, we watched what we had moved, turned and, best of all, said. Frankly, no religious television stars were evident. We put the experiment down to an afternoon of clergy high jinks.

A few days later, I met the program director of the station. Again,

he asked if St. Andrew's would be interested in the cable company recording the Sunday morning service for playback that same evening. The session decided to give it a try.

Thus the experience was begun. The next Sunday, wires, lights, poles, microphones and huge machines (that we learned were cameras) littered the sanctuary. A few rows were blocked off to set up lights.

At six o'clock that evening we watched . . . in silence. There we were in living colour. The offering, our response in worship, was long and uninspired. The pulpit fall was crooked. We silently promised never to do it again.

Surprisingly, we received positive response. People enthused, "We saw you on TV!"

Our silent promise was broken. We began to televise, not only our Sunday service, but a 30 minute talk and interview program.

When it became difficult to find enough volunteers to produce our

programs, the young people picked up some of the mundane responsibilities and we continued.

One day even this ended. Thirty minutes each week took hours of preparation.

Then St. Andrew's made a decision. We decided to buy a camera and recorder to go into production ourselves. We would use our own hymns, choir and readers. We would also include special music taped at other times — special events or solos, duets and bands from other Kamloops' congregations. (The Knox College Choir still sings brightly seven years after its visit.) The minister's teenage son and his friends were 'volunteered' to do the recording. No longer would we produce an interview, but simply edit the Sunday service for television.

All of this was possible because community cable companies are required to invest a percentage of their income in local community broadcasting. Financially, the broadcast cost St. Andrew's nothing.

For the last 10 years, St. Andrew's services have been recorded, edited and then televised on cable Wednesday evenings and Thursday afternoons. Editing takes about two hours. During the summer re-runs are used.

The cable company estimates that 10 per cent of the system's 20,000 subscribers watch our service. We reach many shut-ins and have built up a loyal following, many of whom are members of other denominations. The responses we receive encourage our ministry.

Like the Oscars and Emmies, the local cable company presents the Vippie awards. A few years ago, St. Andrew's received the Distinguished Service Award as well as the award for Best Independent Production.

We are not Robert Schullers. We are members of a congregation in the interior of British Columbia who took hold of an opportunity for mission through television. We have been blessed by it. But more important, we feel that we are making a significant contribution to the community in which we live. □

George Peters is minister of St. Andrew's Presbyterian Church, Kamloops, B.C.



# EASTER HEADLINES

*A journalist of the time might have written these accounts of earth's greatest even*

By Betsy M. Parks

## Jesus heads to Jerusalem

PROVINCE OF PEREA, Adar\* 24, circa A.D. 30. — Jesus and his band of disciples, travelling through Samaria and approaching Jericho, are now heading toward Jerusalem. Crowds continue to gather wherever the Galilean goes, making his progress slow. Pilgrims have come from miles around to see him. An uncertain future awaits them in the City of David.

"They are like sheep without a shepherd," Jesus has said with compassion, according to one of his disciples, and he heals people whenever he is asked. The disciple told this reporter that Jesus says he will die in Jerusalem. He intends to fulfil the writings of the Jewish prophets. But he also says he will rise again in three days. The disciple, who asked that his name not be given, is puzzled about this. He says Jesus has spoken of this twice.

## Jesus makes a triumphal entry into Jerusalem

BETHPHAGE, JUDEA, Nisan 12. — Jesus, the prophet from Nazareth of Galilee whose teachings and healings have drawn crowds wherever he has gone, stopped here on his way to Jerusalem to participate in Passover observances. He went on to enter Jerusalem in a triumphal procession.

When word came from Jericho that Jesus' arrival was imminent, followers and curiosity-seekers began gathering. With his disciples, Jesus visited the home of his close friends, Lazarus, Mary and Martha, in Bethany. This is where only recently Jesus raised Lazarus from the dead. The Galilean is known for healing the sick, but reviving a person four days dead was something unheard of. Many have joined the crowd to see at firsthand the maker of such a miracle.

At Jesus' request, his disciples prepared for his arrival in Jerusalem by borrowing a colt for him that had never been ridden. They put shawls and cloaks on the donkey in place of a saddle, and the crowd gave him a red-carpet entry by spreading branches and other clothing in his pathway.

As Jesus' entourage came down into the city from the Mount of Olives, people shouted "Hosanna! Hosanna!" They called him their Saviour, and the king of Israel. Many

people saw the procession and who this man Jesus was.

The crowd following Jesus swelled the ranks of pilgrims who have come to the City of Zion to celebrate the annual Feast of the Passover. The event commemorates the Jews' exodus from Egypt 1,200 years ago. Hundreds of thousands of visitors from all parts of the world are expected for the festivities. Among them are Greeks who have expressed a special interest in meeting and talking with Jesus of Nazareth.

Some are saying Jesus' manner of arrival in Jerusalem was on the order of a prediction by the prophet Zechariah, who said a king would come "humble and riding on an donkey."

## Jordan

## Jesus ignores arrest order

MOUNT OF OLIVES, NEAR JERUSALEM, JUDEA, *Nisan 13*. —In spite of a public Temple order by the chief priests and Pharisees that the whereabouts of the prophet Jesus be reported if known, the Nazarene openly goes about unharmed. His attention-getting entry into Jerusalem yesterday ended speculation about whether, with the pending warrant out for his arrest, he would attend Passover festivities.

Jesus' first act after arriving in Jerusalem was to go to the Temple, where in a rage he drove out all who were buying and selling. He overturned the tables of the moneychangers as well as the stools of those who sold pigeons. As he did so he quoted from the Jewish prophets Isaiah and Jeremiah. He said the Temple was a house of prayer," and he called the moneychangers a "den of thieves." Earlier Jesus had spoken to a crowd of pilgrims who gathered on the Mount of Olives, early visitors to the Passover celebration who are undergoing the ceremonial cleansing. Shock waves reverberated among the listeners when he declared that Jerusalem was going to be destroyed —so "not one stone would be left on another." It is reported that he told his disciples the Temple itself would be thrown down. Some are amazed at this prediction because 55 years ago there was a commencement of the Temple under the direction of Herod the Great.

## Jesus is condemned to death by crucifixion

JERUSALEM, JUDEA, *Nisan 17*. — Jesus of Nazareth has been given a death sentence by Procurator Pontius Pilate, who is in residence during the time of the Jewish Passover feast. This seems to indicate a sudden shift of public opinion about the Galilean, who has become known for his healings and discourses.

Jesus is to meet death at Golgotha, the Place of the Skull, along with two bandits, Gestas and Dysmas. At this hour Jesus is being scourged in preparation for the scheduled execution. The matter is being expedited in order to comply with the beginning of the Jewish Sabbath, which begins at sundown.

Jesus is charged with treason against the Roman Empire, a civil offense punishable by death, because he called himself a king and his accusers claim he was inciting rebellion. The governor has instructed that the identification on the crossbeam read, "This is Jesus the King of the Jews," in Hebrew, Greek and Latin. This may be for the benefit of the international crowds in the city for the Passover feast.

It was one of Jesus' own disciples, Judas Iscariot, treasurer of "The Twelve," as they are called, who paved the way for his arrest. The religious hierarchy, who considered Jesus blasphemous, had been looking for him for some time when Judas approached them about turning his leader over to them. They promised to pay him 30 pieces of silver, and arrangements were made to meet in the

Garden of Gethsemane on the Mount of Olives after the Passover meal. In the Garden, although an altercation and sword play occurred, Jesus was easily arrested.

Jesus was taken before the Sanhedrin at the home of High Priest Caiaphas. The tribunal was unsuccessful, however, in obtaining the proper witnesses for sentencing. The greatest punishment they could give, under their law, was 40 stripes and stoning.

Then, in the early hours of the morning, Jesus was taken to Pilate, the Roman procurator. Before Pilate, Jesus made no defence himself, but a few witnesses spoke voluntarily on his behalf: Eleazer, Caras, Samuel, the priest Phineas, and Crispus all testified that they knew his parents and that his was an unusual birth and in line with Jesus' claim that he was the son of God. The religious leaders called this blasphemy. They also criticized him for healing on the Sabbath and breaking the laws of the day of rest.

Pilate said he did not see that Jesus had committed a crime. When he learned Jesus was from Galilee, he turned him over to the jurisdiction of Herod Antipas, who also was in Jerusalem. Herod Antipas ridiculed Jesus because some said he was a king, and he would not deny it.

After Herod sent Jesus back to Pilate, the official offered to pardon Jesus according to the annual Passover custom of giving amnesty to one prisoner. Again he stated from his "bema" (judgment seat), at a place called The Pavement ("Gabbatha" in Hebrew), "I see no guilt in this

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## EASTER HEADLINES

continued

man." But a large crowd that had gathered in the courtyard area kept chanting for Pilate to pardon Barabbas, a murderer, instead. It is reported that Pilate did not want to sentence Jesus because his wife, Claudia Procula, sent him word she had had premonitions that this was the wrong course to take. When the mob insisted, Pilate called for a bowl of water and "washed his hands of the matter." The Jews vowed that his blood would "be upon us and our children," and Pilate handed down the sentence they wanted — crucifixion.

Word has just been received that Judas Iscariot hanged himself early this morning. Apparently he regretted his actions in betraying Jesus, and he tried to return the bribe money. Temple officials refused the money, saying the church could not accept "blood money."

# DEATH IS CONQUERED

## Jesus dead or alive?

JERUSALEM, JUDEA, *Iyar 10*. — Conflicting reports are circulating throughout the city about Jesus of Nazareth, who was crucified several weeks ago at Golgotha. Some say he is alive again, even though his death on the cross was verified by one of the centurion Longinus' guards, who put a spear into Jesus' side to assure that he was dead. Others point out that Jesus had predicted he would rise three days after his death.

Some who believe Jesus is surely dead accuse Jesus' disciples of taking his body from the tomb provided by Joseph of Arimathea after the crucifixion. Others scoff at this idea because guards were stationed at the tomb to see that it was properly sealed. Proponents of the theory say the guards could have been bribed.

Some of the followers of Jesus admit they were surprised themselves when they visited the sepulchre on the first day of the week, following the crucifixion, and found it empty. They say an angel spoke to them and told them Jesus was alive again. And by the end of the day, it is reported both Jesus' disciples and women connected with the group had personally seen and talked with Jesus.

The disciples are afraid that they, too, will be arrested. There are rumours that Temple officials think Jesus' followers might try to burn the Temple since Jesus had said he could destroy it.

Reports of sporadic sightings of Jesus vary. On several occasions when he talked with people with whom he had been close, they did not

recognize him at first. At other times he has been readily recognized.

During the crucifixion of Jesus and the other two criminals there was an eclipse of the sun, and afterward an earthquake. There are reports that tombs were opened at the time and people long dead were seen walking around the city.

## Followers of Jesus see him ascend to heaven

MOUNT OF OLIVES, NEAR JERUSALEM, JUDEA, *Iyar 29*. — Followers of Jesus of Nazareth, who was put to death in Jerusalem more than a month ago, claim to have seen him again today. More than 500 people have attested to his being alive after his crucifixion. Individuals and small groups of friends have reported they have talked with him, and one crowd of about 500 saw and heard him. Jesus has told his followers of his mission and purpose have a foundation in the law of Moses, the Psalms, and prophecies that he relates to his claim to be the Messiah.

Most of the appearances have been in Galilee, where Jesus told his disciples to go after he was resurrected — home territory for Jesus as well for many of his disciples. Mount Tabor, near the Sea of Galilee, is where

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three of the disciples say he was once "transfigured" before them and talked with Moses and Elijah. Nearby is the place where Jesus delivered what is being called the "Sermon on the Mount," which first gained him attention among the populace, and also Capernaum, the location of many of his miracles.

The disciples of Jesus today gathered on Mount Olivet, where they had watched with him in the Garden of Gethsemane before he was arrested by Roman soldiers and taken away, later to be crucified. Jesus told his followers to go throughout all the world to spread his message, preaching and baptizing in the name of the Father, the Son and the Holy Spirit. He promised that the Holy Spirit would come to them later, and he said he would be with his followers "until the end of the age."

It is reported that after Jesus talked to his disciples they saw him ascend into heaven.

## Thousands are involved in a language brouhaha

JERUSALEM, JUDEA, *Sivan 7.* — The Roman militia was dispatched to quell a disturbance this morning in the outskirts of the city. First reports were that a drunken brawl had erupted.

Delayed reaching the scene because of the huge crowds in the city for the Feast of Weeks, or Pentecost, the guard found thousands of people gathered around followers of the recently crucified Jesus of Nazareth. Although most of these men are unlearned Jews who know only the Aramaic of this region, they were speaking in languages understood by people in the crowd from such places as Egypt, Rome, Crete and Arabia.

The followers of Jesus say the phenomenon is the result of flamelike tongues, carried by high winds, that suddenly descended on them. They told the crowd that gathered that they had been staying out of sight since the death of their leader and had been in a secluded meeting room at the time the strange incident began.

Peter, a Galilean fisherman who spoke for the disciples, said Jesus had appeared to them many times after his crucifixion and had even eaten meals with them. Jesus had told them to wait for the "baptism of the Holy Spirit" after he was taken up into heaven. Shouting to be heard over the din of the crowd, Peter said this was a fulfillment of the prophet Joel's prophecy that in the last days "the

Spirit would be poured out on young and old alike."

Visitors from the north, Cappadocia and Phrygia, as well as from Parthia, Mesopotamia and Asia, also spoke freely with the disciples in their languages. At last report, 3,000 people from the crowd had become converts, been baptized, and joined the company of Jesus' followers. □

\*The Jewish month before Nisan, the month during which Passover is celebrated, corresponds roughly to March-April in the Gregorian calendar.

Betsy M. Parks, a free-lance writer, is a member of Sunnyvale Presbyterian Church in Sunnyvale, Calif.



# From the Middle East — Glimmers of Hope

by Heather E. Johnston

**I**n one of the large stones of the Western Wall, covered by rubble until recently, an ancient fragment of the Book of the Prophet Isaiah was found: "You shall find comfort in Jerusalem. . . . You shall see and your heart shall rejoice, your limbs shall flourish like grass."

Jerusalem — national and spiritual capital of the Jewish people. Jerusalem — cradle of Christianity. Jerusalem — sacred city of Islam.

This past December, 13 Canadians spent 15 days in that city. But how difficult it was to share the holiness of Jerusalem joyfully. How difficult to find comfort within her walls.

***The Middle East — where moderation is at one and the same time the victim and the only hope***

The Canadian Christian Jewish Consultation (a liaison committee of the Canadian Conference of Catholic Bishops, the Canadian Jewish Congress and the Canadian Council of Churches) realized a long-planned desire: to travel *together* to Israel. Jews and Christians listening to and sharing perceptions with both peoples who lay claim to that land. A land where life can too quickly become death. A land of extremes. This is the Middle East — a land, as Hugh McCullum states, "where moderation is at one and the same time the victim and the only hope."

Listen to the voices of people we met who attempt to live in that land within the prophetic vision of universal justice and righteousness. Voices of theologians, pastors and rabbis, people in government and under occupation, women and men of opposing viewpoints.

**Brenda Kaufman**, a Reformed Jew, grew up in Israel. She devotes her

***Thirteen members of the Canadian Christian Jewish Consultation visited Israel in December, 1990. Heather Johnston shares her impressions and stories from that visit***



Geoffrey Green, centre, talks with Heather Johnston, left. An Arab neighbour is seen extreme right.

- photos by Heather Johnston.



Neve Shalom School, attended by Jewish and Arab young people, is set in a village developed by Father Bruno Hussar, right.

life to dialogue, saying: "My motivation is a desire to understand different perspectives and to bridge gaps. There is little contact between Arabs and Jews. Here, where religion and nationality are so closely tied, we seem to be living in the Middle Ages!" She expresses great unease about the growing polarization, the swing towards fundamentalism and a pessimism that haunts even those involved in the prolific peace movements.

Brenda initiates contacts between the two peoples. She runs camps for Arab and Jewish young people, often using games to dispel the everyday climate of hostility nurtured by ignorance, prejudice, fear or anger.

**Dr. Mitri Raheb**, the Palestinian minister of the Christmas Church (Lutheran) in Bethlehem, arrived late to speak to us. He was held up at numerous check-points. Times are very tense. There seems to be no end in sight to the crisis in the Gulf. And it is only a few weeks since the Temple Mount killings.

Dr. Raheb shattered our facile perception of Christian/Jewish dialogue. "Such dialogue is difficult and new here. Muslim/Christian dialogue is much older for we share a culture. We could not share in your dialogue. Your issues are Western. Your problems are Western. Here we feel things differently. Western dialogue is an intellectual one. Christians and Muslims here address issues of everyday life. Indeed, Western dialogue does not consider Israeli/Palestinian conversations seriously."

**Western dialogue is intellectual. Here Christians and Muslims address issues of everyday life**

"The Intifada [uprising of Palestinians since 1987] becomes the catalyst for a three-way dialogue: Jews, Christians, Muslims. But it is difficult! We must start from the present situation with questions of co-existence and justice."

Raheb appreciated two important opportunities for dialogue in international settings in 1990: the World Council of Churches' "Justice, Peace and Integrity of Creation"



Sister Kay MacDonald, left, and Dr. Mitri Raheb, Palestinian minister of the Christmas Church (Lutheran), in Bethlehem.



This poster depicts the black hand symbol carried by Women in Black, who stand vigil in 30 locations in Israel. The Hebrew says, "Stop the Occupation."



Michal Schwartz was one of five editors arrested and charged with membership in the Democratic Front for the Liberation of Palestine.

convocation in Seoul, Korea and a "Clergy for Peace" encounter in Sweden. "Clergy for Peace," the first grassroots partnership between Jewish, Christian, Druze and Muslim religious leaders, arose in response to escalating human rights abuses on the West Bank and Gaza Strip. Rev. Shehadeh Shehadeh, an Anglican priest from Galilee, decided it was time for long-silent clerics to speak out.

Mitri Raheb sounds a clarion call: Jews and Christians must begin sharing the teaching of the Hebrew Bible. "How do Palestinians read the Old Testament during the Intifada?" he asks. "Lamentations is most meaningful. On strike days we read, 'How lonely sits the city that was full of people . . . she weeps bitterly . . . and finds no resting place' (1:1-3).

***The Church should play the role of Moses, "Let my people go"***

This was the Jewish prayer during the Babylonian exile. It is our prayer now. The Exodus story is impossible for us to read. God led Israel out of Egypt to take *our* land. The Promised Land is *our* confiscated land. And who is Moses? The Church should play the role of Moses today. The Church must say, 'Let my people go.'

Early in 1988 five editors of the bi-weekly *Derech Hanitzotz* (Way of the Spark) were arrested and interrogated under strict secrecy. The charge: membership in the Democratic Front for the Liberation of Palestine. The paper (now shut down under emergency regulations), alternately published in Hebrew and Arabic, advocated Israeli recognition of the Palestine Liberation Organization (PLO) and an end to the occupation.

**Michal Schwartz**, an Israeli-Jew, was one of the five arrested. Her attempts to be placed with other (Palestinian) political prisoners failed. She was placed in solitary confinement.

"The existence of Jewish political prisoners has shattered the simplistic world view held by most Israeli decision-makers," says Michal. Out on bail, she continues work within an Alternative Information Center,



## Glimmers of Hope

continued



In discussion at the Ecce home on the Via Dolorosa are, from left, Rabbi Howard Joseph, Sister Kay MacDonald, Brenda Kaufman and Alan Rose.

Women for Women Political Prisoners as well as with Women in Black. The latter stand vigil for one hour each Friday afternoon in 30 locations throughout Israel. Dressed in black, they carry black hands (a hand is also the stop sign on Israeli roads) with "Stop the Occupation" written in Hebrew. Women in Black took its lead from the Black Sash movement in South Africa.

"Do justice, love kindness and walk humbly with your God" (Micah 6:8), is the theme of **Father Bruno Huszar's** life. To be in his presence is a benediction. The octogenarian recounts an extraordinary story:

I had a dream. A dream of a village where the peoples of this land could live together and where we could teach peace and equality: Neve Shalom.

### ***The existence of Jewish political prisoners has shattered the simplistic world view held by most Israeli decision-makers***

A Trappist monastery gave me 100 acres of land in the Judean desert. No water, no trees — two of the most important things in this land!

It took six years of incredibly hard, pioneering work. A primitive road was cleared. Trees were planted. The first four settlers arrived with a baby! We lived in tents. For four years we carried

every drop of water from four kilometres away. But the greatest pain: no more people responded. Was life too primitive?

Today we have 75 people, 35 of them children. Sixty per cent Jews; forty per cent Palestinians. This year, for the first time, 10 Arab families from surrounding villages are sending their children to our Neve Shalom school, so impressed are they with the teaching of respect and understanding. Arab and Jewish young people come after high school and spend time here in the "School of Peace." Last year 20,000 returned for a "Homecoming."

Early in the life of Neve Shalom, a rabbi said to me: "Bruno, you are dreaming!" My response: "Yes, but I am not sleeping!"

"Shabbat Shalom," we greeted each other as we entered Kehillot Yedidyah Synagogue for the Shabbat (Sabbath) service. Women sit on one side of the converted school room, separated from the men by a waist-high lace curtain. A woman shared her thoughts about the text of the day. By mutual consent and much prayer, Orthodox women are participating in parts of the liturgy! This is most unusual! The service is in Hebrew although most of the young people speak English. Much singing and swaying. Everybody participates.

**Judith and Geoffrey Green** are members of this synagogue. We walked to their home where the shab-

bat candles welcomed us as did the three children and 10 dogs. The family sang the age-old shabbat prayer. We washed our hands. No word was spoken until bread was broken. The Greens shared their hopes and dreams for their beloved land. An Arab neighbour dropped in with three loaves of homemade bread.

Judith Green, a translator, has been involved in many peace initiatives. She remembers one in 1989 when the people of Beit Sahur refused to pay taxes to the Israeli occupation authorities. Beit Sahur, a Palestinian village near Bethlehem (West Bank), has a predominantly Christian population. Since the beginning of the Intifada, the people have consistently been at the forefront of resistance to Israeli occupation, almost entirely through strategies of civil disobedience. The authorities responded with the imposition of lengthy curfews and heavy troop presence. But to no avail. Then they systematically raided shops and homes, often in the middle of the night, confiscating possessions and factory equipment.

### ***Occupiers cannot sleep soundly in the homes of people they occupy, but guests can***

On Good Friday, 70 religious Jews, among them the whole Green family, visited Beit Sahur for the weekend. "We came not as occupiers but as guests. Occupiers cannot sleep soundly in the homes of people they occupy, but guests can." They brought their prayer books and prepared Kosher food. They lit shabbat candles and gathered with the villagers to hear a peace Kiddush and eat a communal meal. They shared visions of the future.

In the West Bank and Gaza, Palestinians pass on the story of the old country to their children and grandchildren. They dream of orange groves and homes left. They ask: "How long, O Lord, how long?" □

Heather Johnston is Chairperson of the Canadian Christian Jewish Consultation and member of MacNab Presbyterian Church, Hamilton, Ont.

# Faith That Doesn't Need To Touch

*Over the centuries "doubting Thomas" has received a bad name he really doesn't deserve. Doubt can be a barrier to faith. It can also be a sign of true faith*

by Kenneth L. Gible

**I**'m not sure how the revelation came to us. We hadn't read it in a book. No teacher had told us. All I can remember is that suddenly there it was in our heads — a truth so profound, a discovery so delightful, that we literally could not contain ourselves.

Let me explain.

My best friend in junior high school and I became convinced that we possessed knowledge which, if pursued to its logical conclusion, would revolutionize the entire sweep of human intellectual activity. Our discovery was this: nothing can be proved.

In order to verify this startling truth, we tried to prove things to each other. Here's how it went.

**I would say:** I can prove to you that the world is round.

**He would say:** Try it.

**I would say:** As the earth rotates on its axis, it spins around so that we can see the sun in the same position every 24 hours.

**He would say:** How do you know that?

**I would say:** Because scientists have demonstrated it.

**He would say:** Prove it.

**I would say:** Their work is printed in books and accepted by people everywhere.

**He would say:** But that doesn't prove it's true.

Then we would clap our hands and laugh, because if you couldn't prove the world was round, what on earth (or off the earth, for that matter) could you prove?

And so we began seeking out classmates as victims. We would challenge them with our discovery;



- Art by Iris Ward

go ahead, we would say, try to prove something to us. Most of the time they were eager to take us on. One by one, we demolished their arguments, vainly trying to suppress our giggles of success. Our ultimate test came with Earl, a classmate who regarded himself as the class intellectual. He owned a \$19 slide-rule and read the science fiction stories of Isaac Asimov — a combination more than enough to establish anyone as an intellectual at Manheim High School back in 1955.

## ***Our discovery was this: nothing can be proved***

Earl responded to our challenge with relish. We tried our best, but he wasn't having any of our chop logic. Whereas our other opponents had easily succumbed, usually out of frustration at our one-track arguments, Earl persisted. He persisted to the point where we began to get sick and tired of his persistence. In short, we failed to

convert him. And it brought our career as revolutionaries to an untimely halt. For to the end, in answer to our repeated assertions ("that doesn't prove anything"), Earl would raise his right arm and shout, "But it's proof to me!"

In one of the gospel stories after the resurrection of Jesus, the disciple Thomas plays a prominent role. We don't know much about Thomas, except that he was a twin; and that bit of information throws no light whatsoever on his personality. Next to Judas Iscariot, however, Thomas probably ranks lowest of the 12 disciples in the estimation of most Christians. This low ranking is the result of his doubt, and the term "doubting Thomas" has become proverbial.

**T**homas demanded proof. He wasn't willing to take the word of the others that they had seen the risen Lord. Thomas said, "I've got to see for myself — see the prints of the



## Faith That Doesn't Need To Touch *continued*

nails. I've got to touch for myself — touch his scarred hands, touch the wound in his side. And unless I can see and touch, then I will not believe."

And Christians down through the centuries have, on hearing this story, shaken their heads in sour disapproval of Thomas the Doubter.

I have not been one of them. I believe that doubt, scepticism, the need for proof, is not, in and of itself, a bad thing. In fact, without it we could not survive in this world.

I wish that people were a bit more sceptical than they are. If they were, they would be less likely to fall for all the goodies dangled in front of them, each promising to make life happy and fulfilled and successful. Flipping through some magazine ads recently, I was both amused and disturbed by what I saw. Amused that the ad-makers really believe they can sell products with their utterly fantastic claims, and disturbed that, for the most part, they are exactly right!

A few cases in point. A full page colour ad showing a picture of a man on a motorcycle with the slogan, "Cheaper than a Psychiatrist." The text goes on to say: "While the masses seek solace in overstuffed chairs, BMW offers a slightly more compelling form of therapy." Another ad asks: "Who says you can't bottle a miracle?" It's an advertisement for a hair conditioner.

A good, healthy scepticism will help us see these come-ons for exactly what they are. Our response will be, "Who are you trying to kid? It's not our mental health or well-being you're interested in; it's our money."

It was the poet Tennyson who wrote: "There lives more faith in honest doubt . . . than [exists] in half the creeds." I'm in basic agreement with that sentiment. The person struggling with doubt is, at the very least, taking seriously issues of profound importance. He or she is more nearly a person of faith than someone who unthinkingly assents to a traditional set of beliefs or to the appeal of a persuasive speaker.

Our age has been characterized as

an age of unbelief. I don't agree. On the contrary, ours is an age of belief — belief in anything and everything. People put their trust and their cash into get-rich schemes, into books of pop psychology, into so-called New Age philosophies, into almost anything that promises security or happiness or peace of mind. People today are almost desperate to believe — and the more extravagant the promise, the more eager the believers.

What we need is less belief and more doubt.

### ***Ours is an age of belief — in anything and everything***

**B**ut now I want to approach our subject from a different angle. I have argued that doubt is not, in and of itself, a bad thing. But the converse is also true . . . doubt is not, in and of itself, a *good* thing.

Doubt can be rooted in cynicism or fear or despair. And when that is the case, doubt can be a barrier which effectively blocks the possibility of faith. Doubt can be a game we play to avoid being disappointed or hurt. You and I can go through life unwilling to trust any more than we can see or touch.

This is doubt that hides behind the fear of commitment. We may refuse to have faith because we are afraid it will cost us something — our reputation as a rational person, for example, or our freedom, or our self-respect. We may cling to these or other things for dear life, without realizing that in so doing we have pledged our faith to *them*. As Paul Tillich said, every person has something which is an ultimate concern. The only question is whether or not that something is worthy of faith.

Faith in God does not come by way of rational proof. It was never intended to be that way. C.S. Lewis once wrote to a friend struggling with whether or not to be a Christian:

I do not think there is a *demonstrative* proof of Christianity . . . I demand from my friend a trust in my good faith which is *certain* without

demonstrative proof. It wouldn't be confidence at all if he waited for rigorous proof.

Remember that Thomas thought he needed proof based on sight and touch. He insisted that, otherwise, he wouldn't believe the Lord was risen. Then, suddenly, Jesus stood in their midst. And he said to Thomas: "Come here; see my hands, touch my wounded side, and believe." The gospel says simply: "Thomas answered and said unto him, 'My Lord and my God.'"

Thomas didn't need to touch after all. What he really needed was to be touched himself — by the love of his Lord. What the gospel is telling us here is that faith comes not from proof, but from love.

A few years back, a group of clergy colleagues and I went to visit the local headquarters of a Hare Krishna group. As we sat there listening to two saffron-robed men share their faith, it struck me that they probably had not been converted to that faith by intellectual assent to its teachings, even though they insisted that its teachings were undeniably true. No, what really won them over, I believe, was that in this community they had found acceptance.

I'm convinced that the greatest blessing from God we can receive comes when we allow ourselves, not to be argued or coaxed, but to be *loved* into the kingdom.

"Blessed are those who have not seen and yet believe," said Jesus. So my old classmate had it right, didn't he? "It's proof to *me*," he shouted. Of course! What we hunger for is acceptance, the kind Jesus offered to a doubting Thomas — not a condemnation of his doubts, but a loving acceptance of him just as he was. The only real proof of faith is in the relationship it offers. □



Kenneth Gible is a free-lance writer who lives in Arlington, Virginia.

# On the Love of God

## *The witness of Bernard of Clairvaux*

by William Klempa

**R**eaders of the *Presbyterian Record* may well wonder why they should find an article on a 12th century saint. An essay on Luther, Calvin or Knox is certainly understandable — though, some may think, somewhat archaic. But why is a Presbyterian journal focusing on St. Bernard of Clairvaux?

The reason is not all that odd. Few persons have had such a profound influence on Christian spirituality as Bernard of Clairvaux. Surely, from time to time, like Isaac, we need to re-dig the old wells of our spiritual tradition so that we may drink again from them, be refreshed and strengthened in the life of faith. Not many wells are as deep, or their waters quite as pure, as the well of Bernard of Clairvaux.

Jesus, the very thought of Thee  
With sweetness fills my breast;  
[*The Book of Praise*, #243]

Jesus, Thou joy of loving hearts,  
Thou fount of life, Thou light of men,

From the best bliss that earth imparts

We turn unfilled to Thee again.  
[*The Book of Praise*, #231]

O Jesus, King most wonderful  
. . . [*The Book of Praise*, #245]

and

O sacred head, sore wounded,  
With grief and shame weighed down;

What language shall I borrow  
To thank Thee, dearest Friend,  
For this, Thy dying sorrow,  
Thy pity without end? [*The Book of Praise*, #181]

Whether we know it or not, when we sing these beautiful verses we are singing hymns written by Bernard of

Clairvaux. They exhibit a profound mysticism of love. Their passion and intensity have been a source of inspiration for centuries.

The years, 1990 or 1991 mark the 900th anniversary of his birth. (We do not know the exact date although most scholars now believe it was 1090.) Bernard's anniversary is a fitting occasion to recall one of the spiritual giants of the Church and to acquaint ourselves with his life and thought.

### Who was St. Bernard of Clairvaux?

Bernard is known in the history of the Church as the "Mellifluous Doctor" — the doctor whose teaching is as sweet as honey or the doctor-flowing-with-honey. He takes his place beside such great teachers as St. Thomas Aquinas, the "Angelic Doctor," St. Bonaventure, the "Seraphic Doctor"; and Duns Scotus the "Subtle Doctor."

The Italian poet, Dante, chose him as his spiritual guide in his great poem *The Divine Comedy*. After the love of Beatrice had drawn Dante to the highest heaven, Bernard took over the role of guide, leading Dante to the Virgin Mary and then a vision of God that united him to "the Love

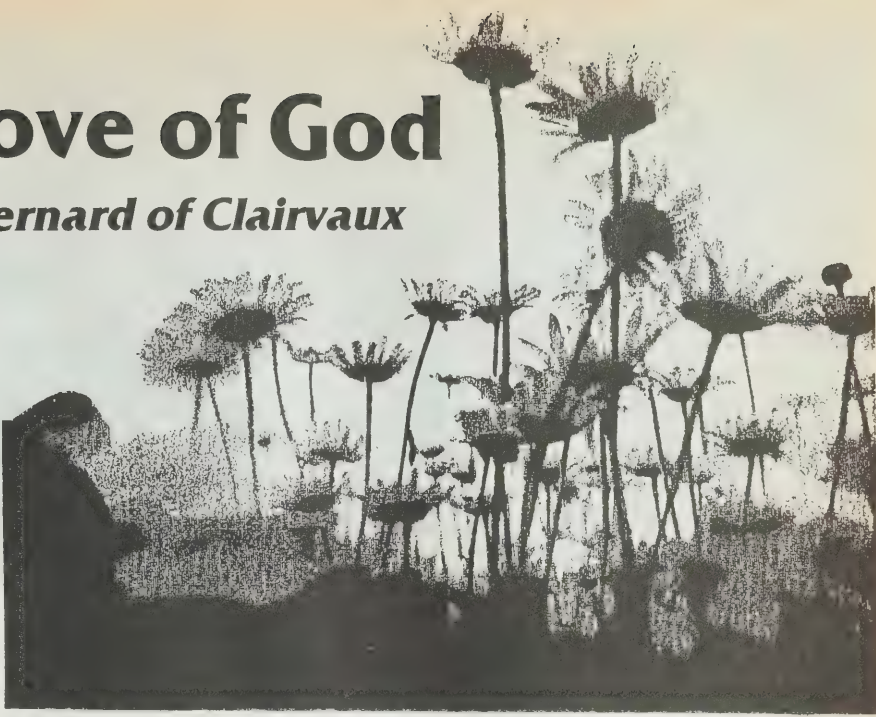
that moves the sun and the other stars." Both Martin Luther and John Calvin spoke highly of St. Bernard and quoted him often. A Cistercian acquaintance has told me that the order liked Bernard because he was really a "closet Reformer."

### Bernard's Life

Bernard of Clairvaux was born in 1090/91 about two miles from Dijon, the town famous for its mustard, in east-central France. His father was a knight and his mother a person of radiant goodness. It is reported that at an early age he showed a definite bent for learning and piety. As he grew to young manhood he was known for his beauty — slender with golden hair and "peaches-and-cream complexion" — and for his gracious manner and eloquence. A career in court, university or church was open to him. Instead he became a monk. As a result of a profound religious experience, in 1112, Bernard, accompanied by four of his brothers and about 25 of his friends, entered a struggling monastery in Burgundy called Cîteaux. He transformed Cîteaux into a centre of monastic reform to correct the laxity of the Cluny monastery.

In 1115 Bernard was sent out by

continued





## On the Love of God

continued

Stephen Harding, the English abbot of Citeaux, to start a monastery. It became famous as Clairvaux, the "Valley of Light", because of its abbot Bernard, and renowned because of the life of God which the monks sought to live there. Under Bernard's inspiration Citeaux became the mother of 162 other monasteries, five of them in England, including the Fountains Abbey near Ripon, Yorkshire, named after the place of Bernard's birth. By the end of the 12th century, there were 500 Cistercian houses in Europe.

### Bernard's Influence

Bernard of Clairvaux was largely responsible for the 12th-century revival of mysticism. He left his mark on schools of spirituality, Gregorian chant, the clerical life and on the whole development of Gothic architecture and art. One of the signs of a true spiritual revival, as the most famous 20th-century Cistercian, Thomas Merton, has observed, is that it affects every kind of life and activity around it. This was the case with the revival for which Bernard was responsible.

Dag Hammarskjöld, the former Secretary-General of the United Nations, wrote in his *Markings* that 'in our era the road to holiness necessarily passes through the world of action.' This was supremely true of Bernard of Clairvaux in his era. Although he never relaxed his succession of work: reading, prayer, meditation, preaching, he also involved himself in the events of his time. He advised kings, emperors, and popes. Single-handedly, he arbitrated the quarrels of rival popes and put Innocent II on his seat in Rome. Regrettably, he preached the Second Crusade, with such success that wives hid their husbands out of fear that they might come under his spell. Bernard was also a vigorous critic of Abelard, the leading intellectual figure of the time, and had Abelard's teaching condemned by a council at Sens. To Bernard's credit he and Abelard were later reconciled.



In all, Bernard of Clairvaux was a saint in the full sense of the school girl's definition of a saint as a person who lets the light shine through. Bernard's thought was biblical through and through. Indeed, it is accurate to say that he not only drank from the Bible but also bathed in it. For him the Bible was a love story between God and his people, between God and his Church, between God and each person. Bernard's appeal is a timeless appeal for a return to genuine Christian love, a love nourished by a deep interior life, sustained by contemplation and bearing fruit in a true love of others.

### Christ, the Kiss of God

Bernard's major literary work was a series of 86 sermons on the first two chapters of the *Song of Songs*. The sermons often use the Canticle as a pretext and yet they are beautiful, profound and moving. Bernard was fond of the image of the bride and bridegroom and of the verse, "Let him kiss me with the kisses of his mouth" (1:2). For Bernard, Christ is the Kiss *par excellence*:

The mouth that kisses signifies the Word who assumes human nature; the nature assumed receives the kiss; "... A fertile kiss therefore, a marvel of stupendous self-abasement that is not a mere pressing of mouth upon mouth; it is the uniting of God with man. Normally the touch of lip on lip is the sign of the loving embrace of hearts, but this conjoining of natures

brings together the human and the divine, shows God reconciling "to himself all things whether on earth or in heaven" (*Sermon 2.2*).

Bernard understood this not in an abstract but deeply personal way. How do we grasp it? When we know Christ. How is Christ known? When Christ is loved. How loved? When Christ is united with us, lives in us and is himself our love for God.

### On the Love of God

Bernard's most famous treatise is *On the Love of God*. Its central theme is union with God by pure love. The love of God, Bernard held, is not something that can be fitted into our lives here and there but is our whole reason for living. Until we know God, we do not really begin to live. Love is the central reality or, to borrow Henry Drummond's phrase, "the greatest thing in the world." I John 4: 7-21 teaches this.

Bernard of Clairvaux sought, along with the author of Ephesians, "... to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that [we] may be filled with all the fullness of God" (3:18-19). It is no wonder that Luther and Calvin appreciated him. The experiential and existential nature of his thought allies him with the Reformation emphasis and with our postmodern era.

Bernard was so grounded in the scriptures that he brings us back to the sources and to the Source of Christian spirituality. As the great exponent of divine love, he has much to teach our age which is so hungry for genuine love.

"He being dead yet speaketh."

### For further reading:

*Spirituality. Bernard of Clairvaux* (Selected Works). Paulist Press, 1987; *On the Song of Songs* by Bernard of Clairvaux, Cistercian Publications, 1980; *The Last of the Fathers* by Thomas Merton, Harcourt, Brace, 1954. □

William Klempa is principal of Presbyterian College, Montreal.

# MISSION UPDATE

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The Presbyterian Church in Canada*



## Blessings and peace

October 24, 1990

Dr. Mary Whale

Dear Ms Whale....(unless of course you prefer Mary, but since I've not met you, I thought I'd start out more formally...!)

What a WONDERFUL last name you have! Very Biblical...(as in Jonah and the .....). And there was a group too that had a similar name....the "Whalers".. or was it the "Wailers" ???... Now that I think on it, I don't know...I just remember listening to them...I didn't pay much attention to how they spelt their name. Ah well..... Now I'll have to write home and ask my relatives if they know...(gives me something to write home about, and keeps the family busy answering my questions...I figure I'm doing my "bit" to keep their brains active.....

I've also included some pictures...which when you are through with them I would like returned..no big rush...

I hope things are going well in your new job, and you don't feel completely swamped...Look on the bright side-Halloween is coming up soon..(that "high" liturgical festival!!), and so you can always go out and "soap" a few windows to relieve your frustrations...!!...(And by the way, another idea for a future "blurb" might be on the whole notion of women in ordained ministry in this part of the world..not just Malawi (it's non-existent except for me, and I don't count..I'm not Malawian), but in other African countries..Now that would be FUN to write....

Blessings and peace,

Peggy Reid (Rev.)

## A TRIBUTE TO DR. MARY WHALE

*With this issue we mark the passing of Mary Whale, most recently Editor of Mission Update, while Acting Executive Secretary of Education for Mission for the Board of World Mission. While putting together the current issue, we came upon some private correspondence between Mary and Peggy Reid in Malawi as Mary contracted with Peggy for the article (appearing on Page 4/5 of this issue). We decided to share it with you so that you could know Mary as her friends knew her.*



## A tribute to Dr. Mary Whale

continued



December 5th, 1990

Rev. Peggy Reid  
Chigodi Women's Centre  
Box 5584  
Limbe, Malawi

Dear Ms Reid: (unless of course you prefer Peggy)

One is not supposed to start what ostensibly is a business letter with a personal reference... but I have to say that I am very glad you like my name. It makes it easier to bear what has been quite a burden...that I have not been able to change it through all these long years. I am stuck with it now - so I'm glad someone likes it. It makes a very good excuse to practice punning.

Thank you for your "piece" on the Chigodi Women's Centre. It is very good. We will use it in the 1991 March Update. Thank you too for pictures. Carole Gibson has them in her care.

You have another job. You have suggested writing about ordained women in Africa. Let us have it! Did you know that the mission study agreed on by our church and I think yours, for 1992/93 is "The Church in Solidarity With Women"? Besides, we Presbyterians are celebrating the 25th anniversary of the ordination of women next year. So material from you about African women would be great. Perhaps you could aim for the June '91 Mission Update-deadline April 15, or September '91-deadline July 15. We have you listed to be in Canada in August '91 - so if we have not heard from you on this matter, we can put the "bead" on you here. June is a preferred date, as it is the exact anniversary.

You ask about the job - with interesting suggestions to let off steam. It is going alright - but the next time you write put an upbeat sticker on the margin - that will help.

Sincerely,

Mary E. Whale  
Acting Executive Secretary  
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Rev. Daniel H. Forget

## The Francophone Ministry of The Presbyterian Church in Canada

### Le ministre francophone de l'Église presbytérienne au Canada

by Rev. Daniel H. Forget  
Coordinator of the National Francophone  
Ministry of The Presbyterian Church in Canada

**Pasteur Daniel H. Forget, coordonnateur du  
Ministre francophone national  
l'Église presbytérienne au Canada**

At the 116th General Assembly of the Church, held in Vancouver last June, one of the issues discussed was the restructuring of the Francophone Ministry.

#### Order of Priorities

The report to the General Assembly in Vancouver was unequivocal: "The Presbyterian Church in Canada should be willing to continue the work which it is presently doing in Francophone Ministry and to commit resources to enlarge this ministry with a focus on establishing viable communities of faith. These new communities of faith should first be established in major population areas. The fellowship of those involved in the ministry is important and provision should be made for opportunities for them to get together to build up this fellowship. This collegiality would enhance the overall impact of the ministry. While the upbuilding of the professional workers is important this should not be emphasized at the expense of the laity. There must be a strong emphasis on equipping and educating the laity to participate fully in this Francophone ministry."

The existing work is modest but the small remaining group of Franco-Presbyterians remains firm and determined in its mission to spread the Gospel of Christ. It has high hopes for the future. The immediate emphasis must be placed on the development of new

communities of faith which would provide possibilities of forming viable congregations. Unaided, it will be impossible for us to accomplish this mission, but with the sincere commitment of all in the Church to proclaim the Gospel and with the grace of God, everything is possible.

Lors de la 116e Assemblée générale de l'Église, tenue à Vancouver en juin dernier, il a été question, entre autres, de restructuration du Ministère francophone.

#### Priorités

Le rapport à l'Assemblée générale de Vancouver est sans équivoque: "L'Église presbytérienne au Canada désire continuer l'oeuvre qui est en cours au sein du Ministère francophone, et engager des ressources pour élargir ce ministère dans le but d'établir des communautés de foi. Ces nouvelles communautés devraient être établies en premier lieu dans des régions à forte densité de population. L'aspect fraternel au sein de ce ministère est important et il faudra prévoir des occasions en vue d'accroître ces liens. L'esprit d'équipe rehausserait ainsi l'impact global du ministère. Bien que le nombre des travailleurs professionnels doit s'accroître, ceci ne devrait pas être au détriment de l'engagement des laïcs. L'accent doit être fortement mis sur l'équipement et l'éducation des laïcs afin qu'ils puissent

participer pleinement au ministère francophone".

L'oeuvre qui existe actuellement est modeste mais le petit reste franco-presbytérien demeure ferme et déterminé dans sa mission à faire connaître la Bonne Nouvelle du Christ autour de lui. Il a bon espoir en demain. L'accent immédiat doit être placé sur le développement de nouvelles communautés de foi dans la perspective de développer des paroisses viables. Seuls, il nous sera impossible d'accomplir cette mission, mais avec un engagement sincère de chacun dans la proclamation de l'Évangile et la grâce de Dieu tout est possible.



#### VOLUNTEERS NEEDED FOR PROOFREADING

Did you find the error in the first word of this ad? (There are two E's in VOLUNTEERS, not three).

We are looking for volunteers to proofread our MISSION UPDATE publication, produced quarterly by the Board of World Mission, Education for Mission.

Assistance needed in February, May, August, and November for just a few hours each month.

If you can help please contact:

Ms Carole Gibson  
Editorial Assistant  
Board of World Mission  
50 Wynford Dr.  
Don Mills, ON M3C 1J7

Telephone: (416) 441-1111, ext. 155





## Chigodi Women's Centre

**"MONI, MONI, MONI ALENDO.....  
MONI, MONI, MONI, ALENDO....."**

by Rev. Peggy Reid



Through the office windows, the ever present "welcome" song can be heard, letting us know that the participants have arrived, and another course has started at Chigodi.

Donated in 1968 to the Blantyre Synod of the Church of Central Africa Presbyterian (CCAP), the Chigodi Women's Centre is the only women's training centre in the synod, and until recently the only one within the entire country. It is located on 11 acres of land near the city of Blantyre on the top of a very steep hill.

In the course of a year, a few hundred women, young girls, and some men will come to the events offered by the centre. The centre can accommodate between 27 and 40 people at any one time. We have also been known to host upwards of 100 people for a day long workshop, but when the centre is used to catering for 40, finding the extra 60 plates, spoons, cups, etc., is no easy task. However, such workshops do bring in extra funds for the centre, and as such are most welcome, since most of the funding for the centre comes from the Blantyre Synod in the form of a grant.

The courses themselves vary in length from a weekend to a month. The weekend events are generally retreats for school girls, women working outside the home (who would be unable to attend a regular week long event), and married couples. In 1990, seven such retreats were held and were



Chigodi women dancing to welcome "alendo" (visitors).

immensely popular. It is hoped that more will be held in 1991.

The longer courses are geared more towards the leadership development of women. Such women can be in the full time employ of the synod (as with the ten presbytery women's workers), or they can be "volunteers" who willingly give of their time and energies to their local church.

Though the courses vary in length and content, there are some commonalities amongst them. Studying the women of the Bible and their contribution to the church is always an important part of the classes. By looking at the role of women in the church

throughout the centuries, we hope to help the women reclaim some of the roles that have been lost to them. In addition, New and Old Testament, Church History, the theory and practise of Preaching, and Counselling are taught. However, it is not just Biblical courses that are offered. Classes on adult literacy, AIDS, conflict management, home management, agriculture, needlecraft, child spacing, and first aid are also taught. In combination with the Biblical courses, these classes seek to provide the women with valuable information that they can use in their home communities and congregations.

The women of the church are a

vast resource and as with many churches they form the majority of CCAP members. Although as yet they are not ordained (though there are a few women elders), it is hoped that the courses offered to them at Chigodi will give them a broader understanding of what their role can be. Then together with the men, the women can lead the church with renewed vision into the 21st century.

The Rev. Peggy Reid is a joint appointment with the United Church of Canada and The Presbyterian Church in Canada. She serves with the CCAP (Church of Central Africa Presbyterian) at the Chigodi Women's Centre.



Gertrude Kapuma,  
Principal Tutor,  
Chigodi Women's Centre.

**Editor's Notebook:** I have just returned from having dinner with Mrs. Gertrude Kapuma, Principal Tutor of the Chigodi Women's Centre. Gertrude is the first woman to study theology in the Synod of Blantyre. The Church of Central Africa Presbyterian, Blantyre Synod in Malawi does not yet ordain women to the teaching eldership, but does have women elders. Gertrude is a ruling elder in her church.

I asked Gertrude how she decided to enter theological college when she had no female role models to suggest to her that it was an option and she told me her story. In the last year of high school, she and her classmates went on a retreat weekend to decide what career they would follow. There were speakers there to talk to them about the different careers. "Fortunately, these people were Christians," Gertrude said. "We are not asking you what you have decided. We want you to go and think," they told her. Right from the beginning as a young girl she was looking for a career that would be challenging. That night she went to bed and prayed, asking for what God wanted her to do. Immediately she could see the need for women to find their role in the church. "I could go and help," she realized. She had such a big lump in her heart at that thought and it wouldn't go away. "That

lump made me feel restless for some days." Soon after, the school chaplain came back to the school with news from the Synod. "The Synod has decided we should look for young girls who want to study theology. If you are serious -- apply through the General Secretary." She and a girlfriend went to apply together. The School Chaplain seemed to think that her girlfriend was older and more ready to make such a decision but in the end Gertrude was the only woman to enter studies for theology.

The courses that Gertrude teaches at the Chigodi Women's Centre have the primary objective of training both rural and urban women to assume leadership roles among women in their presbyteries. About ten full time women's workers are employed by the Synod of Blantyre to train other women in their presbyteries in Bible Study, development education and leadership training. Graduates of the Centre often recommend the Centre and its courses to other women and in this way, the women of the church in Malawi are being prepared to assume their role in the church. This centre is one of the few of its kind in the world, we think.

- C. Joyce Hodgson



# The Aftermath of Oka

## Les suites de la crise d'Oka

by Elaine Bishop  
Chairperson of the Aboriginal Rights Coalition.  
est présidente de la Coalition pour les droits des autochtones

Though the immediate crisis of Oka is over, perhaps now is the time for some reflection. What themes can be seen in the response to the crisis? What action needs to be taken to ensure "Never again!"?

Several themes emerged for our Government's reactions. One is "law and order". Rather than address the underlying aboriginal justice issues of land rights and self-determination, the federal and provincial governments chose to define the conflict as a matter of "law and order". Re-establishing the rule of "law and order" took precedence over seeking just resolution of a long-standing conflict. Government statements defended the need for all to be equal before the law. However, the history of the unequal treatment of Native peoples before the courts was forgotten. This history includes the ineffectiveness of the courts as a mechanism for pressing aboriginal claims. Many native nations have attempted to use the courts, but find themselves opposed by the full force of the tax-financed legal resources of the government -- the body that is supposed to have a trust responsibility to defend aboriginal interests.

A second theme is the militarization of the conflict. Vast weapons arsenals were used by both sides. The initial assault with tear gas and weapons came from the police -- a body expected to maintain peace and civil order. As the police were unable to resolve the conflict, the armed forces were called in. The resources used by government to

support militarization of this conflict far exceeded those spent to attempt peaceful resolution. Great power was given to the military authorities to achieve their objectives of a complete Mohawk surrender. This power included extensive human rights violations, such as the limitations on access to food and medical resources and to legal and spiritual counsel.

Another predominant theme was that of racism. Many in Quebec supported the Mohawks in their struggle. Yet, as tensions increased and the standoff dragged on, racism became evident without active opposition from the police or governments. These tensions were complicated by the language oppression felt by many Quebecois which became enmeshed in the conflict. Tensions caused by the crises have also resulted in anti-Quebec statements being made by supporters of aboriginal justice.

Reprint of article published in ARC UPDATE -  
Winter 1990 hiver

ARC is the ecumenical coalition of National Churches, church bodies, and regional network groups working in solidarity with First Nations.  
ARC est une coalition oecuménique d'église chrétienne pour la justice autochtone au Canada.

How, then, do we move ahead? While any group anywhere suffers from oppression, all oppressed groups remain at risk. To quote Dom Helder Camera, the "systemic violence (of the dominant society gives rise to) reactive violence (on the part of the oppressed group)". The underlying cause of injustice must be addressed.



On August 29, eight senior church leaders met in Ottawa to address a letter to the Prime Minister in response to the increasingly active role of the army. The three long-term actions recommended need to be implemented. These are: resolving the aboriginal claims of the Mohawk community, developing plans for achieving reconciliation between the Native and Non-Native communities in the region, and developing an Aboriginal Rights Commission with the mandate and powers required to negotiate just settlement of outstanding native land claims and self-government issues.

This was not the Church leaders first meeting, they had also met three years prior to this crisis, in 1987, prior to the failure of the last constitutional conference between aboriginal people and Canada's government leaders, they met to sign a pastoral statement called **The New Covenant**. It called for a new relationship between Canadians and the First Nations. "In retrospect, it has become all too clear that the old covenants, including many of the treaties, have not served the demands of justice. ...To overcome these and related injustices, a new covenant is required, one that recognizes and guarantees rights and responsibilities concerning the Aboriginal peoples of Canada." It called for constitutional recognition of the First Nations' right to be considered distinct peoples, the right to an adequate land base and the right to self-determination. The implementation of these rights prior to the Oka crisis may well have

prevented the whole ordeal.

Implementing these rights in ways that prevent intransigent governments, provincial or federal, from ignoring or resisting implementation, remain crucial challenges for Canada.



Même si la crise d'Oka est chose du passé, il est peut-être temps de passer à la réflexion. Quels sont les thèmes qui se dégagent de cette crise? Que faut-il faire concrètement pour assurer qu'une telle situation ne se répète pas?

Plusieurs thèmes se dégagent de réactions de notre gouvernement. D'abord figure le respect de la loi et de l'ordre public. Plutôt que de s'occuper des questions fondamentales de justice relativement aux revendications territoriales et à l'autonomie gouvernementale, les gouvernements fédéral et provincial ont choisi plutôt de considérer ce conflit sous l'angle du respect de la loi et de l'ordre public. Le rétablissement de l'ordre a pris le dessus sur la recherche d'une solution à un conflit de longue date. Les déclarations gouvernementales étaient à l'effet que tous devaient être égaux devant la loi. Cependant, l'histoire nous démontre que les autochtones n'ont jamais été égaux devant les tribunaux et cela, on a oublié de le dire. Cette histoire nous démontre l'inefficacité des tribunaux à agir en tant qu'instrument pour faciliter l'avancement des revendications des autochtones. Plusieurs nations autochtones ont tenté de se servir des tribunaux, mais ils se retrouvent impuissants devant le pouvoir qu'exercent les tribunaux, financés à même les fonds publics, au nom du gouvernement - l'organisme même qui devrait avoir la responsabilité de défendre les intérêts des autochtones.

Un autre de ces thèmes est la

militarisation du conflit. D'importants arsenaux ont été utilisés de part et d'autre. L'assaut initial a été donné par la police au moyen d'armes et de gaz lacrymogène - un organisme devant maintenir la paix et l'ordre public. Comme les forces policières se sont vues incapables de résoudre le conflit, on fit appel à l'armée. Les ressources utilisées par le gouvernement pour pousser la militarisation de ce conflit ont été de beaucoup supérieures à celles déployées pour trouver une solution pacifique. Les autorités militaires ont reçu des pouvoirs étendus pour atteindre leur objectif consistant à la capitulation des Mohawks. Ces

pouvoirs ont permis d'importantes violations des droits humains, tel le fait d'empêcher que soient livrés la nourriture et les médicaments nécessaires, et que soient disponibles des conseillers légaux et spirituels. Un autre thème important est celui du racisme. Plusieurs Québécois ont appuyé les Mohawks dans leur lutte. Cependant, à mesure que les tensions s'élevaient et que le conflit s'enlisait, le racisme a fait son apparition sans que les forces policières et les gouvernements n'interviennent directement. Ces tensions ont été augmentées par l'oppression linguistique ressentie

continued over page

## ELECTRONIC NOTICEBOARD

### ● INET 2000



An electronic Noticeboard with topical news of interest to Presbyterians has been established on INET 2000, an information sharing system operated by Bell Telephone. The Noticeboard is presently managed by the Board of World Mission, but is open to news of national significance from any agency, court, or individual across the Church. Normally it is posted each Thursday. During the General Assembly daily reports are issued.

INET 2000 is available to any telephone subscriber in Canada with a computer and a modem. Access to the system is available by dialing a local number in most major centres, and through an 800 number in more remote communities.

Information about subscribing to INET can be obtained through your local telephone company business office. Initial cost is \$55.00. There is a monthly charge determined by usage. Access to the PCC Noticeboard for INET subscribers can be

arranged by a simple call to the INET Customer Assistance Centre (1-800-267-8480). The CAC will arrange to have the PCC Noticeboard appear automatically on the subscriber's Noticeboard Menu.

The Noticeboard has been well received in its initial stages. Peter Coutts in Sidney, B.C. has welcomed the development and says that others there have commented favourably on the PCC's use of this technology.

The purpose of the Noticeboard is to serve any and all across the Church who have access to this system. Our hope is that it will be a lively, participatory, and timely exchange of news.

Send news items to:

"NOTICEBOARD", at 50 Wynford Dr., Don Mills, Ontario, M3C 1J7 by Mail, Telephone (416-441-1111), Fax (416-441-2825) or Envoy (Presbyterian Church).



## Les suites de la crise d'Oka

continued

par plusieurs Québécois impliqués dans ce conflit. Les tensions engendrées par cette crise ont donné naissance à des déclarations anti-québécoises de la part de partisans de la justice autochtone.

Alors, comment allons-nous aller de l'avant? Tant qu'il existe des groupes qui subissent de l'oppression quelque part, tous les groupes opprimés sont en danger. Comme de disait Dom Helder Camara: "La violence du système qu'impose la société dominante provoque une réponse violente de la part du groupe opprimé." Il faut trouver une solution à l'injustice qui est à l'origine de cet état de chose.

Le 29 août, huit dirigeants religieux se sont réunis à Ottawa pour envoyer une lettre au Premier Ministre en réaction au rôle accru joué par l'armée. Ils ont recommandé que soient entreprises trois actions à long terme: régler les revendications de la communauté mohawk, planifier la réconciliation entre les communautés autochtones et non autochtones de la région, et former une commission pour étudier les droits des autochtones ayant le mandat et les pouvoirs nécessaires pour négocier de justes règlements aux questions des revendications territoriales et d'autonomie gouvernementale des autochtones.

Ce n'était pas la première fois que ces dirigeants religieux se rencontraient; ils s'étaient réunis trois ans plus tôt. En 1987, avant l'échec de la dernière conférence constitutionnelle entre les autochtones et les dirigeants politiques canadiens, ils

## COMINGS

**BUDDING, Mr. Hubert & Mrs. Nan (Nepal)** - arrive in Canada mid-April for a 3-month furlough with deputation.

**DRENNAN, Rev. Ray & VICKERS, Ms Ann (Mauritius)** - arrive Toronto in June, after completing assignment in Mauritius.

**HENDERSON, Ms Clara (Malawi)** - arriving in Canada in April for a 3-month furlough with deputation.

**MacKAY, Rev. Donald (Nigeria)** - continued with deputation to end of February.

**MORRISON, Miss Doreen (India)** - arrived in Toronto in February for furlough.

**ONWUCHEKWA, Rev. E. U. (Nigeria)** - Principal Clerk of the Presbyterian Church in Nigeria, arrives in Toronto March 1 to 21 to attend BWM Annual meetings and visit.

**PAUL, Mr. Dick & Mrs. Jane (Nepal)** - expected to arrive in Toronto May 6 for furlough with deputation.

**REED, Rev. Joseph (Central America/Caribbean)** - arrived in Canada in December for 6-month study leave with limited deputation.

## GOINGS

**FARIS, Rev. Bob (Mozambique)** - left late February for Mozambique after a 3-month furlough with extensive deputation.

## COMINGS & GOINGS

**KAPUMA, Ms Gertrude (Malawi)** - Principal Tutor of the Chigodi Women's Centre, Synod of Blantyre, left for Malawi in February after assignment as resource person for Ten Days for World Development and several deputation engagements through the Board of World Mission.

**RAEBURN-GIBSON, Ms Susan (China)** - returned to China end of February after a 3-month furlough with deputation.

**THOM, Dr. Evalene (Mauritius)** - left in January to take up a one-year overseas volunteer assignment as Consultant to the Government of Mauritius on Special Education for handicapped children.

## THEOLOGICAL STUDENT INTERNSHIP

**JONES, Ms Heather (Presbyterian Church of Mauritius)** - as a second year student of Knox College, Heather leaves in May for a 13-week student intern assignment with the Presbyterian Church of Mauritius.

**WILKINS, Ms Lyla (Presbyterian Church in Nigeria)** - as a 2-year Ewart College graduate, Lyla leaves in the summer for a 6-month student intern assignment with the Presbyterian Church in Nigeria.

**WONG, Mr. Tak (United Mission to Nepal)** - as a second year student of Knox College, Tak leaves in May for a 13-week student intern assignment with the United Mission to Nepal.

ont signé ensemble une déclaration pastorale intitulée *La Nouvelle Alliance*; on y proposait de nouvelles relations entre les Canadiens et les Premières Nations. "Si on regarde en arrière, il est devenu évident que l'ancienne alliance, y compris un grand nombre de traités, n'ont pas favorisé les aspirations à la justice... Afin d'y remédier et de rectifier les injustices inhérentes, il faut faire une nouvelle alliance, basée sur des droits garantis et des responsabilités face aux autochtones du Canada." On y a réclamé la reconnaissance des Premières Nations

sur le plan constitutionnel en tant que sociétés distinctes, le droit à un territoire adéquat et à l'autonomie gouvernementale. Si on avait mis ces droits en application avant la crise d'Oka, il se pourrait même que la crise ait pu être empêchée.

La mise en oeuvre de ces droits de manière à empêcher les gouvernements intransigeants, tant fédéral que provinciaux, d'ignorer ou de résister à l'application de ces droits, constitue un défi important pour le Canada.

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# Part 3 CHILDREN IN THE WORSHIPPING COMMUNITY

## Maximizing the Possibilities

*Without the full participation of children in worship, none will experience worship as it might and can be*

by Dorcas Gordon

Children belong in the worshipping community as full participants — we dare to believe it. Yet we live in an imperfect world, a world in which problems loom ominously and the possibilities get lost. But take heart! It has always been that way.

The early church preached that in Christ all distinctions based on race, gender and station in life were erased at baptism. A revolutionary statement in that day and a hotbed of contention within the church from the moment it was first uttered. Today, we continue to struggle with the distinctions that still exist within the community of faith.

The question remains: How do we reach beyond the problems to accepting children fully within the worshipping community? When children are present at worship, what do we do with them? Generally, they leave before the reading of the scriptures and the preaching of the sermon. We assume that children will gain nothing from that part of worship. Virginia Thomas might cause us to think seriously about what we do:

***What church has a policy of dismissing every adult from the sanctuary who does not seem likely to have undivided attention and total comprehension?***

“No pastor would summon everyone over 40 to gather around the pulpit every Sunday for a special message. What church has the policy of dismissing every adult from the sanctuary who does not seem likely to have undivided attention and total comprehension? What worship committee distributes games in case restless adults disturb those around them?”

She continues, “We need to direct our energy and imagination to speaking God’s word to children rather



than developing substitutes for their worship experience.”

How do you speak God’s word so that children and adults alike are included? Here the community of faith can share its experiences. I will make a few suggestions; but I invite you to write to the *Record* to share your experiences as a worshipping community.

Ministers need to work at inclusive preaching. Like adults, children need the gospel in every area of their lives. By the time children are six, they have struggled with fear, guilt, rejection, failure, sorrow, pride and the use of power. They have felt joy, wonder, awe and love. They fear failure in school just as an adult does in a job. Inclusive preaching requires only that you be clear, concise, vivid and concrete — characteristics that appeal to all ages. Thinking seriously about how we might include children in our sermons will probably make them more understandable to everyone.

For example, at St. David’s (my congregation), when we moved to include children at the Lord’s Table, three instruction sessions were held

for parents and children. Afterwards a number of adults said that they had gained a new understanding of communion for their own lives.

To help make preaching concrete, draw a life-event chart for children and young people. Go through the year as it evolves in elementary and high school. Ask yourself what decisions children and young people make? What challenges face them? What crises touch their lives? When we apply scripture, we do well to remember that the sense of accomplishment which accompanies learning to swim or ride a bike may match that felt in receiving a college diploma or a job promotion.

We also need to develop the use of symbols in worship. We have used words almost exclusively and have minimized the meaning and power of symbols. Bruce Rigdon describes their importance to a life of faith:

“Our problem is *not* that the atmosphere in our culture is loaded with powerful religious symbols that need to be cleansed. Our problem is that it is a desert out there. Thus for the same reason Calvin had to purify symbolic life in order to empower it,



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### CHOIR DIRECTOR

St. Andrews Presbyterian Church, Thunder Bay, is seeking a person acquainted with the Reformed Tradition to direct its Senior Choir beginning September 1, 1991. A job description is available from the church office. Applications will be received until May 24, 1991. Inquiries and resumes may be sent to Music Committee, St. Andrew's Presbyterian Church, 207 South Brodie Street, Thunder Bay, Ontario P7E 1C1. Tel. (807) 622-4273.

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## Maximizing the Possibilities

continued

we must do the opposite in order to be as faithful as Calvin was. Ours is the task of allowing religious symbols to be born and to stir us and to become powerful among us . . ."

In worship we often fail to allow the symbols which are already present to empower us — light, darkness, water, bread, wine. We rarely dream of allowing them to be born in us. Listen to Edward Robinson:

"Church worship was from my earliest recollection a time of great joy . . . The colour and feeling tone of the mass impressed me strongly and I never wished to miss. In those days the mass was said entirely in Latin but what one could not understand in the spoken word, one received in the visual image, the acted ritual and the sonorous sound of intoned and sung Latin."

Perhaps, only when we seek to include children will we begin to investigate and to experience the power of symbols and symbolic action in our worship and, thus, enrich the whole worshipping community.

Children belong in the worshipping community as full participants because worship is for all of God's people through all of life. We worship because God is gracious not because of our own merit, understanding, age or level of maturity. If children are to grow in their heritage of faith, they need to be given every opportunity to experience faith and how it is lived out within the community of faith. Without their full participation our worship will be weakened.

I have used the word "belong" repeatedly. To say that children belong, and for them to feel that they belong, are two different things. Children, like adults, respond positively to situations which result in feelings of security, acceptance and respect as persons. In our own worshipping community, do we know the names of the children? Do we greet them as we would other adults? Do we entrust them with responsibility? Our actions express our attitudes and theology of life in community which, in turn, influences whether adults and children alike,

will remain a part of the community of faith.

Let me close with a story I have adapted from the book, *Children in the Worshipping Community*. It was stewardship Sunday at St. Andrew's church. Alan and George, as usual, sat in the front pew unattended. Their father was at work and their mother sang in the choir. If today was typical, they would be praised for their good behaviour.

On this Sunday every person in church was given a pledge card listing opportunities for service in the church and community. Correction, every adult was given a card. Alan and George sat while others studied and filled out their pledges. When these were completed, each person brought the card to the communion table.

Six-year-old George watched the process and began to fold his picture from church school into card size. He quickly printed his name so that he could join the procession to the table. Alan, older and anxious to maintain their good reputation, said, "Don't do that. We're not supposed to have anything to give."

God forbid that our children should understand themselves in this way in our worshipping community!

Dorcas Gordon is part of the ministry team at St. David's Presbyterian Church, Scarborough, Ont.

## For further reading and study:

- **Children in the Worshipping Community** by David Ng and Virginia Thomas. John Knox Press, 1981.
- **The Original Vision: A Study of Religious Experience of Childhood** by Edward Robinson. Seabury Press, 1983.
- **Worship as Art, Evangelization and Missions**, by Horace T. Allen in *Reformed Liturgy and Music*, #23, 1989.
- **Children at the Table**, ed. by David Hamilton and Finlay Macdonald. The Department of Education, Church of Scotland, 1982.
- **Jesus and the Children: Biblical Resources for Study and Preaching** by Hans-Ruedi Weber. John Knox Press, 1979.

# "Triple A" Youth Ministry

by Mark Tremblay

**A**ny program of the church is a program of outreach. The creation and maintenance of an effective youth program is essential to the health of the church.

For the past 28 months, I have been involved with youth ministry in Brampton, Ontario, both high school and junior high youth. Approximately 50 young people participate in the two groups. There are, I believe, three factors that have made the youth ministry in Brampton a success: our assumptions, our activities and our acquaintances.

## Assumptions

Youth are respected and accepted as they are. No value judgements are made regarding hair-style, clothing, musical tastes, beliefs or friends.

Youth are capable of thinking for themselves and do not need leaders or the church to think for them.

Youth need an arena in which to speak freely about their feelings towards their families, teachers and the church without the fear of punishment or reproof.

Youth need to determine their own group activities. They are capable of brainstorming, planning and hosting any activity.

Youth need room to grow on their own terms. The youth group provides the room for them to define and govern activities in which the leaders participate.

Youth meet God through relationships.

## Activities

Members of the group know what they like. They know how they want to invest their time and money. Their ideas are not stale and repetitive, although some may be a little "off the wall." Youth want to be accepted as they are. They test the acceptance of adults by proposing crazy ideas.

Activities should be varied. Some should release physical energy, oth-

## How one congregation reaches youth



Some of the Brampton, Ontario, youth group members at Rattlesnake Point with the senior high teacher and the ministers. Second from left is Rev. Graeme Duncan and far right, Rev. Mark Tremblay.

ers psychological or spiritual energy. Events will combine various aspects.

If there are criticisms that the youth are not spending enough time "studying the Bible," remember that we believe in the incarnation and the indwelling of the Spirit. We teach youth more about life and God by example than by rote. God is discovered in life, in relationships we have with people every day, as well as the Bible. Adults who attend more social activities than Bible studies are hypocritical to assume youth will be different from their parents.

One annual event that has given the youth ownership of their church is the youth service. This is not the traditional Presbyterian youth service that invites a couple of the group members to read a passage of scripture while the order of service remains the same with the sermon delivered by a minister. We allow the youth group to prepare and lead the whole service. Both youth and adults find it meaningful. The service has featured modern hymns and songs, drama, poetry, art, a variety of musi-

cal instruments and even a canoe. The leader provides guidance only when the youth ask for it. They deliver the gospel through their own eyes — truly Good News.

## Acquaintances

Another vital part of the youth program at St. Andrew's is the high school class on Sunday mornings. They meet to discuss what is important and currently happening to them. The success of the youth groups at St. Andrew's relates directly to the two Sunday morning classes where young people first meet each other and begin to build rapport and trust.

Relationships in the groups are critical. Bonding and trust-building events are the means through which they meet each other, discover themselves and find God. The relationships they build with each other, the leaders and their teachers on Sunday morning are crucial. The quality of those relationships is integral to their participation and presence in youth

continued



## "Triple A" Youth Ministry

continued

groups and at church. Leaders must enter into the depths of feelings and beliefs that young people have, not as we would like them to be. Unless adults can talk to youth about their problems in non-judgemental ways, and accept them on their terms, they will not even bother to read the poster announcing youth events. If we can listen and respect the attitudes and opinions of our own peers, surely we can do the same for young people.

People with a theological axe to grind will have difficulty with youth ministry. Teenage years will be remembered as painful or joyful de-

Young people are not the church of tomorrow but today

pending on the quality of relationships they have had with adults. Young people in our denomination are fantastic — they are creative, honest, real, and caring. They are not the church of tomorrow but of today. Free from the hang-ups of most adults, they can be fun to be with. Working with them is a privilege. They accept you with your quirks and eccentricities if you are willing to accept them on the same basis.

In the future youth program at St. Andrew's, I would like to involve people who are in their 50s and 60s. The generation gap is not something the youth want to maintain. Unfortunately people who are 50 to 65 often seem to have little time for young people.

Never underestimate the interest youth will show in a program that will help them grow; in one that offers some opportunity for them to express how they feel about life, their family and the church. Young people, like all people, invest their time in things that give them meaning. They participate in programs that help them to grow and to discover others like themselves.

We are proud of our youth at St. Andrew's. ☐

Mark Tremblay is assistant minister of St. Andrew's Church, Brampton, Ont.

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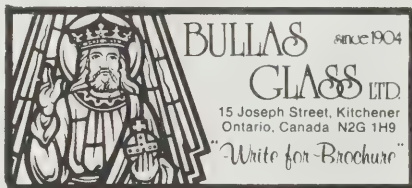


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# Mirror For The Blind

Joseph C. McLelland

*A blind parishioner opens the eyes of her minister*

**S**he was an old parishioner and I the young assistant minister. She would beam as she welcomed me in a lilting Fife accent: "Come awa' ben the hoose." In fact we did not enter the farther room but stayed in the "but" because the fire was on and the kettle steaming. Her deft touch with hot utensils, china cups and scones fresh from the "girdle" hid her blindness almost completely. She explained how she had had to learn the place and feel of things, the dangers lurking in her own home.

When it came time for the scripture reading and prayer, she would hand me the Psalter in the older dialect, or Braid Scots. (I have it before me now.) What was her favourite? The 27th, "The Lord is my light and my salvation; whom shall I fear?"

*The Lord is my light and my  
lown;*

*o' wham sal I be fley'd?*

Ever since she lost her sight as a girl, this Kirk-sang had been a special blessing to her. Its meaning grew with the loss of her husband and only child. Now she recited it with me, savouring the fourth verse in particular, "to behold the beauty of the Lord, and to inquire in his temple":

*Ae thing frae the Lord hae I  
sought;*

*an' the like I maun warsle to  
win;*

*till bide i' the hous o' the  
Lord,*

*a' days o' my life to rin;  
till glow'r on the skance o' the  
Lord,*

*an' till speir in his ain halie  
hame.*

On my monthly visits to her neighbourhood, I discovered what a saintly role this gentle woman played. Cottage and Close prized her wisdom, her simple piety and her strong faith. She herself regarded all this as "the natural law of her spiritual life," for

a divine light had replaced outward sight. She cherished those scriptures that speak of light and sight. The poetry of Psalms and the later Isaiah; Jesus at the Festival of Lights saying, "I am the world's light" and in his first sermon preaching "recovery of sight to the blind." She told how she had clung to this as a promise. Then as years passed and death approached, she saw that like many promises this comes true only with a twist. In the coming World sight will be something beyond the power of mortal eyes, just as light will come from a far greater Sun.

***She died in the dank  
midwinter of East Fife,  
with "the haar" crackling  
under our feet at the  
graveside***

This is the stuff of great theology, and it came from a lifetime of need and service, deprivation and blessing. Later I would learn from the ancient theologians of the Greek Church how the Uncreated Light shone through David, Isaiah, Jesus. How it touched down on Bethlehem and Tabor and Olivet. And how it transforms mortal sight into that in-seeing ("enoptics") praised by magi and mystics and humble folk like my blind friend.



- Art by Iris Ward

She died in the dank midwinter of East Fife, with "the haar" crackling under our feet at the graveside. Chill was the cottage where no fire burned; chilled were we as we carried the simple casket crafted by her neighbour the joiner. Above the wind from the sea we spoke over her the heighlilts that she loved. How brave and commanding rang the words of her Psalm (verse 5):

*For mysel in his howff he sal  
hap,  
i' the day o' dule and dree:  
he sal biel' me ben i' his biggin  
then;  
on a craig he sal set me fu' hie.*

The familiar words, so freighted with memories of other deaths, other graves, were a cry of victory: "For all that she was, by nature and by grace . . . they shall see His face . . . there shall be no night there . . . for the Lord giveth them light." And at the end, Psalm 23:

*The Lord is my herd, nae want  
sal fa' me . . .  
Na! tho' I gang thro' the dead-  
mirk-dail;  
e'en thar, sal I dread nae skai-  
thin:  
for yersel are nar-by me . . .  
an' evir mair syne, i' the  
Lord's ain howff,  
at lang last, sal I mak bydan.*

continued over page



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**Mirror For The Blind**

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Augustine called the Psalter "the looking glass of the soul," reflecting every human emotion. Calvin termed it a "treasury . . . an anatomy of all parts of the soul; for there is not an emotion of which any one can be conscious that is not here represented as in a mirror." After twenty years of study, Spurgeon completed his great *Treasury of David*, and remarked: "Blessed have been the days in meditating, mourning, hoping, believing, and exalting with David."

That's the way my old friend read them in her memory, with in-sight. *By heart.* She too walked with a King as she rehearsed the litany of praise and thanksgiving, of lamentation and protest. The entire scope of being human was caught in this rainbow arch. Scope, prism, colour — she accepted these metaphors; she saw through them. For this mirror she needed neither eyes nor light; her view was inward, her focus on One greater than eye can see, than mind can conceive.

This treasury of emotion leads us — as it led her — to its grand finale, the 150th Psalm: "hinmaist Hallelujah, fu' heigh an' grand, wi' a' that can dirl an' blaw."

*Hallelujah! Gie laud till God  
in his haly-rood;*

*Gie him laud in the lift o' his  
strenth! . . .*

*Lat a' ye can blaw thro', laud  
the Lord;*

*Laud till the Lord gie ye! [1,6]*

After all, the end of this affair — and ours too — is to glorify and enjoy God forever. With perfect vision.



Joseph McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, and a contributing editor of this magazine.

# SUGGESTION BOX

**David Sherbino**

## "User Friendly"

**The story of how one congregation seeks to make worship inviting to the unchurched by holding weekly services in a local hotel**

**M**ost churches in Canada are not growing. And those that are experiencing growth are not keeping pace with the population increase. A recent article in the *Etobicoke Life Newspaper* suggested that "keeping faith in the '90s means keeping up with the challenge of reaching the unchurched with the gospel of Christ."

Some choose not to attend church because they find it irrelevant. Others find it boring. Others simply do not understand what is going on.

In an attempt to reach those who do not attend Sunday worship services, St. Andrew's Presbyterian Church in Islington, Ontario has started conducting Sunday worship services at the Valhalla Inn in addition to its two regular morning services at the church.

The services are contemporary, designed to reach people who may not be comfortable attending a traditional service. Or they may lack the theological awareness to understand what is being communicated.

The concept grew out of a staff discussion centering on methods to make the church and the message of the gospel more accessible to the unchurched culture.

The project is under the direction of Dr. David Sherbino, associate staff minister at St. Andrew's Church. The congregation has been supportive and involved in planning this ministry since its inception. In fact the ministry is conducted by the laity. They lead the worship, provide child care and do pastoral follow-up as part of the ministry team.

The service seeks to be "user friendly." That means the music is contemporary and the language is

conversational, free of theological jargon. The sermons are designed to be relevant to everyday issues, expressed in a manner that is faithful to the scriptures but understood by those who have had limited connection with the church.



David Sherbino of St. Andrew's Presbyterian Church, Islington, Ont., stands outside the latest mission: the Valhalla Inn. The church recently started Sunday services at the Inn to attract those who would not normally go to a regular church setting.

- Etobicoke Life Newspaper photo by Ben Nagy.

Following the service, complimentary coffee and juice are served. Open discussion is encouraged in a relaxed, non-threatening setting.

This project is an exciting challenge for St. Andrew's. Its growth depends upon people inviting their friends to the Worship Centre. Many are finding that this can be an easy and different way to invite friends to church. Within three months over 150 people have attended, with an average of 80 to 95 each Sunday.

Will this be a successful way to reach the unchurched in this decade? We hope it will be one way that God will enable people to understand who he is and discover his love that will transform their lives.

Some have asked, "What if it fails?" If it fails, we have simply learned one way that is not effective in reaching people. Then we must search for another way. □

David Sherbino is Professor of Pastoral Studies at Ontario Theological Seminary and Associate Staff Minister of St. Andrew's Presbyterian Church, Islington, Ont.

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## FEATURE REVIEW

# GEORGE MACLEOD, founder of the Iona Community

**George MacLeod. Founder of the Iona Community**

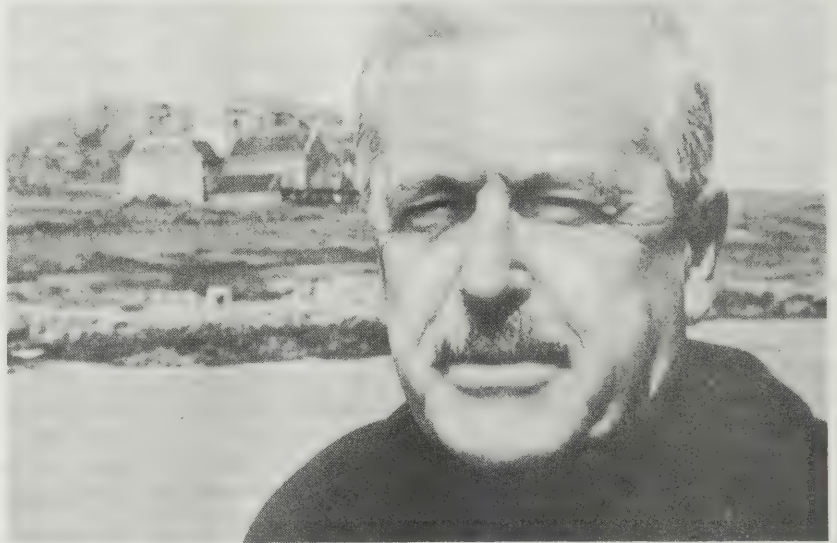
by Ronald Ferguson.

Collins, 1990. \$35.95.

Reviewed by A. Gardiner Skelly

Ronald Ferguson's recently published biography of *George MacLeod, Founder of the Iona Community* is an ecclesiastical thriller. The author has done a faithful job in capturing the character and presenting a lively portrait of this monumental, though strangely elusive personality who has dominated the Scottish religious scene for much of the 20th century.

A conglomeration of contrasting characteristics converge in this one dynamic and dramatic life. The subject fairly bristles and bulges with ambiguities. Try these for size. Here, on the one hand, is a man born into considerable privilege and affluence which provided him with an elitist education at Winchester and Oxford. Yet here is a man who, throughout his life, identifies compassionately and instinctively with the underprivileged and disadvantaged. The High Churchman whose Catholic sacramentalism earns him, in certain quarters, the title *The Driver of the Rome Express*; yet the biblical evangelical who believes profoundly in the power of the gospel to transform human personality. The flamboyant humorist — the life and soul of the party — whose outrageously funny stories produce gales of merriment; yet the Celtic mystic, haunted at times by dark days of dour depression. The formal, distant, rather Victorian cleric who never discarded his necktie (except presumably at bedtime!); yet the relaxed extrovert who was in his element with children and could readily create glorious chaos in the home of some surprised host! The darling of the old Edinburgh establishment; yet the gadfly who



George MacLeod.

specialized in disturbing the peace! He is the much decorated hero of World War I; yet the passionate pacifist who, for decades, has poured himself into the cause of peace. How does any writer wrap up such a parcel of paradoxes?

**While bubbling over with laughter this book is much more than an ecclesiastical joke book**

This biography is hilariously funny. Savour this sample of the laughter which is packed into one randomly chosen 10-page segment.

Someone asked MacLeod about what he thought would be the ideal length of a sermon. George replied, "About three minutes, if it's a bad one."

When the whole question of the theological propriety of broadcasting religious services on radio was first under discussion, George told of the outraged cleric who protested that a man might actually be listening in a PUB — and with his hat on.

Dr. MacLeod enjoyed listening to the soap-box orators who used to hold forth at the foot of *The Mound* in Edinburgh, outlining their vision of the new world. He liked to quote this exchange: "When the great revolution comes, I'll be there to lead you," roared one diminutive speaker. "You, ye havnae the strength to lead a wicked life," came back the rejoinder which convulsed the crowd.

One of the beadies of St. Cuthbert's Church was a notorious character who had been butler to the Duke of Argyll. When asked, by George, why sermons had become shorter, the beadie who had a perpetual drip at the end of his nose, replied, "Pairfectly simple. In the real old days, the meenister aye started by pitting the hale congregation into hell — and it took him at least another twenty minutes to get them out again; you youngn's spoil it a' by stairting in the middle."

But while it bubbles over with irrepressible laughter, this is not just an "ecclesiastical joke book." It is much more than that. It is the

inspiring record of a remarkable ministry which swept through the Scottish church like a Pentecostal whirlwind and which seems to have adopted, deliberately from the outset, a "downward mobility" model reminiscent of the "counter culture" principle of Jesus.

In this instance, it might be observed cynically that when one starts at the top, there is nowhere to go but down. In worldly terms, there can be no doubt that George MacLeod started close to the top, with his call at the early age of 29 to be one of the collegiate ministers of St. Cuthbert's Parish Church in Edinburgh. Here, in the west end, in the shadow of the castle rock, and, as tradition has it, on a site already hallowed by 12 centuries of Christian worship, the vast, magnificent 1800 seat sanctuary, with its lofty pulpit of Italian marble, waited to welcome the latest descendant of the distinguished MacLeod dynasty. Immediately he began to make his mark as a passionate, poetic and prophetic preacher so that, before long, the great church was filled to capacity when George MacLeod preached. Twenty years later, those of us who were insignificant assistants on the staff of that metropolitan parish were regularly regaled by glowing, if wistful, accounts of how Dr. MacLeod was the last minister (and probably one of the few) to fill the church on a regular basis.

But despite the thrilling numerical response, and the attendant adulation of an adoring congregation, all was not sweetness and light. At that time the two collegiate ministers at St. Cuthbert's were supposed to be equal in "power and glory." That was the legal reality, but in actual practice there had evolved the unwritten assumption that the colleague who had been there longer attained some sort of mythical seniority. This was a sore point which rankled and ruined the spirit of more than one of the collegiate ministers.

The biographer touches upon it but lightly and without labouring it: yet there can be little doubt that the tension in the relationship between MacLeod and his more experienced

continued

# YOU WERE ASKING?

Tony Plomp

## Should ministers sue?



**Has a minister the legal and moral right to take recourse to civil courts to redress church grievances while still bound by ordination vows?**

The service of ordination and induction for a minister includes a number of questions which the minister must answer in the affirmative in order to be ordained or inducted. One of these questions is, "Do you accept the government of this church by sessions, presbyteries, synods and general assemblies, and do you promise to share in and submit yourself to *all lawful oversight therein* (italics mine), and to follow no divisive course but to seek the peace and unity of Christ among your people and throughout the Holy Catholic Church?" By answering this question, as well as others, in the affirmative, a covenantal relationship is established between the minister and the church. In more crass language, this is part of the "contract," or the "terms of employment."

It is incredibly sad that in this "age of litigation" and neurotic emphasis on individual rights, more and more clergy and congregations repair themselves to lawyers and the courts to find redress for their "rights" which they believe have been trampled upon by others. There is a new and disturbing spirit creeping in among us in which some clergy (or elders or congregations) are more concerned with their individual "rights" than with their responsibilities to the Christ who has called them and his people whom they have been charged to serve. Somewhere along the way the "mind of Christ" has been cast out and other "spirits" are being made welcome.

It is my understanding that we are always to follow the gospel guidelines when it comes to conflict resolution within the church (Matthew 18). The church has sought to base its pastoral care and the disci-

pline of office-bearers on scripture and office-bearers in turn have agreed to submit to the lawful oversight of the courts of the church. I believe that when ministers have grievances against the church they must follow the procedures as outlined in the *Book of Forms* and, if necessary, appeal decisions of the lower court (presbytery) to the higher courts (synod and General Assembly) if they feel the church has not acted justly towards them. They must not, under any circumstances, take matters to the civil courts during this time. To do so means a violation of their ordination vows and is cause for immediate judgment against them.



The question is, "What if the judgment of the highest court of the church, the General Assembly, is not accepted by an office-bearer of our church?" That alone makes the situation tragic. But then such a minister or elder must, in my opinion, resign his or her office within The Presbyterian Church in Canada and proceed to take action by appealing to the civil courts. Ministers and elders contemplating such action should be cautioned. It is my understanding that the civil courts will only intervene in matters ecclesiastical if it can be shown that the church has not acted in accordance with its own constitution, to which the individuals made vows of obedience at their ordination. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.



## Books

continued from previous page

colleague, was a significant factor in his stunning decision to leave St. Cuthbert's after only four years of shining success — a decision which was all the more baffling since he was leaving the west end of Edinburgh to go to Govan Old in a depressed, working-class area of Glasgow. Until Dr. MacLeod's call to Glasgow, there had been only one other minister who had ever left St. Cuthbert's other than by death or retirement — and his departure was made more or less palatable by the fact he was going to St. Giles' Cathedral.

Like all his other career moves, George MacLeod went to Govan with a dream and a vision of what he believed God wanted him to do. And so he proceeded to inaugurate a radically creative and innovative style of ministry which rapidly transformed and revitalized a parish deep in the doldrums of the depression. The experimental model which he adopted he called "the territorial principle." It focused intensively on the square mile around the church. Ministers who find themselves struggling in similar situations today might do well to read and ponder this section of the biography.

The powerful preaching which drew the Edinburgh crowds was now



Martin's Cross, in the Iona courtyard, was erected in 800 AD to honour the Bishop of Tours (372). St. Columba was influenced by the bishop's ideas on monasticism and evangelism.

combined with his superb, imaginative organizational skills. Programs to meet special needs — early services for bikers, forums for political discussion, intensive, compassionate pastoral visitation — were initiated. A poor family testifies, "He was a friend of ours. He knew us and our children well." Once again hundreds of new members were received into membership.

But this is not just an endless success story; shadows fall along the way and the biographer speaks frankly of the depression which came upon the young minister even in the midst of success. Doubtless, exhaustion was part of it for he drove himself relentlessly. Possibly also some element of unconscious grief occasioned, but scarcely recognized, by his move from Edinburgh. In any event it speaks therapeutically to those who have experienced something of the same dynamic in their lives.

After seven strenuous years at Govan Old, another new, radical vision began to take shape. The wind of the Spirit was already whispering to him across the narrow sound from Iona. "Very faint, at first," he says, "like a simmering kettle . . . but by 1937 the very lid on that kettle was rattling." The call came to restore the ancient Abbey of St. Columba on Iona and to establish a Christian community for the training of clergy and laity. This venture was to have a profound impact upon the spiritual life of Scotland and far beyond. The dynamic preacher, now into his 40s, and having already declined the principalship of McGill University, as well as the senior pastorates of Glasgow Cathedral and St. Cuthbert's Edinburgh, was on the move again to undertake a project which was to occupy him for the next 27 years.

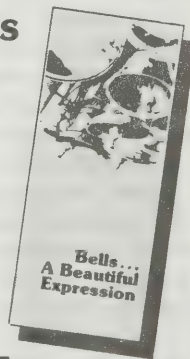
Understandably, these several career changes not only created some consternation amongst his friends but also occasioned considerable agitated fluttering in the church hierarchy. The founding of the Iona Community without the blessing, much less the permission of any church court was, to say the least, a strange venture in independency for one so deeply

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# FROM THE MODERATOR

John F. Allan

## Risen and Living in Us

**I** Dear Risen Christians:  
I wish you all a happy, joyous Easter. Easter is the heart and centre of our faith. Easter is the reason we are a church. The gospel can be expressed in the statement, "The Lord lives; Christ was raised from the dead!" This is the gospel that challenged and changed the world.

Paul wrote, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" (Galatians 2:20). The risen Christ lives in us. Because he lives, we live. He gives us his life, life in all its fullness.

Try living for a week remembering that Christ is risen and living in you. See what a difference this makes to your priorities in life and in your relationships with others. See what this does to your fears and concerns, and to your hopes and joys.

If more of us lived mindful that Christ is risen and living in us, the Church would be alive with the power of the Lord.

May our risen Lord bless you with his grace. □

*John F. Allan*



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attached to the Presbyterian Principle. The narrative of his ensuing confrontations with his presbytery when, on two separate occasions, he wanted to return to the pastorate of Govan Old while continuing his involvement as leader of the Iona Community, makes not only fascinating reading but also raises some serious questions about his judgement, though not about his motives.

Throughout his life he was a man in a great hurry. He exuded a dynamic and infectious enthusiasm which could not wait for the slow-turning wheels of officialdom. Almost single-handedly, he launched his great dream of Iona as a centre for the recovery of the monastic principle of the integration of daily work and divine worship.

When confronted with this *fait accompli*, some influential leaders in the Church of Scotland found the pill too bitter to swallow. They saw the leader of the Iona Community as high-handed, authoritarian and they were not about to baptize his latest brain-child. Eventually the long, cold winter of disapproval began to thaw and the Community was eventually given shelter under the official umbrella of The Kirk.

The final stamp of approval was given in 1956 when, as his biographer puts it, "the pedigree of Scotland's most notorious wild beast was rediscovered with acclaim. The prophet was brought in from the cold." In March of that year, he was appointed a chaplain to Her Majesty the Queen; in August, Queen Elizabeth visited Iona; and in November, he was selected as the next Moderator of the Church of Scotland.

Inevitably, this biography raises some serious questions about the style of leadership which MacLeod exercised. It could be argued that it was too authoritarian and that his dictatorial decree, regarding the blue suits and blue shirts as required dress for the members, was monastic in the extreme. Feminists who venture to read this volume will be disturbed by MacLeod's stubborn determination to maintain the membership of the community as a male enclave. As well, there may be questions about



## Books

continued from previous page

his continued interference in the affairs of the Community after his retirement from the leadership. This must have sorely tried his successor.

Because of his frequent and prolonged travels (all over the world and always for a good cause), there may be questions about the burden of parental responsibility for the raising of the three children which rested upon his wife, 27 years his junior, whom, he had married when he was already in his 50s. Additionally, there may be questions about how the focus of his concern, in later years, narrowed down to concentrate almost exclusively on the related themes of the bomb and peace.

But despite all the warts and ambiguities, which really serve to validate the integrity of the writer and his subject, there finally emerges from these pages, not the portrait of some plaster-cast saint, but rather the reflection of a great Christian spirit possessed of prophetic vision, of Celtic eloquence, of innovative

genius, of explosive energy, of courageous determination, and above all, of profound spirituality. In the context of our time, the ultimate question which this biography poses is the wistful enquiry, "Where have all giants gone?"

A. Gardiner Skelly served most of his life as a minister of The United Church of Canada. In June 1990 he resigned and was received into the ministry of the Reformed Church in Canada. In late 1990 he visited Lord MacLeod in Edinburgh. Dr. Skelly lives in St. Catharines, Ont.

### **Come Sit With Me Once More — (Sermons for Children)**

by Don-Paul Benjamin & Ron Miner.  
Pilgrim Press, New York, 1990.  
\$10.95.

Reviewed by Ian A. Clark.

My library shelf holds many books and booklets of children's talks and sermons. Most of them are best read as stories, remembered, and then retold. Sometimes the writers' interests, or the details they thought important get in my way. Sometimes the presentation of the complete text is pitched at a different age and interest group than the group I will face in my congregation. Other sources with

imaginative visual aids are limited because they contain too few 'talks.'

*Come Sit With Me Once More* is different. (It comes from the same educators and publishers as *Come Sit With Me*, and *Come Sit With Me*



Again.) It contains 52 sermons for children, all presented in the same well-organized, user-friendly style: Motivation, Activity, Guided Discussion, Leader Message, Closing Prayer, Materials, Scripture Reference.

With the first two of these headings, the scene is set, usually in only two or three lines. But it is the next

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**"PRESBYTERIANS SHARING..."**

pair that I find to be most attractive. "Guided Discussion" contains the few leading questions and support comments necessary to direct the discussion between leader and group. This allows freedom to place the actual discussion at the appropriate level and to involve particular local interests. The "Leader Message" section presents the intended focus in a simple and direct way.

For those who are concerned about props, the "Materials" section is most helpful for not only are the materials listed, their selection and use is also discussed. The "Scripture Reference," although not indexed, is a useful aid to the selection of the appropriate sermon. The index which is offered appears under an extensive list of themes and occasions in the church year.

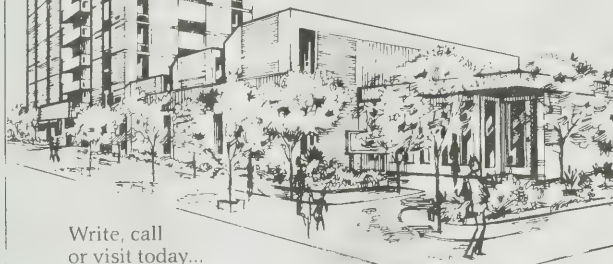
This is a useful resource for those who are responsible for Children's Time in a worship service setting, and who hold it important to communicate by entering the world of young imagination, interest and activity. □

Ian A. Clark is Program Director, Church Education.

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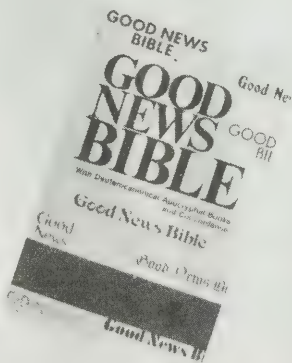
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# PEOPLE AND PLACES



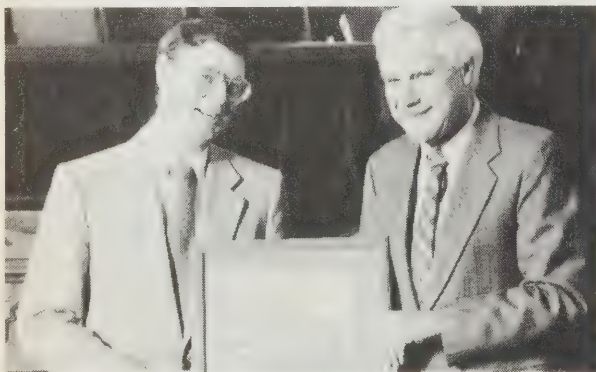
THE CONGREGATION OF Essa Road Church, Barrie, Ont., was recently presented with a photograph of the Rev. Duncan McLeod, minister of St. Andrew's Church, Barrie from 1884 to 1916, by the congregation of St. Andrew's Church. Dr. McLeod served as interim moderator during the period when the Essa Road (Alandale) congregation was being organized in 1892. Pictured are the Rev. Kathy Brownlee of Essa Road Church and Michael Mil- lar, an elder at St. Andrew's Church.



A NEW READING PULPIT was recently dedicated at Jubilee Church, Stayner, Ont. It was made and presented by elder Fred Charman, who is pictured (centre) with the Rev. Jim Cooper and Donald McNabb, clerk of session.



AFTER A WINTER STORM brought six inches of snow to the West Vancouver, B.C. area the morning of Dec. 30, the Rev. Ian Victor, minister of West Vancouver Church, decided to cancel the day's worship service — the first time such a decision had to be made in the congregation's history. However, since the choir of West Vancouver Church practises early Sunday morning rather than during the week, some of its members arrived at the church as usual. They are (from the left): Jean Lawrence, Janet Mierau, choir director, Voldy Mierau, Muriel Whitlock and Mary Tomlinson.



THE CONGREGATION OF Union Church, Halton Hills, Ont., honoured Dr. Donald Smith as the first minister in the congregation to become moderator of presbytery in the church's 157 year history. Terry Leslie (left), elder and Sunday school superintendent, is pictured presenting Dr. Smith with an ink drawing of the church by Scott Petrie. Dr. Smith is also director of Basic Degree Studies at Knox College.



THE CONGREGATION OF St. Giles Kingsway Church, Islington, Ont., held a Homecoming Weekend Nov. 3-4 to celebrate the 40th anniversary of the congregation and to pay tribute to its minister, Dr. William J. Adamson on the occasion of his retirement. Dr. Adamson was the founding minister of the church and conducted his entire 40 years of ministry with the congregation. The overwhelming response to the Homecoming testified to the respect and affection held by past and present members for Dr. Adamson. He is pictured with his wife, Brenda, cutting the anniversary cake.





A BOOK-LAUNCHING for *Wee Kirks and Stately Steeples*, a history of the Presbyterian Church in the Hamilton, Ont. area, edited by Mel Bailey, Presbyterian Church archivist, was held at Hamilton City Hall on Dec. 8. Pictured, left to right, are: alderman Brian Hinckley who represented the mayor of Hamilton; Mel Bailey; the Rev. John Johnston, convenor of the Communications and History Committee; the Rev. John Hibbs, Moderator of the Presbytery of Hamilton.

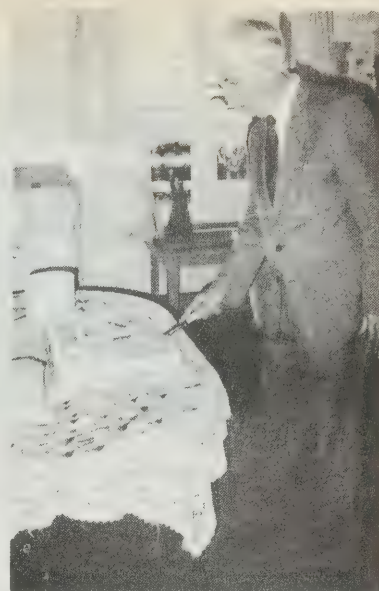


THE CGIT of Knox Church, Leamington, Ont., constructed a banner to mark the 75th anniversary of the CGIT organization. Pictured, back row, left to right, are: Lori Parent (leader), Sarah Hodgkins, Lindsay Badz and Carolyn Reid (leader). In the front are Christine Gamble, Beth Terron, Lisa Bailey, Brandie Smith and Stephanie Hoang.



CELEBRATION, a group of young adult Presbyterian singers from Scarborough, Ont., were invited to present a cantata at an International Baptist Youth Conference in Ocean Park, Maine. They are pictured with their director, Lillian Reesor (middle row, left).

Photo: Dave Bell



TWENTY-FIVE YEARS of faithful service as organist at Knox Church, Sooke, B.C., were recognized at a reception honouring Milt Gibson, pictured cutting his "Thanks, Milt" cake.



DRESSED IN PERIOD COSTUMES, Agnes Aberdein (left) and Phyllis Dean welcomed the congregation of Knox Church, St. Catharines, Ont., to a service of praise inaugurating the church's 150th anniversary celebrations. Many special musical events are planned, as well as a visit from the Moderator Dr. John Allan for a banquet and anniversary service in April.



## People and Places

continued



PICTURED with the Thanksgiving harvest display they set up are Marion Gilchrist, shown on the left with Duncan Gilchrist, and Hazel Stalker, shown with the Rev. Tom Godfrey, minister of Knox Church, West Lorne, Ont.

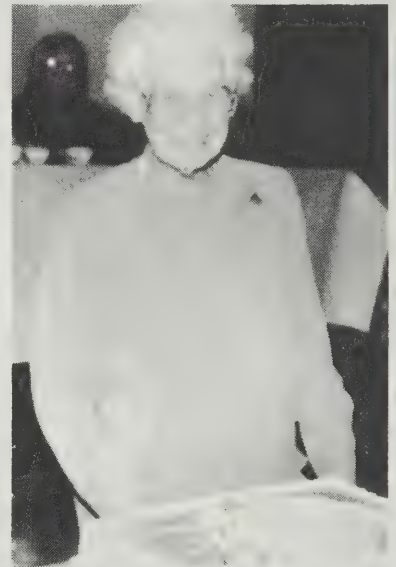


THE CHOIR OF Kirk-on-the-Hill Church, Fontheill, Ont., is pictured (with the choir director's son) on the occasion of the Christmas cantata, presented to the congregation on Dec. 16.



THE CHRISTMAS MESSAGE was presented at Knox Church, Milton, Ont., when the junior choir, under the direction of Pat Douglas and Elaine Rusk, presented the contemporary cantata "Hark, the Herald Angel."

**Please note:** When submitting items for *People and Places* please: restrict your news to special events which do not occur frequently; make sure that photos, when included, are clear — pictures of large groups should be avoided; and, last but not least, keep captions brief. For our part, we will continue to publish as many as possible.



PICTURED, Mrs. Bessie Munro, 92 year old honorary president of the W.M.S. of Guthrie Church, Alvinston, Ont., prepares to cut the cake at the group's 100th anniversary celebrations. Mrs. Eileen Parish was the guest speaker at morning and evening services. The Rev. Jeremy Ashton, interim moderator of Guthrie Church, conducted the evening service. Mrs. Helen Armstrong led a candle-lighting ceremony in which Mrs. Mae Douglas lit the Christ candle representing the Light of the World, Mrs. Grace Gray of Ottawa, granddaughter of the group's first secretary, lit one for the past, Miss Mysea Carruthers, one for the present and Mrs. Leonard McNeil, one for the future. Mrs. Alma Leitch was presented with a W.M.S. pin in recognition of her 22 years as treasurer.

□



## Congress '91

Plans for The Presbyterian Church in Canada Congress '91, to be held at the University of Waterloo, Waterloo, Ontario, May 17-20, are now complete. The theme for the week-end event will be "Enjoying God."

Guest speakers will be Verna Dozier, a free-lance consultant in Bible study and ministry of the laity, as well as an adjunct professor in New Testament at Virginia Theological Seminary, and Art Van Seters, principal of Vancouver School of Theology. Ms. Dozier is well-known for her seminars and workshops on mobilizing the laity, integrating new members and making congregations more active. Dr. Van Seters is recognized as a lecturer and author and he will apply his skills in showing how the Bible story is relevant to the lives of the laity in the 1990s.

Congress '91 will also feature 16 different workshops on a wide variety of issues. A list of the workshops is included in the registration brochures which have been mailed to every congregation.

Information concerning registration, workshops and accommodation is available at local churches. Registrations must be received by April 15.

## International Affairs Committee issues statement on Gulf War

The International Affairs Committee of The Presbyterian Church in Canada has prepared a statement on the Gulf War.

Although the committee realized that the statement cannot speak for the whole church, it is encouraging its use in the hope that it will be useful "in our common struggle to be faithful to the biblical vision of Shalom."

The statement allows that the Iraqi invasion of Kuwait was "an intolerable and brutal act of aggression that could not go unchallenged." But also contends that international sanctions were an appropriate response which were not given enough time to be effective. War, the statement says, was "an inappropriate response and inconsistent with the gospel call to peacemaking."

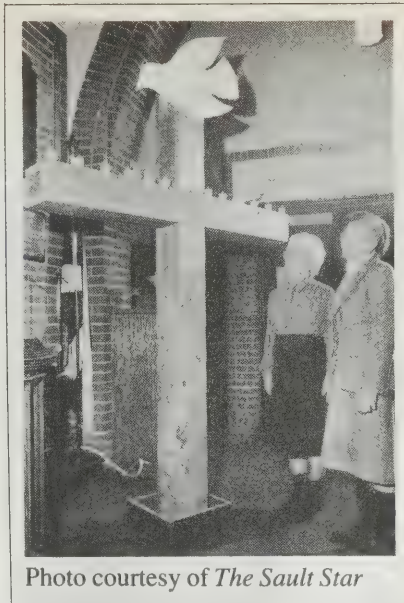


Photo courtesy of *The Sault Star*

## Presbyterian church hosts ecumenical peace service

More than 300 people attended an Ecumenical Prayer Service for Peace at Westminster Church, Sault Ste. Marie, Ontario, January 14. During the service, 12 candles representing the 12 apostles and the 12 tribes of Israel were lit by representatives from the five participating congregations. Pictured above are two of the candle lighters, Elsie Logan (left) of St. Andrew's United Church and Doris Thayer of Westminster Church. Both women have relatives serving in the Persian Gulf. The service was written by the Rev. Wilfred M. Moncrieff of the host congregation, inspired by an idea from elder Robert MacVicar.

The statement decrys the use of the term "collateral damage" to describe the victims, both civilian and military, of the war — victims who are "human beings created in the image of God."

The earth is also a victim, the statement says, "its fragile ecology . . . threatened with irreparable damage."

Canada should turn away from its combative participation in the Gulf and return to its role of peacekeeper, the International Affairs Committee argues.

The statement suggests a variety of

ways individuals can respond to the Gulf War. These include: prayer, lighting symbolic candles for peace, standing firmly against racism, supporting those with family members serving with the Canadian forces in the Gulf, helping children deal with the reality of the war, and urging government representatives to work for an immediate end to the conflict.

## CCC delegation visits Middle East

A delegation representing the Canadian Council of Churches visited the Middle East January 16-26 to meet with leaders of the region's churches. The purpose of the visit was to convey the concern of many churches in Canada for the worsening crisis in the region and to bring word of the many prayer services and vigils for peace which were held across Canada on the eve of the outbreak of hostilities.

The delegation was made up of Dr. Stuart Brown, General Secretary of the Canadian Council of Churches, Ms. Marjorie Ross, executive director of Presbyterian World Service and Development and convenor of the Council's Middle East Working Group, and Dr. Ernie Regehr, director of the Waterloo-based ecumenical coalition, Project Ploughshares. The group met with officers of the Middle East Council of Churches, including Dr. Gabriel Habib (the E.H. Johnson Award speaker at the 1989 General Assembly), and with many other church leaders in Cyprus and Lebanon. They also met with the foreign ministers of both countries. Plans to travel to Jordan and Syria were curtailed because of the outbreak of fighting.

There are approximately twelve million Christians in the Middle East, nearly all of them members of very ancient churches, although there are small churches belonging to the Reformed tradition in many countries. The vast majority of the region's Christians are Arabs.

The Canadian delegation also met with church relief workers who were making contingency plans for aid to the large numbers of refugees who would be created in the event of



large-scale ground fighting. In Lebanon they saw firsthand the rehabilitation work of the Middle East Council of Churches. This work has been supported for a number of years by Presbyterian World Service and Development.

The delegation met with a very warm reception. Appreciation was expressed by both church leaders and lay people for this tangible expression of Christian concern. As one woman at a church service in Beirut expressed it, "We always knew you were praying for us, but it makes it more real when you actually come to share our experiences."

### Romanian government launches criminal investigations against Tökés

The Romanian parliament says it is launching criminal investigations into the activities of Reformed Bishop Lázló Tökés.

A ruling National Salvation Front statement accused Tökés of insulting the Romanian state by encouraging anti-government demonstrations. He is reported to have said in press interviews that a change of government could only be achieved "on the street."

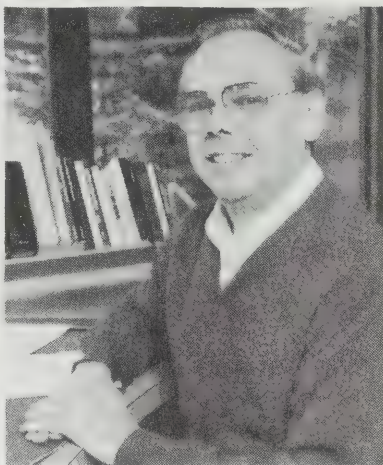
Tökés has denied the allegations. He says that the press interviews which he allegedly gave to some newspapers were "absurd" and contained "abusive and distorted remarks" which presented him as a "traitor." He also says that he has been accused of being an "anti-Romanian chauvinist, Transylvanian irredentist, CIA spy and an agent of the Hungarian or the former Romanian secret service" thereby "inciting hatred not only against my person but generally against the Hungarian minorities."

According to Tökés, he and his family have been threatened "steadily and constantly." Crosses and other objects have been left at his home and his front gate damaged by iron bars. One of his relatives was stabbed and an attempt on the life of a colleague left him unfit to work.

Tökés calls upon democratic countries and forces, churches and people everywhere to "defend me and my family as well as all endangered Ro-

manian citizens, the Hungarian minority, the Romanian democracy" and to promote peace and reconciliation of nationalities. (EPS)

### Dr. Donald Griggs to lead H.W. Stewart Continuing Education event



Dr. Donald Griggs, shown above, recognized as a leading church educator and authority on teaching the Bible, will be the guest lecturer at the Ewart College H.W. Stewart Continuing Education event to be held at Knox College, Toronto, May 10-12. He will lead a weekend workshop on "Teaching the Bible — Still #1 Priority." Dr. Griggs is currently a professor at the Pacific School of Religion in Berkeley, California and an educational consultant for the Kerygma program.

The weekend is intended to be of interest to anyone in the church concerned about teaching the Bible. Registration forms will be included in the Board of Congregational Life mailings.

The H.W. Stewart Continuing Education event is generously supported by St. Andrew's Church, Toronto.

### Northrop Frye

Northrop Frye, arguably Canada's greatest literary scholar and critic, died January 23 in Toronto at the age of 78.

Mr. Frye's acquaintance with literature began early in his life when at the age of three he could already read (and play the piano). At four, he had a children's edition of *Pilgrim's Progress* which he would read aloud to his cousins.

Shy and awkward socially as a youth, Mr. Frye excelled academically, winning his high school's highest award — a six month business course — and gaining "probationary" status at Victoria College, University of Toronto. He graduated from the college in 1933 with first-class honours in philosophy and English.

In 1936 he graduated from Emmanuel College and was ordained as a minister of the United Church. However, previous experience as a student minister in a small, three-point Prairie charge had already convinced him he was not suited for the pastorate and he preferred to be on "a sort of permanent leave of absence from the United Church."

After earning his MA from Oxford University, he returned to Victoria College as a lecturer in 1939. In 1952 he became chairman of the English department and in 1959 principal of Victoria College. In 1966 he was appointed to the new post of professor of the university, which allowed him to teach anywhere in the university.

Mr. Frye was a highly respected teacher and communicator. Among those he taught during his long career are Margaret Atwood, Margaret Avison, Dennis Lee and James Reaney.

It was through his books that Mr. Frye firmly established himself as an international cultural figure. He appeared first on the literary scene with the publication of *Fearful Symmetry*, a book containing his insights into the poetry of William Blake.

Ten years later his *Anatomy of Criticism* was published, a work which realigned literary criticism, in the words of Robert Fulford, "moving it from the study of individual metaphor and style to the analysis of myth and genre."

Mr. Frye saw a pattern of recurring symbols and myths in Western literature whose source he attributed to the Bible — the story of "how man once lived in the Garden of Eden, how that world was lost and how we some day may be able to get it back again." The Bible, Mr. Frye contended, sat in the middle of the English cultural heritage and he discussed its influence at length in his books *The Great Code* and *Words with Power*. He believed that any student of English lit-

erature who was not familiar with the Bible suffered a debilitating ignorance.

He once condensed his central thesis to: "Literature is not just an aggregate of text, but a total structure, articulating a total vision of reality."

### Saskatchewan denominations sign shared ministry agreement

The Rev. Bruce Gourlay, Moderator of the Synod of Saskatchewan, was among church leaders from four denominations in the province to sign a historic ecumenical ministry agreement last year (Nov. 28). The agreement is a "covenantal relationship" among the Presbyterian, Anglican, Lutheran and United Churches to share pastors for common worship, fellowship and service on an experimental basis in rural areas of Saskatchewan.

Because of a decreasing and aging rural population, many country congregations of all denominations are declining and facing the prospect of closure. The agreement aims to counter this trend by encouraging shared ministry rather than marginal individual ministries. It allows for the establishment of "communities of faith" made up of members of congregations of any of the four denominations in a rural district. Local oversight would be provided by representatives of the four church bodies. The shared ministry congregations are to be oriented toward mission rather than survival.

The agreement also affirms that the participants are "one church of Jesus Christ, with distinctive theologies and practices whose integrities must be respected."

### Chinese Protestants may rejoin WCC

Chinese Protestants, represented by the China Christian Council, may soon rejoin the World Council of Churches (WCC). Negotiations with the Chinese government for permission have progressed so well that nearly all objections to Chinese membership have been removed. Chinese churches were among the founding members of the WCC in 1948, but resigned shortly after the communists gained power in China in 1949. (REC NE)

# FROM THE PAST RECORD

## March 1966 (25 years)

Forces of separatism are at work throughout *all* of Canada, not only in Quebec. The cords of unity are strained in many parts of our nation, especially where one segment of the population is not in communication with other groups. For the one great cause of separatism is mutual misunderstanding.

Mutual misunderstanding leads to mutual distrust. And mutual fear and hatred quickly follow. The final stage, perhaps the inevitable result, will be declarations of hostility and acts of violence.

— from "Separatism and the Indians" by Walter Donovan

## March 1941 (50 years)

When the Scott Institute opened its doors twenty-eight years ago, very few Jewish homes were open to our workers. Today, any missionary with the introductory remark that he or she is from the Scott Institute, finds a welcome and an open door in most Jewish homes in the City of Toronto.

The Jewish people today no longer look on the Presbyterian missionary as an intruder, but as a friend, to whom they come in times of trouble and distress for counsel, and in times of joy, they in turn invite us to their homes to visit them as friends and neighbours . . .

Twenty-five years ago there were very few Hebrews who were Presbyterians. But according to the 1931 census, 127 Hebrews have declared themselves as Presbyterian. I believe that this number can easily be multiplied by five, and we will be somewhere nearer the truth.

— from "Evangelizing the Jews" by M. Zeidman

## March 1916 (75 years)

### ALWAYS WAR TIME

"Ontario cannot afford the expenditure of over \$30,000,000 annually for intoxicating liquors, especially during war time. It has more vital needs for its money," says Ontario's "Citizen's Committee of One Hundred" for a DRY Ontario.

It is well to remember that war against wrong never ceases and no people has a right to use God's silver and gold to promote wrong.



## March 1891 (100 years)

The people differ in race and in creed. We have Scotchmen, of Scotland and Highland extraction. We have Irishmen, Englishmen, and Frenchmen. We have Presbyterians, Methodists, Episcopalians, and Roman Catholics. Who would think that so many nationalities and so many creeds would be represented in this wild, secluded outskirt of creation?

Almost every family gets a newspaper, some get two or three. Besides there are some houses furnished with many books of different descriptions. And I must not forget to say that they get about 80 *Presbyterian Records*, in which they see the doings, the needs and the claims of the Church. I see some of the people preserve them after they read them. Our oldest elder, a godly old man, said to me regarding the *Record*, "This is the paper I like best; I see how the Gospel progresses in all the world."

— from "Home Missions in Cape Breton" by the Rev. Ewen MacKenzie of Cape North

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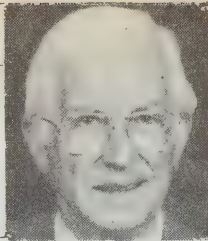
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# GROWING PAINS

**Burdett McNeel**

## Coping with War



**W**hat can parents do to prevent children from becoming overly-disturbed by the adult concern and media concentration on the war in the Middle East?

If parents are able to handle their own stress, they will be able to help their children do the same.

Most important to the child under the threat of danger is the presence or availability of someone who can provide reliable care. For the young child, the greatest danger is abandonment by the care-giver. The older child, who realizes that the care-giver is also threatened, may have the added fear that the care-giver will be unable to cope. The adult who, though troubled, provides care without becoming disorganized, adds to the child's sense of security.

Under such circumstances a sharing of concerns is likely to increase solidarity. Listening to children talk of their concerns, and how they might deal with these, provides opportunity for positive input. This will help them come to terms with disturbing emotions now. It will also help them develop ways of coping with distress in the future. (One encouraging television news item recently showed children discussing the war in a school classroom.)

People are always looking for certainty, more so in a crisis. They seek certainty from different sources. In the Gulf War, some hold onto principle and the rightness of the cause; some rely on superior military technology; others claim God's support. No wonder people are confused. What are they to believe? If certainty is lost, morale will suffer; but if conscience is lost, everyone will suffer.

How much of this will be raised in discussions with children? How much should parents say? We may need to acknowledge the weakness of human nature — that power corrupts the self-righteous and that national self-interest, without reference to justice, is destructive. How can we soften the cynicism for those too immature to survive it? By being worthy of their trust and showing what we are learning from adversity.

It has been said that the only real



- Art by Iris Ward

security is inner security. Psychologically, this means a choice between faith and fatalism. In either case we are not helpless. If we opt for fatalism, we can do whatever we feel like doing, or are forced to do, and accept the consequences. We will still live with uncertainty. If we opt for faith, we will be committing ourselves to the God of love who calls us to love our enemies, to act fairly and with kindness, even if this involves self-sacrifice.

War is about getting and retaining power. However, we have seen enough to know that no matter who wins, a residual cauldron of hate will remain. Not a happy heritage for anybody's children.

Who will make peace? Everybody needs to pray, not for victory or just for peace, but for forgiveness and for new life from God for all people. If we do this with our children, our sense of solidarity will increase and we will receive strength for the tasks that lie ahead. ☐

You are invited to send questions you would like Dr. McNeel to address to him, c/o Presbyterian Record, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. Letters will be kept in "Strict Confidence."

## Letters

continued from page 7

anyone in our church falls into that sin (Matthew 12:31). If one is to err, I believe it is better to love too much than to hate too much.

*Douglas Lowry,  
Willowdale, Ont.*

## "Hearing" Northern Lights

I must rise quickly to rescue Dr. Cunningham before the wolves get to him ("Presbyterian Thrills," Jan. issue). Some scientists say Northern Lights have no sound!

Yes, one can at times hear the Northern Lights. I have. On a cold winter night "up river" in the Peace River country, it may be so still one can almost hear the silence. Twice as a boy, when the aurora has been spectacular, I have heard it; so have my brother and a cousin. It is a soft sound like sand flowing over tin. It varies in intensity with the mass of the display. I recall the overwhelming thrill I experienced standing alone before that awesome beauty and grandeur of God's creation.

Yes, it was quite Presbyterian.

*J. Harvey Freeman,  
Devon, Alta.*

## Crieff Hills?

Having given thought to the location of church offices and its need to be more accessible, I would propose that it move to the Crieff Hills' property near Guelph, Ont. This large acreage could provide an adequate site well-removed from the centre itself. The property has excellent access to main highways and both Pearson and Hamilton airports.

The retreat centre would benefit from an initial influx of capital plus providing accommodation and food for those attending meetings at the church offices.

*Jim Robertson,  
Lucan, Ont.*

## Renewal

Several factors have influenced me to renew my *Record* subscription (first time Feb. 1990).

I am a United Church of Canada member, a stay-at-home senior very much interested in our world, and a free-lance writer ("What's a Hug?" Feb. 1990 in the *Record*).

Although the *Record* is serious and thought-provoking, I detect a bit of

humour in some articles — thank God — and a lightness that makes the *Presbyterian Record* an enjoyable magazine to read from cover to cover, whether or not I agree.

And I won't grumble at an 'Old Man of the Sea' addition — GST!

*Jean Wyatt,  
London, Ont.*

### Televised Service

The televised Christmas Eve Service from The Church of St. Andrew and St. Paul in Montreal was absolutely wonderful.

It made me glad to be a follower of the Christ. It made me proud to be a Presbyterian, a member of the Reformed Church. My faith in God and in the Church has been strengthened.

And Presbyterians can clap their hands in rhythm!

May God continue to bless the work of this faithful congregation in the heart of Montreal, together with the minister, Dr. J.S.S. Armour and the church staff.

*Wilfred Moncrieff,  
Sault Ste. Marie, Ont.*

### Spare Us

The article by Dorcas Gordon, "Do children and adults mix?" (Jan. issue), contains most of the fallacious thinking on the church's dealing with children prevalent over the past 15 to 20 years — thinking which in many instances has seen Sunday Schools wither, children growing up with little awareness of the Bible and hymns, and the church sanctuary looked upon as just another assembly hall.

Just the opposite of what she maintains, the erosion of Sunday School time by bringing children into church for a period has seen the loss of many children from worship. About 80 per cent of ministers are not adept at teaching children. And the reduction of Sunday School time by this effort has, in many instances, made the task of the Sunday School teacher impossible. The failure to accomplish anything meaningful in the reduced time has proven to be a discouragement to teachers. Therefore, we have lost one of the church's greatest resources: the capable Sunday School teacher.

Mrs. Gordon's article is listed as "Part 1". If the balance is along the same lines, please spare us.

*J.W. Cunningham,  
Chateauguay, Que.*

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The Allandale Presbyterian Church Historical Committee has published a history of Essa Road Church, Barrie, with the assistance of a New Horizons Grant. It is available for sale now at \$15.00 per copy with cheques payable to "The Church at the Junction". Contact: Mrs. C. Hamilton, 59 Essa Road, Barrie, Ontario L4N 3K4.

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# DEATHS

MacDONALD, REV. EDWIN GRANT, 75, retired minister of The Presbyterian Church in Canada, died at Orillia, Ont. on December 23, 1990.

Mr. MacDonald was born in Riverton N.S., a son of the manse. He graduated from Acadia University, Wolfville, N.S. in 1936. He attended Presbyterian College, Montreal and was ordained to the Christian ministry in 1939 by the Presbytery of Montreal. He held pastorates in Nanaimo, B.C., St. Stephen and Woodstock, N.B., Hawkesbury, Ont., Fort Coulonge, Quebec, Fenelon Falls and Glenarm, Ont. St. Mark's, Orillia was his last charge before his retirement in 1981. In recognition of his service and as an expression of affection, St. Mark's congregation named him Minister Emeritus.

Mr. MacDonald served on the Senate of Presbyterian College for seven years. He was active in the work of youth camps, serving for many years on the board of Lancaster Camp and later on the Glen Mhor Camp board. He also served on various committees in the church at large and was Moderator of Saint John, Ottawa and Barrie Presbyteries.

Mr. MacDonald was a quiet, reserved man who gently walked through life with great dignity. He is survived by his wife Catherine, his children Heather Jane Archer (Scarborough, Ont.), and Ian Ross (Oakville, Ont.), and three grandchildren.

TAYOR, REV. GORDON R., retired minister of The Presbyterian Church in Canada, died after a long illness in Newmarket, Ont. on November 25, 1990.

Mr. Taylor was born in Carleton Place, Ont. He received his B.A. and M.A. from Queen's University, Kingston. He studied at the Ontario College of Education and taught under the Windsor Board of Education, Ont. In 1936 he graduated from The Presbyterian College, Montreal.

In 1936 Mr. Taylor was ordained by the Presbytery of Maitland and called to Knox Church, Kincardine, Ont. He lectured in Systematic Theology at Knox College in the academic year 1937-38. In 1940-41 he was assistant to the minister in St. Andrew and St. Paul, Montreal.

Throughout his life Mr. Taylor held an undiminished interest in Chinese affairs. As he could read, write and speak Cantonese, he became well-known and highly respected in Chinese communities from the Atlantic to the Pacific. His expertise in this field led to a long-time association with The Department of External Affairs and, during World War II, to service with The Royal Canadian Navy, from which he was seconded for service in The Royal Navy.

Mr. Taylor taught at St. Andrew's College, Aurora, Ont. and Ridley College, St. Catharines, Ont. as well as in the public sector. Wherever he taught, his excellence in the classroom was acclaimed by young people.

The Rev. Gordon R. Taylor was uniquely ecumenical — at home with the Latin Mass and in the worship of the

Greek Orthodox Church. But the real focus of his Christian interest and loyalty never ceased to be the church which ordained him as a minister of Word and Sacraments — The Presbyterian Church in Canada.

ALLAN, EUPHEMIA, 91, longtime active member, St. Andrew's, Biggar, Sask. Jan. 18.

ALLAN, WILLIAM, 96, longtime elder, St. Andrew's, Biggar, Sask. Jan. 8.

ASTLEY, MARY, longtime member, elder, St. Andrews (Merritton), St. Catharines, Ont. Nov. 28.

BAKER, LUCY SANDEMAN, 86, longtime active member, First, Regina. Jan. 11.

BEAM, KENNETH, 89, active member, Knox, Grand Valley, Ont. Dec. 17.

BELL, JAMES HAROLD, 91, active member, Duff's, Puslinch, Ont. Jan. 25.

COOK, JONATHON, longtime elder, Orillia (St. Andrew's), Orillia, Ont. Dec. 30.

CRAWFORD, LYMAN ROBERT, 68, longtime elder, active member, St. James, Gravel Hill, Ont. Oct. 25.

CUNNINGHAM, JOSEPH E., 97, longtime elder and member, St. Andrew's, Petrolia, Ont. Dec. 11.

## World Peace

Christ, the Prince of Peace,  
calls his followers to seek peace in  
the world.

We know that nations have fought in  
self-defence

and that war, at times, may be  
unavoidable.

But the tragic evil that comes with  
war,  
the slaughter of men, women and  
children  
must rouse us to work for peace.

We protest against the world arms  
race  
that diminishes our ability to fight  
hunger, ignorance, poverty and  
disease.

We fear nuclear war  
and the devastation it would bring.  
We affirm that God is at work when  
people are

ashamed of the inhumanity of war  
and work for peace with justice.

We pray for peace  
to him who is the Prince of Peace.

— from *Living Faith*, a statement of  
Christian belief of The Presbyterian  
Church in Canada

CUTT, EDNA, elder, longtime active  
member, Orillia (St. Andrew's), Orillia,  
Ont. Dec. 24.

DIEHL, RONALD ANDREW "RON", 55,  
elder, Knox, Monkton, Ont. Jan. 1.

EVELEIGH, HAROLD, 89, lifelong and  
faithful member, St. Andrew's, Aurora,  
Ont. Jan. 18.

GILCHRIST, RONALD DOUGLAS, 87,  
longtime elder and active member, Knox,  
Woodville, Ont. Jan. 12.

GRAY, WILFRED GORDON, 70,  
longtime elder and active member, St.  
Paul's, Victoria Harbour, Ont. Jan. 1.

HART, RICHARD WALLACE, elder,  
active member, St. Andrew's, Picton. Jan.  
11.

HOLMES, MARGARET, 88, longtime  
active member, Emmanuel, Schomberg,  
Ont.

HUDSON, ROBERT ANDREW, 69, elder  
and active member, St. Paul's, Victoria  
Harbour, Ont. Jan. 12.

MacMILLAN, FLORA JEAN, 81, died  
January 21 in Ottawa. For 25 years after  
her marriage in 1936, she ministered with  
her husband, Rev. Dr. Donald N.  
MacMillan, at Kenyon Presbyterian  
Church, Dunvegan, Ont. In 1959 the  
MacMillans moved to Pointe Claire, Que.  
where for 19 years Dr. MacMillan taught  
at The Presbyterian College, Montreal.  
In retirement the MacMillans lived in Finch  
Township where she was active in the  
ministry of the church and community.  
Mrs. MacMillan is mourned by her  
husband, son Donald (Finch, Ont.) and  
family. She was predeceased by daughter  
Flora Christina and son Robert.

MARJERRISON, MARY ELLEN, 83,  
longtime active member, St. James, Gravel  
Hill, Ont. Nov. 18.

MARSHALL, GLADYS (ROBERT), 92,  
longtime member, Omagh Presbyterian.

MCGREGOR, ELLEN, longtime active  
member, Old St. Andrew's, Colborne,  
Ont. Dec. 25.

MONTEITH, MARY, longtime member,  
Knox, Harrington, Ont. Aug. 23.

NELSON, MARGARET JEAN, 98,  
longtime active member, Zion, Torrance,  
Ont. June 4.

NICOLLE, E.W. "NICK", longtime elder,  
active member, St. Andrew's, Islington,  
Ont. Nov. 28.

SMITH, JOHN HAVENS "JACK", 77,  
longtime active member, First, Regina.  
Jan. 26.

STEPHENSON, WILLIAM JOHN, 85,  
longtime elder, active member,  
Wychwood-Davenport, Toronto, Ont. Oct.  
31.

THOMPSON, ARTHUR LOGAN,  
longtime faithful and active member,  
Knox, Dunnville, Ont. Aug. 18.

VEITCH, JAMES CLARE "CLARE", 83,  
elder, Knox, Cranbrook, Ont.

WAKELIN, REGINALD W., 78, longtime  
active member and elder, Fairview,  
Vancouver, B.C. Dec. 8.

WILCOX, WALTER, 95, longtime elder,  
St. Andrew's, Beamsville, Ont. Dec. 29.

WILKINSON, JEAN, 84, lifetime member,  
St. Andrew's, New Liskeard, Ont. Dec. 28.

## INDUCTIONS

Archer, Rev. Ronald C., St. Andrew's, Sarnia, Ont., Jan. 6.  
 Frioud, Rev. Jacqueline, Ordained Missionary, Centre Reforme, Montreal.  
 Hincke, Rev. Karen A., Knox, Walkerton, Ont., Feb. 4.  
 McCallum, Rev. Donald P., Kortright Presbyterian, Guelph, Ont., Jan. 13.  
 Stewart-Patterson, Rev. Alison, Maisonneuve-St. Cuthbert's, Montreal, Dec. 2.

## ORDINATIONS

Frioud, Rev. Jacqueline, Eglise St. Luc, Montreal, Nov. 29.

## VACANCIES AND INTERIM MODERATORS

### Synod of Atlantic Provinces

Blue Mountain, Knox; Zion and Blair, N.S. pastoral charge. Rev. David Hayward, Box 281, Sherbrooke, N.S. B0J 3C0.  
 Charlottetown, Zion Church, P.E.I. Rev. Gordon J. Matheson, Box 103, Charlottetown, P.E.I. C1A 7K2.  
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 North River, North Shore; Englishtown, Cape Breton, N.S. Rev. Ian G. MacLeod, Box 184, Baddeck, N.S. B0E 1B0.  
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 Richmond Bay, pastoral charge, P.E.I. Rev. Linda R. Berdan, Box 213, Kingston, P.E.I. C0B 1M0.  
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 Ottawa, Erskine. Rev. Dr. Arthur Currie, 2330 Whitehaven Cres., Ottawa, Ont. K2B 5H4.  
 Petawawa, Point Alexander. Rev. Roy Currie, Box 258, Cobden, Ont. K0J 1K0.  
 Pierrefonds, Que., Westminster. Rev. Andrew Johnston, 146 Regent St., Beaconsfield, Que. H9W 5A7.  
 Quebec City, St. Andrew's. Vacancy Committee, Box 161, Quebec, Que. G1R 4P3.  
 Ste. Foy, Que., St. Marc. Rev. Daniel Forget, 5 rue Belmont, Melbourne, Que. G0B 2B0.

# TRANSITION

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 Creemore, St. Andrew's; Dunedin, Knox; Maple Valley, St. Andrew's and Horning's Mills, Knox. Rev. A.R. Neal Mathers, Box 12, Nottawa, Ont. L0M 1P0.  
 Downsview, Korean People's. Rev. In Kee Kim, 1183 Davenport Rd., Toronto, Ont. M6H 2G7.  
 Elora, Knox and Alma, St. Andrew's. Rev. Brooke Ashfield, 50 Erb St. W., Waterloo, Ont. N2L 1T1.  
 Lakefield, St. Andrew's; Lakehurst, Knox and Warsaw, St. Andrew's. Rev. Reg J. McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.  
 Leaskdale, St. Paul's. Rev. Harry Waite, Box 316, Uxbridge, Ont. L0C 1K0.  
 Maple, St. Andrew's. Dr. David Sherbino, 113 Kemano Rd., Aurora, Ont. L4G 4R2.  
 Markham, St. Andrew's. Rev. Wallace Whyte, 471 Manse Rd., West Hill, Ont. M1E 3V7.  
 Milliken, St. John's. Rev. Glen Davis, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.  
 Mississauga (Malton), St. Mark's. Rev. Dennis Cook, 2993 Arvida Circle, Mississauga, Ont. L5N 1R6.  
 Scarborough, Clairlea Park. Rev. G.J. Bylaard, 3817 Lawrence Ave. E., Scarborough, Ont. M1G 1R2.  
 Scarborough, Fallingbrook. Rev. Dr. Stephen Farris, 59 St. George St., Toronto M5S 2E6.  
 Streetsville, St. Andrew's. Rev. A.H.W. McWilliams, 89 Dunn St., Oakville, Ont. L6J 3C8.  
 Sudbury, Calvin. Rev. Stephen Hayes, 34 Carriage Cres., North Bay, Ont. P1C 1G6.  
 Toronto, Alderwood. Rev. P.G.D. Kerr, 48 Calstock Dr., Etobicoke, Ont. M9V 1G9.  
 Toronto, Logan Geggie Memorial. Dr. Howard Shantz, 3845 Lakeshore Blvd. W., Unit 411, Etobicoke, Ont. M8W 4Y3.  
 Toronto, St. Giles, Kingsway. Rev. R.C. Taylor, 119 Mimico Ave., Etobicoke, Ont. M8V 1R6.  
 Toronto, University Presbyterian. Rev. Joe Williams, 1183 Dufferin St., Toronto M6H 4B7.

### Synod of Hamilton and London

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 Appin, Appin Presbyterian and Melbourne, Guthrie. Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont. N0M 1A0.  
 Bluevale, Knox; Belmore, Knox. Rev. John P. Vaudry, Box 466, Wingham, Ont. N0G 2W0.  
 Chatham, St. James; Dover, New St. Andrew's. Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont. N8A 5A1.  
 Dromore, Amos; Holstein, Knox; Normanby, Knox. Rev. John A. Neilson, RR 3, Wingham, Ont. N0G 2W0.  
 Hanover, St. Andrew's; Aytton, Knox. Rev. Roy A. Taylor, Box 1811, Walkerton, Ont.

### N0G 2V0.

Innerkip and Ratho. Rev. Alice Iarrera, Box 130, Norwich, Ont. N0J 1P0.  
 Niagara Falls, Stamford. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.  
 St. Catharines, St. Andrew's and Scottlea. Rev. J.H. Van Haneghan, 19 Claimont Circle, Welland, Ont. L3C 2P4.  
 St. Catharines, St. Giles. Rev. D.A. Beaton, 53 Church St., St. Catharines, Ont. L2R 3C3.  
 St. Catharines, West St. Andrew's; St. David's, First. Rev. Dr. S. Murray Barron, Box 1302, Fonthill, Ont. L0S 1E0.  
 Teeswater, Knox and Kinlough. Rev. Hugh L. Nugent, Box 208, Ripley, Ont. N0G 2R0.  
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 Warton, St. Paul's; Huron Feathers, Sauble Beach, Clergy couple/Clergy Camp Dir. Rev. Douglas Gordon, Box 311, Southampton, Ont. N0H 2L0.

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### Synod of Saskatchewan

Saskatoon, Calvin-Goforth. Rev. Jim McKay, 436 Spadina Cres. E., Saskatoon, Sask. S7K 3G6.  
 Swift Current, St. Andrew's. Rev. Gwen Brown, Box 247, Kipling, Sask. S0G 2S0.

### Synod of Alberta

Calgary, Centennial. Rev. John Fraser, 6327 Dalmarnock Cres. N.W., Calgary, Alta. T3A 1H3.  
 Calgary, Korean. Rev. M.J. Morris, 703 Heritage Dr. S.W., Calgary, Alta. T2V 2W4.  
 Dixonville, Strang. Rev. James Hurd, Box 130, Wanham, Alta. T0H 3P0.  
 Fort Macleod, St. Andrew's; Jumbo Valley, Knox. Rev. D'Arcy Lade, 1818-5th Ave. S., Lethbridge, Alta. T1J 0W6.  
 Fort McMurray, Faith. Rev. Lloyd Fourney, 10025-105th St., Edmonton, Alta. T5J 1C8.  
 Olds, St. Andrew's. Rev. Gordon Cunningham, 3821-59th Ave. Cres., Red Deer, Alta. T4N 4V9.

### Synod of British Columbia

Nanaimo, St. Andrew's. Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C. V9P 1L6.  
 Surrey, St. Andrew's Newton. Dr. Brian J. Fraser, 6040 Iona Dr., Vancouver, B.C. V6T 1J6.

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continued from previous page

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# MEDITATION

Andrew Lee

## *The Perplexity of the Resurrection:* **Seeking the Living Among the Dead**



**T**he foundation of the Christian faith is that Jesus Christ rose from death to become our Saviour. This faith confession is stated in I Corinthians 15:3-4: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day . . ." If Christ was not raised from death, then the basis of our faith has been lost.

We must ask ourselves: "Do I believe in the resurrection?" Many, including those who profess the lordship of Jesus Christ, do not believe. According to the scriptures, very early on Sunday morning, women stood before the empty tomb, perplexed and afraid. Afraid of what? Of death or of life? In a stirring drama by Eugene O'Neill, Lazarus laughs, "They are afraid of life."

Why are people so perplexed by the resurrection and why do they have such difficulty believing it? People live assuming that death stands at the end of life. Death orders our lives. In this, there is no difference between the young and the old, the rich and the poor. Therefore, the shape of human history, culture and individual thought has been dictated by the always present consciousness of death. The human population believes that death is the end and a sign of failure.

Whether people are consciously aware of this or not, they base their outlook on the world, their views of life and their valuations, on the inevitability of death. Failure to overcome and transcend the limitations of this human tendency means that people will not be able to grasp the faith of resurrection. The angel addressed this difficulty by asking the woman, "Why are you looking among the dead for one who is alive?"

Human culture identifies with winners, not losers. Even international conflicts are judged by the same value system of conquest, of overcoming death.

If an individual, or a country, has abilities or receives good fortune, these should be used to serve others. Those who believe that the resurrection comes after death must learn how to die for others. "What is made

of flesh and blood cannot share in God's Kingdom, and what is mortal cannot possess immortality" (I Corinthians 15:50).

Belief in the resurrection also affirms individual differences. Unlike the belief in immortality which many hold, we do not believe that resurrection means we become a part of the whole, losing all of our distinc-

tiveness. Instead resurrection calls us to share the gifts that arise out of our own distinct identities. This frees us from the pressure to integrate everyone so that no differences remain.

This is belief in the resurrection.

### **Prayer:**

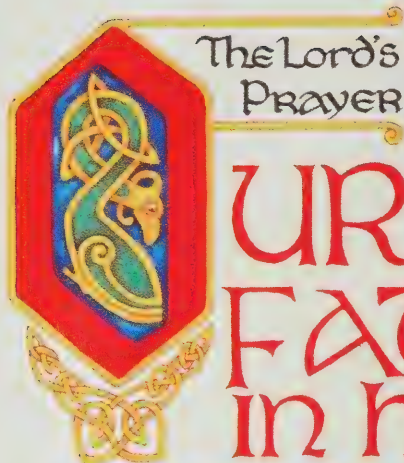
God with us, we rejoice in the resurrection of Jesus our Lord. Let his love for us, and our love for one another, be our strength through all hardship and trial. Bring us at last to his new heaven and earth where tears will be wiped away and death destroyed; through Jesus Christ our Lord. □

Andrew Lee is the Director, Korean Ministries in Canada for The Presbyterian Church in Canada.

**"Do I  
believe in  
the resurrection?"**







The Lord's  
Prayer

# OUR FATHER in heaven



**H**allowed be  
your name  
your kingdom  
come, your will  
be done on  
earth as in  
heaven.

**G**ive us today  
our daily bread.

**F**orgive us our  
sins, as we  
forgive those  
who sin  
against us.

**S**ave us from  
the time of  
trial ~ and  
deliver us  
from evil.

**F**or the  
kingdom, the  
power and  
the glory are  
yours now  
and for ever.

**AMEN**



# PRESBYTERIAN Record

APRIL, 1991





# PRESBYTERIAN Record

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This photo was taken in the early days of the Scott Mission when it was called the Scott Institute.

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# FROM THE EDITOR

John Congram

## Little Signs Mean a Lot



**F**or many years, on a regular basis, a man on a bicycle carrying a box of sand passed back and forth across the border between Calais, Maine and St. Stephen, New Brunswick.

Just as regularly, the customs officers would carefully sift through the box of sand, sure that this man was smuggling something across the border. But if he was guilty, they never discovered the contraband.

Years later, a customs officer met the man at a social gathering. "Tell me," he pleaded, "what were you smuggling across the border all those years?"

"Bicycles" he replied.

Recent letters from readers, complaining about a number of things including the cartoons, recalled that old story. We experience trouble reading signs

---

**Cartoons, a humorous form of signs, often point to a deeper truth. When we interpret them literally we destroy or distort that truth. Literalism does what it always does — misses the point**

---

Literalism does what it always does — misses the point. In the process it holds us captive, destroying the imagination and faith necessary to read the signs. We only see what meets the eye.

I mention this because many of us had difficulty reading the signs during the recently concluded war in the Middle East. Coincidentally, some of you, during the Easter season, will be listening to passages from Saint John's gospel. Here, perhaps more than anywhere else in the New Testament, the ability to read signs becomes critical. Scholars call John's gospel "the book of signs."

Water into wine becomes the first sign, pointing to the new, rich life Jesus brings. In the next chapter, Jesus responds to the demand for a sign confirming his right to call the temple his father's house with these words, "Destroy this temple, and in three days I will raise it up." Literalists responded to Jesus' remark by saying that such a claim was ludicrous. Since it took 46 years for their parents to build the temple, how could Jesus possibly complete this task in a mere three days? Those who missed the point then still missed it at Jesus' trial and beyond.

How strange that often the finest religious people among us find signs most difficult to interpret. Not just the Pharisees, but the disciples as well, failed to understand this sign until well after the resurrection. Even then, for some at least, signs were not enough.

Has literalism and science, in our generation, conspired to wring from our religion the last drops of joy, adventure and humour? Those qualities and ones like them enable us to read signs. Without them, we turn to the person wearing a cross to discover it is only an

ornament. We seek guidance from the one carrying a Bible, to find only a book of sayings. We seek help from the one who attends church, but discover she only goes to meet her friends.

Some of us still miss Jesus' sign

---

**Often religious people experience difficulty in interpreting signs. Has literalism and science, in our generation, conspired to wring from religion the last drops of joy, adventure and humour?**

---

about the temple's destruction. This sign lies close to the heart of Easter's message. Many in Jesus' time believed the temple to be God's home. Without it God was homeless and the people bereft of his presence. Now God's existence with his people no longer depended, if it ever did, on whether or not the temple stood in grandeur or existed as a pile of rubble.

The God who came in Jesus sticks with us when sacred buildings and institutions crack and fail. 'We may still complain about the service,' writes Robert Capon, 'but never again can we say that God doesn't stick with his customers.'

Today, in the midst of denominational decline, institutional restructuring, the devastation of war and economic depression, who among us has enough romance and faith left in our souls to read and believe that sign? □

properly. We interpret them literally and, as a result, misinterpret them. We see only a crooked arrow not the curve in the road. Cartoons, a humorous form of signs, often pointing to a deeper truth, we destroy and distort through our humourless interpretations.



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The sole difference between hell and heaven is that in heaven the forgiveness is accepted and passed along, while in hell it is rejected and blocked. In heaven, the death of the king is welcomed and becomes the doorway to new life in the resurrection. In hell, the old life of the bookkeeping world is insisted on and becomes, forever, the pointless torture it always was.

— Robert Capon

The important thing is not to stop questioning. Curiosity has its own reason for existing. One cannot help but be in awe when he contemplates the mysteries of eternity, of life, of the marvellous structure of reality. It is enough if one tries merely to comprehend a little of this mystery every day. Never lose a holy curiosity.

— Albert Einstein

Ever keen with an eye for pretentiousness and hypocrisy, Muggeridge was attracted to those whose yea was yea and whose nay was nay. Never a true conservative philosophically, he fit perfectly what in the United States is called a neoconservative: a liberal who has been mugged by reality.

— E. Ericson

To believe in the God who justifies the ungodly is to be evangelical.

— F.F. Bruce

Was I scared floating around in a little yellow raft off the coast of an enemy-held island, setting a world

record for paddling? Of course I was. What sustains you in times like that? Well, you go back to fundamental values. I thought about Mother and Dad and the strength I got from them — and God and faith and the separation of Church and State.

— George Bush

Both at the opening and at the closing of worship it is appropriate to say: Let the service begin!

We need silence in the drama of the liturgy — silence to listen to God, silence to hear the neighbour, silence to hear our own breathing.

— Nelvin Vos

Being a Christian these days is like playing hockey for the Toronto Maple Leafs.

Canadian Christians have crawled up into the cultural blender and are turning out much like the world. In terms of values and ethics, the difference between those with Christian commitment and those without is marginal.

— Don Posterski

“An American Catholic is a Protestant who goes to Mass.”

— Conor Cruise O'Brien

In the Old Testament they used to say that God was a disturbing Person to meet, were quite certain it would be dreadful, would mean death! Where did we ever get the idea that being with him a little while before going to bed would top things off nicely?

— Paul Scherer

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# LETTERS

## Defending the Record

I respond to a letter (Feb. issue), written by an Australian, to cancel his subscription to the *Record* because of its "quasi-marxist and feminist liberal theology."

First, the rhetorical overkill reflects a sad trend in the Presbyterian Church of Australia, a trend which is highlighted by the expected decision of the General Assembly of Australia later this year to reverse its 17 year practice of ordaining women — a contrast to the Canadian church's celebration of 25 years of the ordination of women.

Secondly, two and one half years ago, we came to Montreal (for graduate research at McGill) from Australia and the church there. We have found The Presbyterian Church in Canada to be a strong and welcoming Reformed church, able to blend faith and justice in its local and global mission. This assessment comes from our participation in the Church of St. Andrew and St. Paul in Montreal, from our contacts with other Presbyterians in Montreal, and, last but by no means least, from our reading of the *Record*.

Roland Boer,  
Montreal

## More on Injustice

Thank you for including the article (Jan. issue) by Ron Dart, "A Quiet Little Genocide," reprinted from *Catalyst*.

I would like to see further articles

of this nature that reveal the injustice and oppression occurring around the world, and which challenge us as Christians to take action, or to remain silent and condone terrorism.

Susan MacRae,  
Dartmouth, N.S.

## Speaking for John Knox

Seeing that the John Knox, whose supposed views on women were attacked by Lois Klempa (Feb. issue), has been dead for some time, he finds himself in the unusual circumstance of not being able to respond. Therefore, let me intercede for him.

Knox directed his *Blast Against the Monstrous Regiment* [i.e., *Rulership*] of Women, not at women in general, nor at all women who rule, but only at all women who rule *monstrously*. He wrote from experience. As a Protestant, he endured 19 months as a galley slave for the French, who had been called in by the Queen Regent of Scotland. He knew the benign rule of King Edward VI, but had to flee for his life when Mary Tudor ("Bloody Mary") ascended the English throne. Mary Stuart was, of course, his religious adversary in Scotland.

In the *Blast*, Knox tried to embarrass his opponents with arguments from natural law against female rule, but these he himself rejected in favour of divine law when he said that he would accept a Christian (read: Protestant) queen as a "Deborah in the land."

The bulk of his correspondence was with women, whom he respected, taking even their personal problems seriously. He was, perhaps, not fond of his wife, but he was surely fond (some would say too fond) of his mother-in-law. Two other women left England to follow him to Geneva. They did not believe he was a woman-hater.

Calvin A. Pater,  
Knox College, Toronto

## On the Fringe

I was excited to see the issue of inclusive language dealt with by Burdett McNeel in "Growing Pains" (Feb. issue). However, Dr. McNeel neglected the reason for inclusive language.

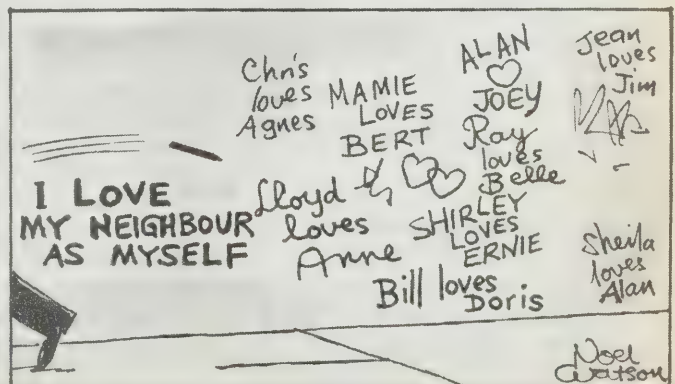
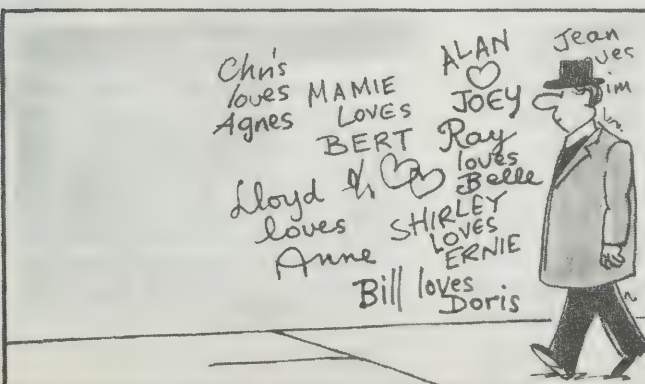
Many people do not realize the exclusive nature of the generic he/man terms. Empirical studies by linguists demonstrate that a significant number of women do not think of themselves when reading the generic forms. This can be illustrated by changing inclusive pronouns to the feminine. Would not statements, such as "All women are equal before God" or "Good Christian Women Rejoice," create a sense of exclusion among the males of our congregations? Of course they would.

Think of how sexist language permeates our hymns and our translations of the Bible. The continual reference to men, brothers and sons

continued over page

# WATSON'S WORLD

Noel Watson





## Letters continued

does not communicate God's desire to involve women in the Christian faith.

Dr. McNeel says that his main problem is finding a suitable noun or pronoun without sounding awkward. A simple solution is to use inclusive words such as "they" and encompassing terms such as "children" and "siblings."

Dr. McNeel correctly says that "the concern for the use of inclusive language is a concern about the attitudes and feelings that the language is thought to express." Knowing this, how can the church use pronouns and words that leave women on the fringe of the Christian faith?

*Doug Schonberg,  
Etobicoke, Ont.*

### Not Funny

I am writing regarding the cartoon (p. 47, Feb. issue). I had to read it more than once to believe what I saw. It was indeed "Beyond Belief" to see a "man of the cloth" crumple and toss away God's holy word. There is nothing funny in that cartoon. Shame on you!

*Aileen Anderson,  
Nanaimo, B.C.*

### Welcoming Others

Really, Dr. Oliver! to refer to the Irish and Scots as WASP (White Anglo-Saxon Protestants) in your article "WASP Church Undergoes a Metamorphosis" (Nov. issue) is the same as referring to the French as Huns. Being born and bred in the Emerald Isle, I think of the Irish and Scots as WASC (White Anti-Saxon Celts).

However, I enjoyed your article and agree it is good for the church to welcome and appreciate members of different ethnic backgrounds, even Angles, Jutes and Saxons.

*W.P. Bell,  
Thunder Bay, Ont.*

### Sunday School Can Destroy Church

In her article, "Children in the Worshipping Community" (Feb. issue), Dorcas Gordon posits that "In the Christian heritage, the moment of

baptism signifies that the child belongs to the community of faith . . ." and that "from that moment the child must be included in the community's corporate response to God."

I wholeheartedly agree. What disappoints me is Dorcas Gordon's one-sidedness in the matter. While approving the inclusion of children at the Lord's Table, she does not disapprove of the more fundamentally wrong custom of conducting Sunday School *during* the hour of worship. That practice removes both children and their teachers from the greater part of the worship service and teaches, by implication, that worship is not as essential as teaching.

Our denomination has suffered the loss of many young people once they graduate from the "School on Sunday." Is it then not high time to include in the *Vision* statement of the 115th General Assembly, the following: "Family worship will be made paramount so that our children [to quote Dorcas Gordon] will 'see their elders, full of devotion, worshipping one who is above all.' Church School for All Ages will be conducted either before or after the stated hour of worship to stimulate growth in our relationship with Jesus Christ."

Such radical change would bring untold future blessings!

*D. Thomas Stiel,  
Edmonton*



### Setting the Record Straight

The article by Dorcas Gordon, "Children in the Worshipping Community, Part 2" (Feb. issue), gives one pause for thought.

The special meal called Seder was, and is, the chief event at the Jewish celebration of the Passover. Ms. Gordon states that the children present at the Seder ask, "What is the meaning of this rite?" As "it has remained across the centuries," she tells us, "the children have asked the ques-

tions at the Seder and the parents have replied . . ."

Reliable authorities on the rite referred to give a somewhat different version, to the effect that at the Jewish observance the youngest son asks the questions, the first of which is: "Why is this night different from all other nights?" The father replies by relating the story of the flight of the Jews from Egypt.

What the Seder stands for, as described, has its counterpart in Presbyterianism in that part of the ordinance for Christian baptism which requires the parent(s) to promise "to teach" the child presented for baptism "the truths and duties of the Christian faith; and by prayer, precept and example, to bring him (her) up in the nurture and admonition of the Lord, and in the ways of the Church of God."

Another feature of the Jewish observance seems to have been overlooked in our fluctuating approaches, religiously speaking, to Judaism. At the Seder each participant partakes of several cups of wine. A special libation stands untouched on the table, for the prophet Elijah who, as Jews have traditionally believed, will appear to foretell the coming of the Messiah. A door is opened amid "a recitation of psalms and lamentations" to invite him, symbolically, to come in.

*Hamilton B. Timothy,  
White Rock, B.C.*

### Another Irrationality?

What John Vissers ("Presbyterian Faith and Life in the Post-modern Nineties," Jan. issue) apparently assumes is that the intelligibility and truth-value of Christian faith-claims would be obvious to all (perhaps the church would prevail again), if only Christians would shuck the husk of outworn theological language and culture, thus loosing the gospel with its reputed power and vitality. What he ignores are the findings of the modern theologians, Bultmann and Tillich, that both the faith-claims and even the very concept "God" remain unintelligible to moderns.

So Vissers proposes to re-launch a new, improved, possibly Reformed version of an archaic belief system into the vacuum and chaos of today.

Which brings us to the question: Christians and everybody else, do you prefer your irrationality well-aged — or fresh from the vine?

*Richard B. Corman,  
Seven Sisters, Man.*

### Presbyter — priest writ large

I had some questions after reading, "You Were Asking" (Jan. issue) concerning the minister who allowed a lay member to officiate at a communion service. Granted that the minister, if Presbyterian, was in open violation of the pertinent section of the Book of Forms. But what has happened to the doctrine of the priesthood of all believers? Are we to understand that I Peter 2:5,9 refers only to ordained ministers?

I am reminded, also, of a remark made by King James the First of Britain: "Presbyter is but priest writ large."

*G.A. Clarke,  
Victoria, B.C.*

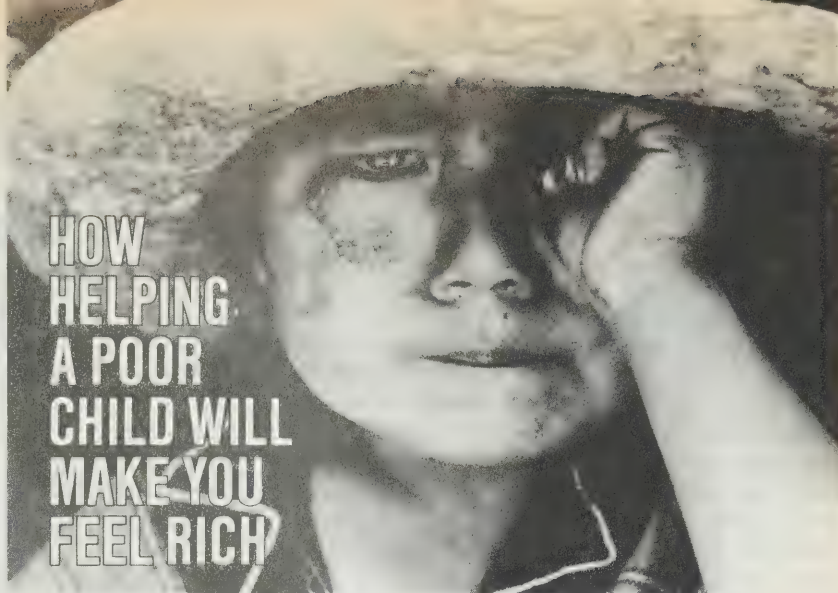
### Recent Arrivals

Ken Des Roches is badly in error when he states (Jan. issue) that we have been on this planet as a species for about two billion years. He has exaggerated by a factor of about one thousand the time which has elapsed since the appearance on earth of *homo sapiens*. This may seem like an unimportant quibble; but it is important to keep things in perspective and realize that, on the scale of geological time, we are recent arrivals on this 4.5 billion year old planet. Human beings have been around for less than two million years!

Also, Winston Churchill did not say, "This could be our finest hour"; he said, "This was their finest hour."

*Glen Sinclair,  
Scarborough, Ont.*

**We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.**



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Lloyd Robertson

## The Gods of War



If truth is the first casualty of war, God may well be the second. British religion writer Diana Hinds points out that the Gulf war has proven again that when it comes to conflict God moves in mysterious ways. We see pictures of George Bush going to church and Saddam Hussein kneeling to pray in the direction of Mecca. The Iraqi leader calls for a *jihad*, a sacred mission or struggle often regarded by Muslims as a call to war in the defence of Islam. Bush says the war is just and claims that the US and its allies are on the side of God. He even quotes from St. Matthew's Gospel in support of the American action: "Blessed are the meek, for they shall inherit the earth," a line more usually interpreted as supporting pacifism.

Religious leaders are not helpful in trying to sort out whether a war is just. Pope John Paul regards war as "unworthy of humanity" while Robert Runcie, the Archbishop of Canterbury, admits war is sometimes necessary "in the way in which it is necessary to resist a tiger that is loose."

The Muslim position on a *jihad*, as laid down in Islamic theology, is relatively clear. Scholars point out that a holy war is one that is waged against unbelievers, which can include Christians and Jews. However, it can only be called by a religious leader. Saddam Hussein does not count because he is the secular leader of the secular Baath Party.

### **Religious leaders are not helpful in trying to sort out whether a war is just**

Dr. Moshe Stern, an Islamic studies specialist at the University of Manitoba, recently told the *Western Report* magazine that he sees the *jihad* as a "subduing of the world and its territory to the will of God so that people may strive in the path of God." However, he adds, Muslims do not apply the term to all wars, even those involving infidels. It is applied only to those which involve defence of the faith or recovery of former Muslim territories such as Israel.

In the same article Calgary religious studies professor Andrew Rip-

pin says the influence of religion in an Islamic nation's law is "understandable." The Islamic view of the state models itself on the example of the prophet Muhammad who was both the religious and political leader in his community. The Muslim, therefore, is obliged to work towards having political institutions reflect the teachings of the Koran. The Muslim holy book also calls for peaceful solutions in disputes between Muslim countries but does not rule out force in saying, "If either of them commits aggression against the other, fight against the aggressors until they submit to God's judgement."

As Diana Hinds points out, Christians have to look hard in their sacred texts to find justification for waging

war. She claims the New Testament offers, for many Christians, a commitment to pacifism with Christ's Sermon on the Mount: "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you."

Christian teaching on war is enshrined in the doctrine of the just

### **Christians have to look hard in their sacred texts to justify waging war**

war, which draws largely on St. Augustine. Among the main criteria for a just war are that it should be undertaken only as a last resort, that it should have "legitimate authority" and that the means should be "proportionate to the end," which is intended to encourage restraint.

Rev. Philip Crowe, principal of Salisbury and Wells Theological College in Britain, says the New Testament, unlike the Koran, does not contain any specific justification for war and "makes for much more ambivalence among Christians. It explains why there is a strong pacifist tradition in the Christian church and not in Islam."

In Judaism, the terms "holy war" or "just war" are not used. Jewish teaching refers to "permissible" or "obligatory" war. As Hinds explains, the essential Jewish principle is that evil must be resisted, by non-violent means if possible, but using force as a last resort.

And so wars persist, breaking out from time to time, causing enormous pain and suffering to all involved. God is called upon to bless the warriors and the purpose of the battle. And we despair that this centuries-old method of settling disputes must still apply in today's world. Perhaps only God knows why. □



- Art by Iris Ward

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# FULL COUNT

Wallace E. Whyte

## Rites of Passage . . . or Obstruction?

***In the face of requests for baptism or marriage, too often the church hides behind legal fences rather than responding with graciousness, honesty and generosity***

*"Hello, I'm Melinda Jones. You may not remember me, but my husband and I were married in your church five years ago. Now we have a little girl and would like to have her baptized."*

*"I'm glad to hear from you. What's your daughter's name and how old is she?"*

*"Charlene Anne. She'll be five months old tomorrow"*

*"I'm glad that you want to have her baptized. Many parents don't realize the importance of providing a Christian foundation for their children. You probably know that, at the baptism of a child, parents make some important commitments; so I would like to discuss these with both of you. How about coming to church some Sunday soon and we will set up a time and place to meet and pursue this matter further? We have a good nursery; so bring Charlene."*



### Opportunity Knocks

Reginald Bibby, author of *Fragmented Gods*, believes that positive responses to requests for rites of passage—including weddings, baptisms and funerals—are important means of regaining contact with 600,000 census Presbyterians, a large number of whom are not listed as communicant members or adherents of any congregation. Such requests may be prompted by a wide variety of motives. But asking ourselves how Jesus would respond may help us to regard them as opportunities for Christian caring, counsel and witness rather than as nuisances. This means accepting people where they are and re-

sponding to their expressed needs. Following the example of Jesus means opening gates instead of hiding behind the fences of restrictions.

### Taking the Rites Seriously

The practice of ministers and sessions, in responding to requests for weddings and baptisms, ranges from taking on all comers with no questions asked, to an exclusion of all except members of the local congregation. With respect to baptisms, the first is a serious betrayal of its meaning, and the second inclines towards legalism.

In our consumer society, those

outside and on the fringe mistakenly assume that the chief business of the church is ceremonies. They expect the church to respond to all requests, without any commitment from them other than payment of a fee. Many are surprised and hurt when their requests are turned down on a technicality, as they perceive it. Added to this is the frequent conflict, hurt and anger of families and sessions around such issues. Surely we can respond to such requests with more charity, without compromising the significance of baptism and marriage ceremonies.

It is ironic that elaborate programs of outreach and evangelism are devised to bring people into the church, while those who voluntarily come for baptism or marriage are curtly turned away. Why bang on closed doors? Why not take the opportunity of entering those which are opened to us?

### Assessing Commitment

As a sacrament, infant baptism belongs to a different category than the marriage ceremony. The principle that one parent or guardian needs to be committed to the Christian faith is not in question. What we may question is how such commitment is assessed? Need it be equated with membership in the institution as it usually is at present? For some, communicant membership is only perfunctory at best.

*Living Faith* simply calls for a parental profession of faith. If the baptism has been preceded by responsible counselling, which includes the meaning of this profession, should the profession of faith during the baptism ceremony be any less credible than that of confirmation?

Bibby raises the related issue of what it means to belong. The institution may question the claim of those 600,000 persons to be Presbyterian, without attending services or giving financial support. But the fact that

they think they belong, and expect the rites of passage, can be a good starting place for opening dialogue with them.

## God at Work

If requests for rites of passage are perceived as opportunities for ministry and witness, we must respond positively. This does not imply that our response will always be "Yes." It means taking time to sit down with people — accepting them where they are, taking them seriously, learning their motives, trying to build bridges. We all started somewhere in our commitment and discipleship.

Meeting people at this level, and offering friendly, biblical counsel may be the means whereby they may come to see that their interest in their child's baptism is an action of God's Spirit in their lives. Most couples who request a marriage ceremony welcome counselling. This is an excellent opportunity to try to communicate the true meaning of love and how it is revealed in the gospel. A request for marriage may become a means of introduction to Christian

commitment rather than a barrier against it.

## Taking the Risk

We must be prepared to take the risk of being used. Of the ten lepers Jesus healed, only one returned to give thanks. People took advantage of him, too. He knew that some only wanted a free meal; but this did not deter him from ministering to those who came to him. He spoke and practised the truth in love. The lives of some were transformed; others took what they could get and never returned. It was William Temple who described the church as the only co-operative society in the world which exists for the benefit of its non-members.

## Responsibilities of Session

Requests for rites of passage are usually addressed to the minister. But sessions must struggle to determine policies and procedures. The process of witness and assimilation is better facilitated when ways and means are found to involve members of the faith community. Parents who make the commitment associated with infant

baptism may be regarded as "members" and assigned to elders for appropriate follow-up. Books on parenting, and for reading to children, are tangible expressions of the link established with the church. Sessions which take requests for rites of passage seriously, and respond positively, find that they are excellent openings for relational evangelism and nurture and often — not always — eventually culminate in confirmation.

## Law or Grace?

Surely it is not good enough to hide behind the letter of the law and to use ecclesiastical rules as excuses for not becoming involved in dialogue with people where they are. Instead of gaining satisfaction from keeping the rules, let us find delight from surprising these "outsiders" with a response which is gracious, honest and generous. Only in this way can we expect to gain their respect as well as a hearing for the good news of Christ. □

Wally Whyte is minister of Melville Presbyterian Church, West Hill, Ont.

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# **Baptists Aren't the Only Ones Who Shoot Themselves in the Foot**

**Growing out of Toronto's Christian Synagogue, Scott Mission has served the inner city for 50 years**

**by John Congram**

**F**ifty years ago Morris Zeidman broke his official ties with the Board of Missions of The Presbyterian Church in Canada. The Scott Institute became the Scott Mission. Answering criticism in the *Toronto Star*, particularly by the Rev. W. A. Cameron of the Board of Missions and presbytery's committee, Zeidman wrote in December, 1942, "Any relief work I have done has been done in spite of them, and not because of them."

A few years ago, Michael Lipe, editor of the *Atlantic Baptist*, wrote an award-winning editorial entitled, "Shooting Yourself in the Foot and Other Baptist Sins." Listening to Annie Zeidman tell the story of the Scott Mission in Toronto, one realizes that Baptists are not the only ones who shoot themselves in the foot. Presbyterians perform pretty well in this area too.

Annie Zeidman has passed her 94th birthday. But as she sits at the table of her small apartment above the Scott Mission, neither her physical appearance nor the alertness of her mind betray her age. She remains the matriarch of the Scott Mission.

Mrs. Zeidman's mother and father both came from Scotland. Annie was born in Toronto in 1896 and raised as a strict Presbyterian. So strict, in fact, that she even had a Sunday doll which she played with on Sundays. On Monday the doll was put away until the following Sabbath.



Morris Zeidman on an early camp outing.

Originally the family attended St. Andrew's on King Street; but when they moved farther north in the city, they transferred to Bloor Street Presbyterian. They remained there until Union in 1925 when they again transferred, this time to Knox Church on Spadina Avenue. When they requested their transfer certificates, Annie recalls George Pidgeon phoning, with great surprise in his voice, saying, "You're not anti-Union are you?" Pidgeon, minister of Bloor Street Presbyterian at the time and one of the leaders of the forces in favour of church union, became the first moderator of the new United Church of Canada.

In 1912, Morris Zeidman escaped from his homeland of Poland. Russia controlled Poland at this time. Polish people could be co-opted into the army and be asked to fight against their own people.

When he arrived in Toronto, Zeidman was 16, an Orthodox Jew, with no friends or relatives except a few Jews who had escaped with him from Poland.

## **A 16-year-old Orthodox Jew from Poland found himself alone on the streets of Toronto**

Walking down the street one Sunday afternoon soon after his arrival, he saw a sign, probably written in either Hebrew or Yiddish. It drew him into what was, at that time, called the Christian Synagogue. This institution had been established by the General Assembly of the Presbyterian Church in 1907 as a "mission to Hebrew people in Toronto." In Annie's words, "Inside he found friendship and the Lord found him." Morris be-

gan to help out at the mission and in 1919 became a staff member.

With his conversion, most of his Jewish friends deserted him. Annie recalls that some would cry, "Apostate," when they met him on the street.

**M**orris Zeidman worked hard. During the day in a machine shop, and at night he attended school to upgrade his education.

The Rev. John McPherson Scott (affectionately known as McP. Scott) took a special interest in him. While minister of St. John's Church, Scott first inspired then guided the establishment of a mission to the Jews.

The mission provided programs for both girls and boys. The original director, Rev. S. B. Rohold, spoke at Bloor Street Presbyterian pleading for volunteers for the Mission to teach English. Annie Zeidman responded to the challenge. At the time, Morris led the Boys' Club. Frequently it came into conflict with the Girls' Club over space. Out of that conflict, Annie and Morris forged a new and loving relationship.

About the same time, McP. Scott called Zeidman into his study and, with some other clergy, dedicated Morris to the ministry. Annie recalls Morris reporting how he knelt down as McP. and his colleagues prayed over him, committing him into Christ's service.

Zeidman entered Knox College, graduating in 1925. The following year he and Annie were married. They set off for St. Andrew's-By-The-Sea in New Brunswick, where the church appointed him to serve for one month at the historic Greenock Presbyterian Church. For that month they combined a pastoral charge with a honeymoon. Morris preached, Annie sang.

The month completed, they returned to take over the mission. In 1925, the Christian Synagogue had become a mission to all people and was renamed the Scott Institute in honour of the Rev. McPherson Scott. In 1925, when assets were divided between the Presbyterian Church and the United Church, the Institute was allotted to the continuing Presbyterian Church. Annie recalls that, at their

first service on their return from the East, the total congregation consisted of "five Jewish people and a dog."

From 1925 to 1930, the Zeidmans worked hard ministering especially to Jewish people. The work flourished. During this time they secured a camp so that inner-city children could be taken out of the city in the summer.

In 1930 they established a soup kitchen which was dubbed The Royal York Soup Kitchen. Its beginnings reflect how Christian mission often begins — out of a perceived need. Across from the Institute stood the House of Industry. Here people, feeling the pain of the Depression, could go for food. But before they received anything, they were required to perform hard, manual labour. Leaving this Institute, people frequently staggered across the road to the Scott Institute, sometimes collapsing on the steps. The Zeidmans tried to feed these people from their own table. It soon became an impossible task.

### **Thirty gallons of turkey giblets from Zellers provided the first large scale meal served at the mission**

One evening Morris Zeidman announced quietly, "I will feed these people." He set off to enlist the help of the editor of the *Toronto Telegram*, "Black Jack" Robinson. While in his office, a person from Zellers department store phoned with the news that they had 30 gallons of turkey giblets left over from their Thanksgiving dinner. Did the editor of the *Telegram* have any ideas? Putting the phone aside, he asked Morris if he could use them. "Yes," he replied, "if they are cooked." Those 30 gallons of giblets became the first large-scale meal ever served at the Scott Institute. Morris hired a Jewish carpenter to make benches and tables in the Institute's chapel, which became the feeding place for the poor and hungry.

**S**adly, the Presbyterian Church did not react with great enthusiasm to this new project. Some suggested

that Zeidman should stick to preaching the gospel to the Jews, for which he was paid, not feed people.

Zeidman's greatest ally throughout the Depression continued to be the *Toronto Telegram*. They assigned one of their reporters, Rose MacDonald, to write a daily column featuring a story of one person or family who visited the Institute. Food flooded in from many sources so that the Institute never was short of food during the Depression.

Annie recalls landlords evicting women and children from their homes. Unemployment idled many men. When World War II was declared, she remembers shouts of joy from the men in the Institute. At least now they would have something to do.

The Institute marked a painful point in its history in 1941. That year Morris Zeidman broke with the Board of Missions of the Presbyterian Church. It came after a long series of what Annie Zeidman describes as "nit-picking." By this time the church committee that oversaw the work knew only enough about it to find fault. For example, Annie often bought day-old cakes at Eaton's for the Institute. The committee was unhappy when she was unable to produce bills for all of these purchases.

The Institute provided streetcar fare for Jewish people and children who lived at considerable distance from the Institute. This also made the committee unhappy.

Finally, Zeidman had enough. He severed his relationship with the Board of Missions. At that time, Annie recalls, "We had four children and nothing else." The Presbyterian Church attempted to carry on the work but after about one year the operation folded.

Meanwhile, the Zeidmans had no building out of which to operate. They no longer even had a place to live. Mrs. Zeidman sold her diamond ring. Morris borrowed funds on an insurance policy he held. With these they placed a down payment on a house on Harris Avenue. Eventually, they rented a store at 726 Bay Street. Annie recalls that when her husband signed the lease his hand shook with nervousness. But the work went on. The Scott Institute changed to the

continued over page



## Baptists aren't the only ones,

continued

Scott Mission and, once again, began ministering to Jewish people in the heart of the city.

Mistakenly, we often view Jews as wealthy. In the '30s and '40s many were poor refugees.

**M**orris Zeidman endeared himself to many Toronto Jews by returning to Poland immediately after the war to take relief supplies and money to Jews who had survived the Holocaust. People in Toronto gave him money to take to their relatives and friends. His refusal to take the customary commission, and the fact that the recipients received the penny what they had sent, impressed the donors.

Only a sister he had brought to Canada before the war survived the Holocaust. Prior to Gertrude's arrival in Canada, Morris fell severely ill. As a result she went to stay with Professor and Mrs. William Manson. They came to Canada from Scotland in order that Manson might teach at Knox College. The Mansons later adopted Gertrude. When they returned to Scotland, she went with them.

The government refused to guarantee Zeidman's safety on his post-war trip to Poland. The trip caused him great sadness. Most of the young people he had known as a child had been executed. Morris Zeidman never fully recovered from the shock of that visit. When he returned, Annie recalls him saying that the smell of death was in the air in Poland.

For Annie Zeidman the turning point in the life of the Mission, from which they never looked back, came when they had reached their lowest point. Deep financial troubles plagued them. They were emotionally drained.

Annie describes herself as basically a person with a "happy heart." She had learned early in life "to turn her troubles over to the Lord." As she and Morris talked, they decided that the Scott Mission would become a faith mission. From then on, she



Annie Zeidman.

says, the Mission never again suffered a serious need.

I asked Mrs. Zeidman how she viewed the relationship between Jews and Christians today. She rejoices to see discrimination and hatred towards Jews lessening. However, she knows that anti-Semitism lingers always only slightly below the surface of polite society. She realizes that it has never completely died out and whispers of it can still be heard even in Canada.

In terms of Christians' attitudes towards Jews, she believes that Christians should show undiluted love and understanding but, at the same time, hold firm in their conviction of Jesus Christ as the Son of God and Saviour of the world. "Today," she says, "we must speak to our Jewish friends with works rather than words."

Annie remembers her husband with great admiration and love. "It amazed me," she says, "how he could forgive the Germans." On one of his trips to Poland, a friend restrained him from giving coins to bedraggled German soldiers who were being led by. "The Lord," she believes, "took away his hatred. When he became a Christian, he became fully Christian."

Morris retained his appreciation for Jewish worship and traditions. He felt, not so much that he had been

converted but, completed in Jesus Christ.

**A**fter the war, the Zeidmans sponsored many refugees from Europe, especially from Poland. The refugees lived at the Mission until Morris could find them a job. On their behalf he tirelessly searched every corner of the city.

When Morris Zeidman died in 1964, his son Alex took over operation of the Mission until his tragic death in a boating accident a few years later.

The present director is Margaret Cheung. Under her direction Scott Mission carries on much as it has in the past. The Mission provides one large meal daily, plus bag lunches in the late afternoon for those who need them. When I visited in November, Christmas baskets were already in preparation. Discussion groups are available for almost every imaginable group, including one for Iranians. A Filipino church holds Sunday services at the Mission. Their pastor also serves as a handyman at the Mission.

Annie Zeidman's heart goes out to people on the streets of Toronto today in what she describes as "very tough times. It becomes almost physically impossible to handle all those who come seeking groceries." Still Scott Mission accepts no assistance from either the United Way or governments. It remains a faith mission.

Throughout all the years of its existence since the Zeidmans have become involved, one thing has remained constant. Each Christmas, Annie Zeidman writes a poem for the Mission's calendar which is sent to supporters of the work. Nineteen ninety was no different from all the previous years:

*Come let us sing for very gladness  
And blend our praises with  
th' angelic choir,  
The symphony of heaven, the  
stars,  
The planets as they turn, and burn  
(whose music God alone can  
hear),  
For, covering with his love our sin  
and sorrow,  
Eternal joy has come to us in  
lowly guise,  
Jesus, our Lord.* □

# So Tell Us . . . What's It Like?

**We are now in the midst of celebrating the 25th anniversary of the ordination for women. One question naturally arises — what is it like to be a woman in ministry?**

**We asked several women who are serving in a variety of settings across the country. This is what they said:**

## *As I Look Back* by Linda Ashfield

**D**uring a class on Women in Religion at Carleton University, we listened to a panel discussing the ordination of women. One panellist said, "The doors are now open in many denominations. It's up to us to walk through them."

I had been struggling for a few years with a sense of call to ministry. When that woman spoke those words, I knew she was talking to me. However, I was full of questions and fears. There were no clergy in my background and I had never even met a woman minister.

After I talked with my family and friends about my thoughts on ministry, they too had questions. There were the usual ones about ministry, but some interesting points were raised. What would my life be like? What did a woman minister look like? Would I date? Could I get married? Would I wear make-up? Would I still be their friend? What would it be like having a daughter who was a minister?

### **Women theological students had a strong sense of needing to prove themselves**

Arriving at Knox College 15 years ago, when not many women were ordained, I discovered that one-third of my class was female. Most professors and classmates supported me; but on many occasions I experienced opposition. "How are you at making egg salad sandwiches?" "A good Christian wife wouldn't be doing this — why are you?" "I have nothing against you personally, Linda — but I just don't believe in the ordination of women!" "Don't you know the



Linda Ashfield

Bible says, 'Women are the gateway of the devil'?"

Hurtful comments caused me to struggle with my identity as a minister-in-training and forced me to justify my presence in a theological college. Each spring I left Knox convinced I should give up; yet each fall I was back in class again. Many eyes focused on the women students. We had a strong sense of needing to prove ourselves. Along with this, I fell short of my image of the perfect minister. Peace about my call, and the confidence to seek ordination, came only after a long inner struggle. In the end, I learned to accept myself — with strengths and weaknesses — and discovered my gifts for ministry.

After my ordination in 1979, I began pastoral ministry in Chatsworth and Dornoch, a village setting near Owen Sound, Ontario. Before I left Toronto, a classmate said, "You've had it easy here in this cosmopolitan city. Let's see how you women ministers are accepted in the churches in rural Canada."

I can smile now when I think of that statement. I've had the privilege of ministering in a two-point charge, in Toronto, and now here in Waterloo, Ontario. Over the past 12 years, the acceptance and affirmation of the people in these churches strengthened me. In fact, most of my anecdotes, describing opposition to women in ministry, come from my student days.

### **People in all of my congregations have affirmed and accepted me**

As I get caught up in ministry, I often forget that a woman in this profession is still not the norm. Certain comments can catch me off guard.

One day after worship an older woman approached me. Tears flowed from her eyes as she told me of her joy, as a visitor, to meet a woman minister. "You see, I'm in my early 70s. As a young girl, I always believed that God was calling me to ministry; but I couldn't respond to that call. Our church did not ordain women. I've been actively involved in my church all my life; but somehow it's always been a burden, and a sadness to me, that I couldn't do what I felt God wanted me to do."

When leaving my first church, I talked to the children about their new minister. "He'll be here a few weeks after I leave." "He?" one of the little girls queried. "You mean a man can be a minister too?"

Many women have told me that seeing a woman preach and serve communion provided meaning for them. Each time I've been expecting (I have three little girls), my congregations have shared with me their great delight. They would tell their neighbours, "By the way did you know our minister is pregnant?" Others tell me of daughters talking about their future career choices. Becoming a minister now appears on their lists.

Sometimes balancing a family of five and congregational ministry can be stressful. But many situations and challenges bring great joy. *continued*





## As a Woman in Ministry



by  
**Patricia  
Van  
Gelder**

**I**'ve always known that people react differently to women in ministry than to men. I've experienced that firsthand.

In my student days, after one of my better sermons, an elder, instead of shaking my hand, ruffled my hair. A visitor to one of the churches I currently serve lectured me on leading worship while wearing open-toed shoes. When my husband and I started working together (we serve in a team ministry), some people remarked on how nice it was to see a man in the pulpit. And let's not forget the yearly Christmas cards "To the Pastor and his Wife"!

However, my experience as a woman in ministry has been overwhelmingly positive, especially in pastoral care. I have sat with people who were dying and held them. I have visited a woman hours after the birth of her child and cried while we talked about an earlier baby who had died. And children, afraid

of male authority, have come to me for help. To be honest, I have trouble distinguishing what I do because I'm a *woman* in ministry and what I do simply because I'm *me* — born and raised and developed with gifts and weaknesses.

Recently I was asked if I meet regularly with other women clergy. Well, yes, it's regular . . . once a year at synod. With one exception, I am the only clergywoman in a presbytery whose congregations stretch 296 km east to west and 652 km north to south. That one exception is a minister who isn't active in the presbytery and, although

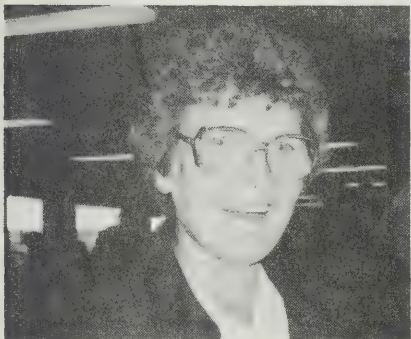
**Children, afraid of male authority, come to me for help**

I've often relied on her, our paths seldom cross. Ecumenically, the closest clergywoman is 190 km away. On the positive side, the women elders of my two congregations provide a constant source of support and wonder. I watch them with awe as they find their places ministering within the church.

At times I become angry when treated differently. At presbytery meetings I sometimes feel alone. But most days I don't waste energy dwelling on such things. Trying to be a faithful minister, male or female, is task enough.

# Charlotte Stuart — Impressions and Thoughts

by Nancy Serrick



Charlotte Stuart

**S**he's a startling woman."

Really! What else does her congregation say about her?

"She shows a genuine love for her people." "She really takes an interest in a variety of people." "She has a concern for people, people in need." "She always feels concern for reaching out to people."

Sound a bit repetitive?

How about: "There's a friendliness to the place, an acceptance of strangers." "They're accepting of people who won't be making a lifetime commitment there (students and the like)." "They make everyone feel welcome."

Funny how the same words keep cropping up about St. John's Church and its minister. So who is this Charlotte Stuart?

## The same words to describe St. John's and its minister keep cropping up

Charlotte began working in the Church of Scotland in 1962, training as a deaconess because, as she says, "deaconesses did the job that I wanted to do." Then followed a stint in Nigeria as women's worker in a training centre. Eventually, because of the Biafran situation, a rather abrupt return to Scotland, to a position on the staff of the missionary training college there.

January 1970, and a new decade, meant a new job in a new country. She became Women's Missionary

Society, and subsequently Board of World Mission, resource person for inner-city ministries based at Queen Street East Church in Toronto.

The rest of the story, simply stated: studies at Knox College, ordination, a call to St. John's Church, Toronto eight years ago.

But life, and Charlotte, are far more complicated than that. For example, she interrupted her studies at Knox to run for city council in Ward 8. She didn't win the election. But she continued to be involved in the Riverdale Community Organization which lobbies various city politicians and commissioners

for crosswalks and stop signs. She also co-founded a legal clinic and the South Riverdale Community Health Centre. Justice issues, as one elder put it.

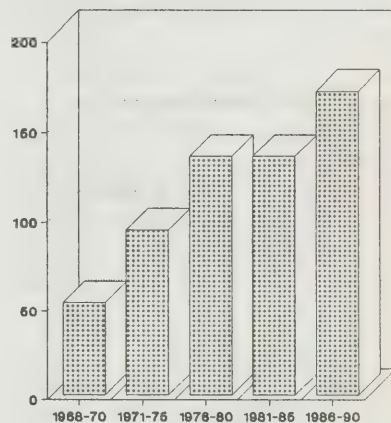
By the time ordination rolled around, St. John's did not have a minister, was down to about 40 people, and in the process of self-examination about finances, membership and whether it had a future. The interim moderator and session came to Charlotte for help. Remember, she had spent the last 12 years with their neighbour, Queen Street East Church.

As presbytery resource person, Charlotte preached on Sundays and worked two days a week for St. John's with no thought of being called there. Before long, this congregation, which never before considered a woman minister, or a community activist with a high profile, began to see attendance

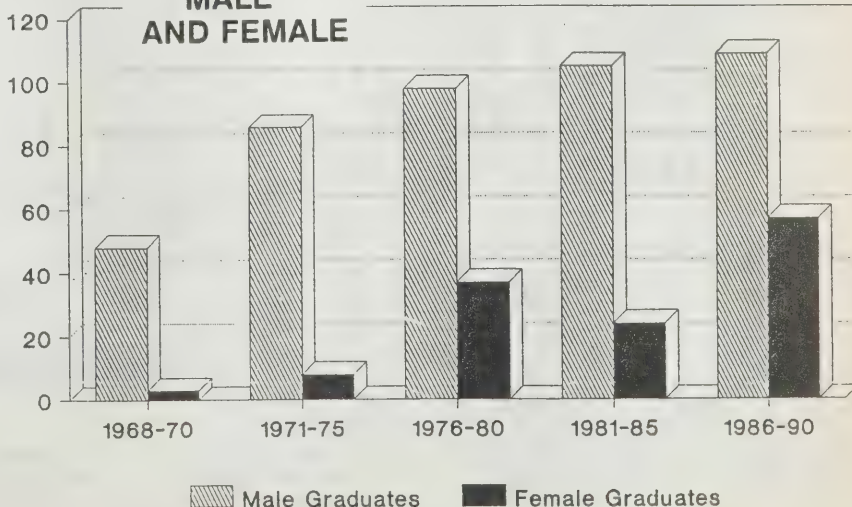
continued

## Graduates

TOTAL



## MALE AND FEMALE





## So Tell Us...What's It Like?

continued

stabilizing, offerings increasing and new people turning up and staying.

Charlotte became convinced that St. John's had been established in that place in the city, 90 years before, for a purpose. She firmly believed then, and does now, that the Presbyterian Church has a responsibility to be in the inner city. Each inner-city church can say something to the community around it, both through its bricks and mortar,

and its people.

"My faith in human beings has always been great," she says. "It was borne out in the St. John's situation." When the call was offered, for less than minimum stipend, she accepted. Both parties agreed to a three-year trial. Within two, they were up to speed and good things have been happening ever since.

Why the success? An interest in social issues? Activities that appeal to the wide mix of people that attend? Charlotte's own zest for life, love of the Blue Jays, sense of humour? The tenderness with which she looks after her church family?

Charlotte believes that the worship experience is crucial. People must

first be stimulated from the pulpit. The fact a new member lists "quality of preaching" as a primary reason for joining testifies to Charlotte's devotion to this part of her ministry.

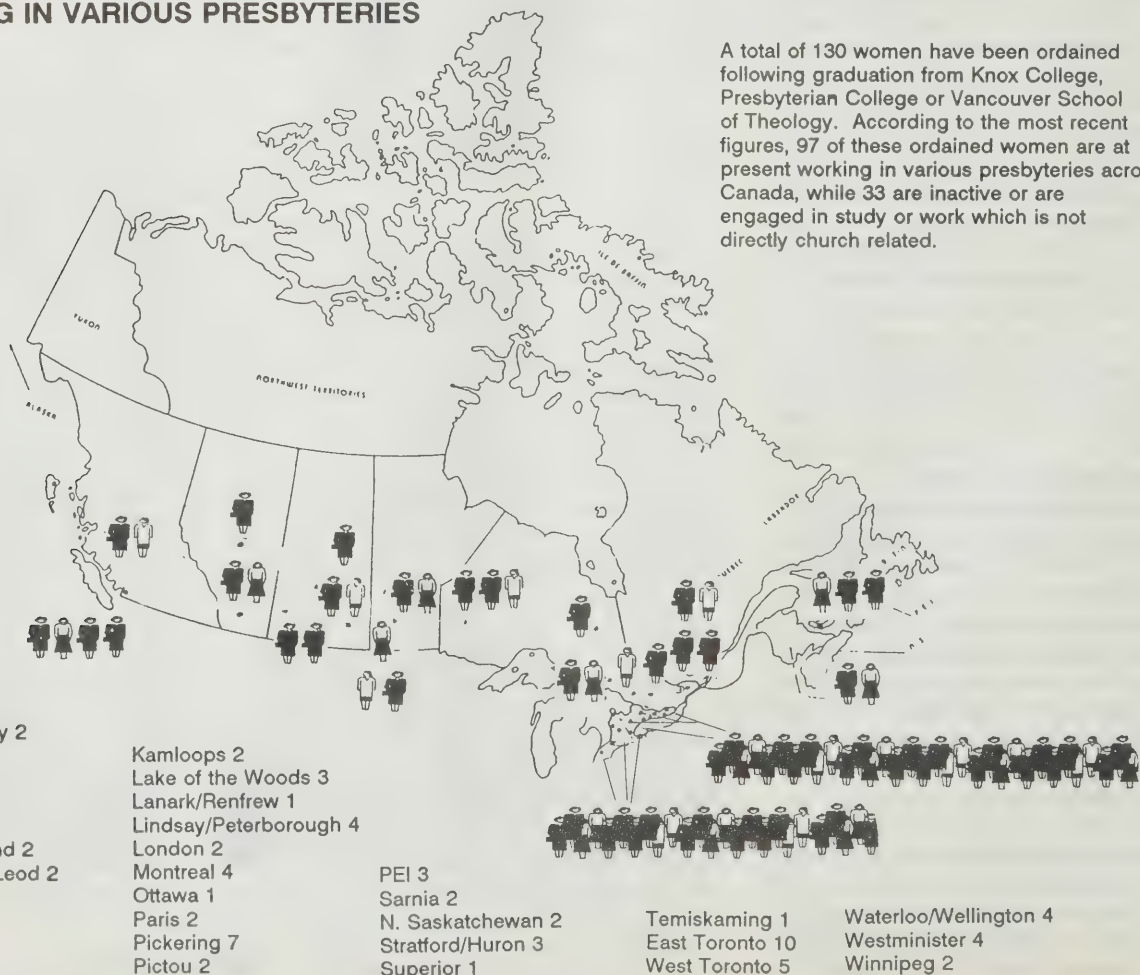
Yet she believes that all elements of ministry must fit together. "When people feel cared for, built up, then you can challenge them. Attendance, givings — all the rest follows."

The congregation clearly agrees. "Our church is flourishing because of her," a 25-year-old member declares. "It's important to have women in leadership in the church," says another. "Charlotte Stuart is an exemplar of everything ministry is, and should be." □

Nancy Serrick is an elder in Rosedale Presbyterian Church, Toronto.

### Stuart co-founded a legal clinic and the South Riverdale Community Health Centre

## DISTRIBUTION OF ORDAINED WOMEN WORKING IN VARIOUS PRESBYTERIES



# Celebrating in Song

**The Women in Ministry Committee of the Board of Ministry celebrated 25 years of ordaining women by commissioning a hymn competition. We announce the winners.**

**by Alison Stewart-Patterson**

**T**he competition, for a hymn to be used at ordination services for women and men, raised considerable interest among poets and composers, both women and men. In all, 24 entries were received: eight with original words and music, 16 with original words and suggested tunes already available.

The review committee, of Alison Stewart-Patterson, Wayne Riddell and Lois Klempa, set the following criteria:

- a) an ordination hymn suitable for women or men
- b) use of inclusive language
- c) God should not be spoken about as he or she
- d) theology reflecting the ways both women and men think about God and ministry
- e) original music that is singable and easy to learn (congregations do not have many opportunities to learn and use ordination hymns)
- f) music chosen to fit the words.

Committee members sang and played each hymn several times. After this scrutiny, it was placed on the right, or on the left. Those on the left transgressed one or more of the criteria. Those on the right became the short list and were sung again. They were all good hymns.

There were three winners: "God, Creator" by Carrie Doehring (original words and music); "God Incarnate" by Margaret Beale (original words, tune: "Bethany"); "Feed My Sheep" by Patricia Elford (original words, tune: "Thornbury").

Carrie Doehring's music is simple and beautiful. Its rhythm carries the singer, dancing along, and holds the words well. Its full four-part harmony provides excellent and interesting parts for each voice. Her words enlarge the images of God: from Creator and Bringer-to-life, to Mid-wife and Co-servant. The hymn

points to the ordinand's — male or female — life experience of God, from childhood to the present moment. It gives a feeling of the deep spiritual significance and empowering in the celebration of ordination.

Margaret Beale's hymn is more traditional. The words are beautifully interpreted by the chosen tune, "Bethany." In writing of God's actions, she gives an image of God which does not jar, either by its maleness or femaleness. Once again the theological thrust is the empowering of the ordinand by God. The ordinand's journey of faith with this God draws the singers into an empowering moment of song.

Patricia Elford uses the great tune, "Thornbury," with its six slow notes at the end, to bring people face-to-face with Christ, when he says, "Do you love me? Then feed my sheep." The hymn speaks of a God who is immanent, close to us wherever we are. The author writes beautiful poetry about the human condition: we are "aroused from numbing sleep" to a growing relationship with God and in ministry we "offer Christ's body to hungry waiting souls." It calls on the ordinand to be a servant: guiding, nourishing, teaching and offering. The hymn draws on female and male biblical witnesses and models.

The Elford hymn is usable, without change, for the ordination of women or men. The other two are presented here with the wording for a woman's ordination. They are easily changed if a man is to be ordained. (She becomes he, her becomes him or his.)

The committee congratulates the winners, thanks all contributors and hopes that these hymns will bring blessing wherever they are sung. □



- Art by Iris Ward

Alison Stewart-Patterson is minister of Maisonneuve-St. Cuthbert's Presbyterian Church in Montreal.



# God, Creator

Clarendon Hill

Words and Music by  
Carrie Doebling

1. God, Cre- a- tor, with great plea- sure, you called forth this life,  
2. Your call like a song, led her all a- long, through the gen- tle maze,  
3. Cir- cling round her now, we stand for the power of faith, hope and love,  
4. Up- on her we lay our hands and we pray, that the Spi- rit may  
5. O, Spir- it, em- pow'r her to min- is- ter from the full- ness

Gen- tle Mid- hood wife, From depths of the earth, you brought her to birth.  
of her child- hood days. Her paths, as she grew, con- verg- ing on you.  
she has known of through sisters and bro- thers, fa- thers and mo- thers.  
come down on this day of ce- le- bra- tion and or- din- a- tion.  
of being you pro- mise, when you co- ve- nant to be our co- ser- vant.

(Use masculine pronouns when a man is ordained)

- Transcribed by Mark Kersey

## Bless This Life

**Words: Margaret Beale**

**Tune: Bethany**

God Incarnate, stand among us,  
As we gather in this place.  
Make us worthy of that presence,  
Through your bounteous love and grace.  
Save us from the sin which binds us,  
Break the shackles, set us free,  
Fill us with your Holy Spirit,  
Ever fruitful may we be.

Bless this life which here is offered  
For your service, set apart,  
Through these hands now laid upon her,  
Feed the soul, make pure the heart.  
Save her from all worldly warring,  
Shatter bonds of earthly pride.  
Sanctify her by your Spirit,  
So shall Christ be glorified.



In this world of sin and darkness,  
Help her close by you to stay,  
Seeking still with faith and patience  
Christ, the truth, who lights her way.  
Keep her faithful in your service,  
Set her free in Christ your Son,  
Lead her on to great endeavours,  
That your will on earth be done.

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**Words: Patricia Elford**  
**Tune: Thornbury**

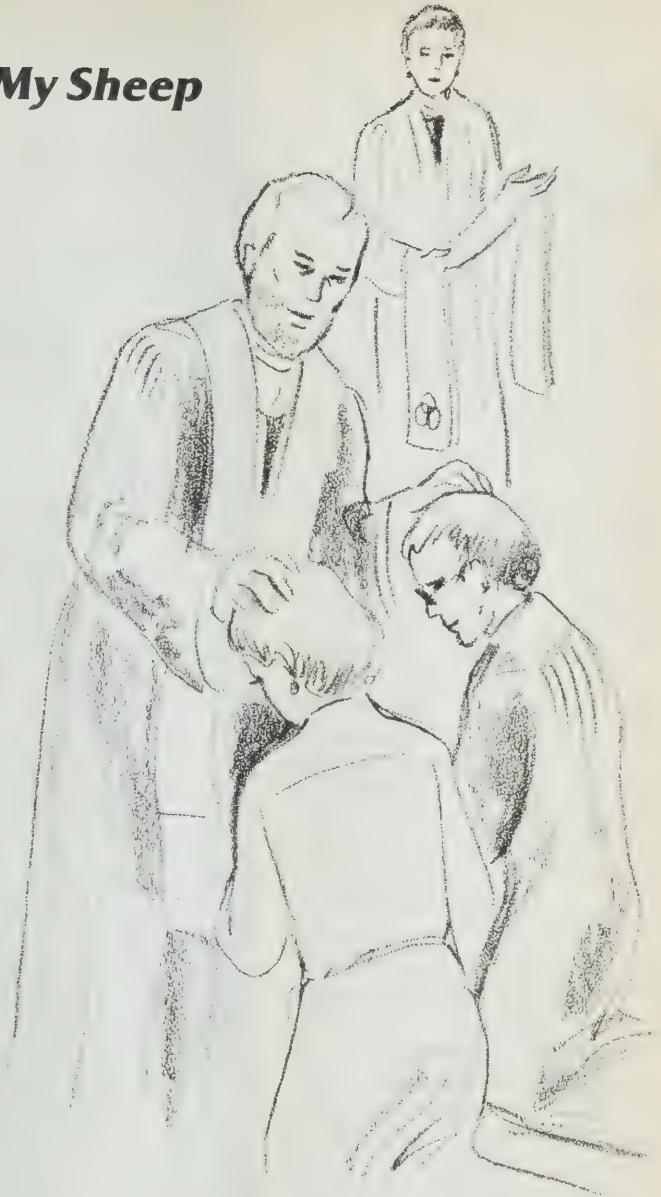
## ***Feed My Sheep***

God meets us in the office,  
The factory, ward or lab.  
Drawn from the shop, the kitchen,  
The classroom and the pew —  
We all are called to witness,  
The covenant to keep,  
But some must lead and nourish:  
“For Love,  
Come feed  
My sheep.”

Prepared by school and service,  
Life's joys and agonies.  
Stripped clean of false pretenses,  
The fears and sins revealed.  
Only as a humble servant.  
Aroused from numbing sleep,  
Can one accept the challenge:  
“For Love,  
Come feed  
My sheep.”

Chosen by earthly witness  
To guide and lead and love,  
Enabling new discernment  
Of God's Word and ourselves.  
With Miriam, Moses, Mary, John,  
Their faith profoundly deep.  
With all who lead God's people out:  
“For Love,  
Come feed  
My sheep.”

Commissioned by God's people  
To teach and prophesy;  
To offer Christ's own body  
To hungry waiting souls.  
With gifts from our Creator,  
The Spirit's fires leap,  
So, graced by God for service:  
“For Love,  
Come feed  
My sheep.”



- Art by Iris Ward

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# Have Modern Doctors Lost Their Souls?

**D**r. Richard Selzer is a native of Troy, New York. He was educated at Union College, Albany Medical College, and Yale. He began his practice of general surgery in 1960 and, until his retirement, was on the faculty of the Yale School of Medicine.

That's his stats. But that is *not* Dr. Richard Selzer.

Richard Selzer is a surgeon of words who cuts deep into the heart with noun and adjective. He is a poet, a philosopher, a "priest" whose parish is the sick, the lame, and the dying. He is a lover — a lover of medicine whose passion for surgery and patient is mingled as flesh and blood are mingled. He is an artist whose canvas is made from the souls of the afflicted and whose brush is coloured by the flesh and blood of his subjects. All of his books (*Mortal Lessons; Confessions of a Knife; Letters to a Young Doctor; Rituals of Surgery; Taking the World in for Repairs*) transport the reader into the soul of the doctor, the place where the demons and angels reside — the demons of helplessness and mortality clashing with the angels of kindness and immortality — and for all of us, the issues of life and death are brought into focus.

Bill McNabb and Mike Yaconelli (staff members of the magazine *The Door*) travelled to New Haven, Connecticut, to talk with Dr. Selzer.

**DOOR:** Let's just dive right in.

What qualities are necessary to be a good doctor?

**SELZER:** Three qualities — a "holy trinity": mechanical ingenuity, intuition, and compassion.

Mechanical ingenuity is genetic. You either have it or you don't. Intuition is similar. It's a gift. You are either a "good guesser" or you aren't.

Intuition is the gift of diagnosing what others might miss.

Compassion, on the other hand, is not something one is born with.

Compassion is something that



develops after years of listening to people moan and weep with pain and suffering.

**DOOR:** This sounds terrible, but doesn't compassion get in the way sometimes? Don't doctors have to distance themselves from their patients lest they become emotional basket cases, unable to perform their work?

**SELZER:** Some hardness, some insulation is absolutely necessary. Otherwise, no one but a sadist would be able to do this work. So yes, a part of you is made austere and insensitive. But the *other part* — a tender heart, the ability to utter quietly the most beautiful of phrases, "There, but for the grace of God, go I," — takes time.

**DOOR:** Then, by implication, young doctors probably are a tad short of compassion?

**SELZER:** If you want to look for great compassion among the young, it will be hard to find. The monks in the church talk about their "formation" as a monk. The real formation of a doctor takes place during his active life as a doctor.

**DOOR:** But hasn't medical technology actually become an obstacle in this formation process?

**SELZER:** I would be the last person to deny what science has produced to benefit mankind . . .

**DOOR:** But?

**SELZER:** . . . I have severe doubts that the good outweighs the bad. I am not sure science has been a good thing. Science has become the religion of our time for a great many people. It is absolutely true that the development of medical technology has distanced the doctor from his patient. It is now entirely possible to take care of someone without touching them, without examining them, without listening to their lungs or heart. All a doctor has to do is run a battery of tests that are administered by technicians, read the results off the chart, and give a prescription. This process does away with the love between doctor and patient that *ought* to exist.

Doctors heal by walking into the room. They used to, anyway. For a person who is truly sick and suffering, the mere presence of the doctor is helpful. I've seen it happen

over and over again. The anxiety goes away, the breathing is easier. The doctor can walk up to the patient, put his or her hand on the patient, and just that touch can have a remarkable calming effect. That's gone with technology. Forget it.

**DOOR:** Great. So we're left with the prospect of more and more doctors who are nothing more than wealthy technicians with massive egos?

**SELZER:** I would say that a great portion of the medical profession is infected with avarice and arrogance. There are too many doctors who are more interested in having and doing than in perceiving and feeling. But I have hope. I have met a number of men and women in this profession who are entirely self-effacing. I am optimistic.

**DOOR:** Why?

**SELZER:** I travel to medical colleges and read my stories. I stand there in a room full of these exhausted, grungy-looking, depressed, overworked students whose souls are starved, and I watch some of them get a new vision of this profession. I believe my writing, in some little way, offers them transcendence over the kind of medical training they are receiving in this country.

● **I wouldn't accept anyone into medical school who got an "A" in organic chemistry because I would assume he or she had already been destroyed**

**DOOR:** You were on the staff of the medical school at Yale for many years. What do you think of medical education in this country?

**SELZER:** Medical students lose their souls in medical school. Their souls are squeezed dry because so much of what is crammed down your throat in medical school is ridiculous and absurd. If I were in charge, I would stop this ridiculous emphasis on organic chemistry. I wouldn't accept anyone into medical school who got an "A" in organic chemistry because I would assume he or she had already been destroyed. I would insist that medical students study the humanities — literature, history, and

art. I would emphasize the cultivation of the *spirit* rather than these silly sciences which are never used. I was a doctor for 31 years and I never once used organic chemistry. Not once.

I once sat on the admissions committee to Yale School of Medicine. I did not enjoy the experience. The candidates were pre-packaged. They were *so* prepared for us. They were all straight "A" students with perfect dossiers. You *knew* they were smart just by looking at them. But try to find their souls — they weren't about to show them to you. They were clones. I didn't want to take them in but, according to the "standards," there was no keeping them out.

**DOOR:** What *has* technology done to complicate the issue of morality?

**SELZER:** Morality is an odd word now that technology has arisen. Is it moral, for instance, after an abortion, to keep the fetus alive long enough to perform experiments on it?

**DOOR:** That's being done?

**SELZER:** Yes.

**DOOR:** My God.

**SELZER:** Is it moral to take fetal tissue from an abortus and use it to treat diseases? Is it moral to transfer human genes into animals? There are pigs in this country that contain our DNA. Science can now take our genes and transfer them into animals. What does that say about personhood? Is it moral to transplant organs to another person?

**DOOR:** Wait a minute! We're supposed to be asking the questions.

**SELZER:** That's right. But these questions have no answers, do they? They are dilemmas our fathers and mothers were blessedly innocent of.

**DOOR:** But, in reality, we either decide to do things or we don't. So there may not be any answers *philosophically*, but in practice a doctor decides every day what is moral and what isn't.

**SELZER:** And that is the issue. Who decides these moral issues? These decisions should not be left to the doctor because the doctor makes a living by doing these things, and that is a conflict of interest.

**DOOR:** Who, then? The government?

continued



## Lost Their Souls?

continued

**SELZER:** We only have to point to the Nazi government or the Stalinist regime to know we mustn't leave anything up to the government to decide.

**DOOR:** Lawyers?

**SELZER:** Hardly. The law would take the heart right out of these issues.

**DOOR:** Surely, the clergy?

**SELZER:** Ah yes, the clergy. Since we are not an Islamic country where everyone has the same religion, which clergy do we listen to? We live in a pluralistic society, as far as religion goes, and there are many churches, each of which insists that it has found the right path to God and dismisses all other churches' viewpoints. Just two examples: The Roman Catholic view of abortion or the firm belief held by Jehovah's Witnesses not to use blood. They would impose their beliefs on everyone, even those not of their faith. Would you want the moral decisions for all of us made by these people?

**DOOR:** So what you are saying is that when it comes to a moral decision, the patient or the relatives of the patient should make the decision.

**SELZER:** Of course the patient should be the one to decide, but if the patient is unable, then the decision falls on others.

**DOOR:** Which others?

**SELZER:** Then it gets difficult. We have to go to the next of kin, the friends of the patient, the nurses and other attendants, the doctor, the lawyer and the clergy.

**DOOR:** A committee.

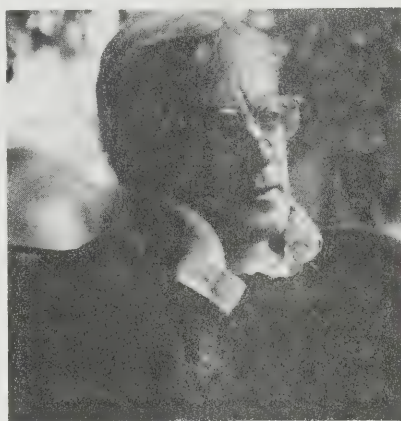
**SELZER:** I hesitate to call it a committee. I'd rather call it a ministry of citizens who have gathered, out of good will and compassion, to make a decision. I have to believe that the right decision will be forthcoming more often than not.

**DOOR:** So far you have managed to avoid your position on some difficult moral issues. Let's put you on the spot. How do you feel about abortion?

**SELZER:** Having been trained as a doctor, I have all my life been urged to preserve life, and the idea of snuffing life out is fundamentally against my nature. I would not like to perform an abortion. I would probably refuse in most instances. Yet, I do understand that abortion is necessary at times.

**DOOR:** Here goes the mail. Uh . . . at what times?

**SELZER:** Certainly if a young girl is raped and becomes pregnant. Certainly in the case of incest, which is a violation of the deepest taboo of the human race. And in cases where the fetus is determined to be severely deformed or subject to an incurable illness like Tay-Sachs disease, which is universally fatal and the children live for three years in pain. I would count that as a mistake on the part of fate and correct it. I have no qualms about doing that. I thank my lucky stars that I do not have to do it. I would not like it.



**DR. RICHARD SELZER**

**DOOR:** You have now put yourself in the "pro-abortion" camp.

**SELZER:** I have not. The pro-choice people are wrong, and the people who are universally opposed to abortion on righteous terms are wrong. These two groups are ripping apart the fabric of society, and I believe it is only by taking the middle road that we are ever going to solve this problem. People are going to have abortions. You are never going to stop it. It's a myth that you can legislate against abortion. It's too late. There's a lot of hypocrisy about the abortion issue.

**DOOR:** When does life begin?

**SELZER:** We don't know, do we?

But I would tend to go along with the idea that life begins at conception. But I believe that one of the great gifts we have been given is free will. We were given the intelligence to make decisions about our lives. I believe that one of the decisions we are permitted to make is whether or not to have an abortion — which may be the wrong decision but, if it is, punishment will be meted out. Abortion is not free, however. You pay for it. It leaves scars. It makes you look at your body as though it were a commodity.

● **The doctor is the servant of the patient. A servant considers the wishes of the master, and it is the patient who is the master. The doctor is merely the living instrument that the patient has picked up in order to heal himself.**

**DOOR:** When is life over?

**SELZER:** Legally, of course, you are technically dead when the electroencephalogram is flat and there is no brain activity. But that is just a meaningless definition. That's what happens when you put things in the hands of lawyers. But what about being technically alive, which is the same as being dead? That is when the quality of life is so low that all you are doing by keeping the machinery operating is prolonging misfortune. Death is not our great adversary. Whoever said that is nuts. Death is simply the final event of life. Old age is the precursor of death. We prepare for death, in most cases, by growing old and having our faculties slowly ebb away. It is not the enemy. Dylan Thomas thundered, "Do not go gentle into that good night. Rage, rage against the dying of the light." That's no good. That's silly. No one is going to get off this planet alive. We're all going to die, and that is good. We must die in order for the species to be preserved. We have to make room for the young and healthy. Nature, in her wisdom,

selects for each one of us that particular bacterium or virus or toxic chemical or accident with which to kill us off. To fight against that is absurd.

**DOOR:** But isn't that what a surgeon does — fight against death?

**SELZER:** Yes. But there does come a point when you give up trying to fend off death.

**DOOR:** And when is that?

**SELZER:** When it makes no sense. It makes no sense to do a heart transplant in a 70-year-old person. That is idiotic! It makes no sense to operate on someone who has severe Alzheimer's disease and is incontinent. That person should be allowed to die. There was a time when pneumonia was the senile person's best friend. Senile old people went to bed, lay there, didn't move, and the lungs filled up. We used to call it hypostatic pneumonia and the person died. It was a very peaceful, quiet death, and wise doctors did nothing about it.

I was in a trauma unit in a hospital a few months ago, and there was a man there who had been struck on the head by a falling tree. He had been completely unconscious for three months. He was on antibiotics, intravenous feeding, and a respirator. In order to keep him alive, twice a day a doctor would put a suction tube into his windpipe and suction out all the moisture from his lungs. I asked the resident, "Why do you *do* that? Why do you suction out those secretions?" And he said, "But he

**● It makes no sense to do a heart transplant in a 70-year-old person. That is idiotic! It makes no sense to operate on someone who has severe Alzheimer's disease and is incontinent. That person should be allowed to die**

would die [if it wasn't done]." I said, "Of course he would die." He said, "That's a philosophical question and I don't deal with that." I asked him, "Suppose that man were your brother. Would you do this?" "No,"



### **Women come to nursing and medicine naturally because women understand blood and cloth**

he said, "I would do less." That was very revealing to me. A philosophical question? He'd satisfied himself. His conscience was clear.

**DOOR:** Should a doctor honour a patient's request to be allowed to die or a request to *help* the patient die?

**SELZER:** If the doctor knows his patient well and has lived with this person and his problem, I think that request should be honoured. I believe that in many instances the doctor, despite his personal revulsion and horror of the act, must overcome it and acquiesce. It's every person's right to put an end to a life that is unbearable.

**DOOR:** All of us have had to sit in a doctor's office and wait for what seems like hours and then, when you finally get to see a doctor, they act like your questions are either ignorant, or an imposition, or both.

**SELZER:** It is arrogance to dismiss a patient's questions or to speak down to a patient. It is a very common practice and, as such, is deplorable. The doctor is the *servant* of the patient. A servant considers the wishes of the master, and it is the patient who is the master. The doctor is merely the living instrument that the patient has picked up in order to heal himself. The doctor is just the means to get well. The doctor's opinion should not be expressed

unless the patient wishes to hear it. That's the way it's supposed to work, but somehow it has been reversed in this society. The doctor plays God and it's a terrible fault of our profession.

**DOOR:** You've been a surgeon a long time. What is your view of nurses?

**SELZER:** Nurses are the true healers today. They are the ones who lay on hands. They are the ones who understand flesh and blood. And, in many instances, they are the ones who hover over the patient and protect the patient from the doctor. They supposedly occupy an "inferior" rank to that of a doctor, but I think that is wrong. Nurses should be given a great deal more autonomy: They should be given the right to disagree with the doctor. They are often in the best position to do so. After all, they are the ones who have washed this patient and turned this patient, and fed this patient. Until you have done these intimate things to a human being, you do not really *know* that person. Nurses occupy a very privileged position. I think there's a reason why most nurses are women, by the way.

**DOOR:** Here come the feminists.

**SELZER:** I don't care. Women come to nursing and medicine naturally because women understand blood and cloth. Blood and cloth are the basic elements of medicine. A girl reaches the age of puberty and experiences blood. She does so for the rest of her life on a regular basis. She achieves a wisdom of her body that is different than is achieved in men. Women bring to the tending of the sick this knowledge of the blood. Often, men faint at the presence of blood, but women already have a long history of their own blood. I believe women make better doctors on the physiological basis alone. Then, there is cloth. From time immemorial women have wiped and washed babies after birth. It is women who have bathed the dead and washed the bodies. It is women who have always used cloth for their own monthly flow. Women understand cloth and its application to the human body. I don't mean to make it sound so simplistic. There are other qualities that make women



## Lost Their Souls?

continued

good doctors. The best thing that ever happened to the American medical profession is that women started to become doctors.

**DOOR:** The feminists might think you are making a mild come-back.

**SELZER:** I am not saying that women are any more moral or high-minded than men. No. They're just as corrupt, evil, selfish, and greedy as we are. They're not better, but those two qualities make them kinder.

**DOOR:** You have such a gift for story-telling. We wonder, could you tell us just one?

**SELZER:** I was invited by the Head Ranger of Yellowstone National Park to come and teach at the Ranger School.

**DOOR:** You're kidding.

**SELZER:** That's what I said, but he had read my books and wanted me to come out and interpret the wilderness for the rangers for a week. So, I

found myself in Yellowstone. Each day I was taken out by a ranger to observe. I'd write my impressions down and then present them to the students. One day while I was out with one of the rangers, we saw an elk and her calf about 50 yards away across a pond. The elk and her calf were surrounded by three coyotes. Suddenly, the coyotes attacked. One of them ran for the calf and killed it. The mother charged at the coyote to drive it away and the coyote got out from under her hooves just in time. But the calf was dead. For the next two hours, that elk stood guard over the body of the calf while the three coyotes tried to reach the calf. Each time they tried a new strategy, she would drive them away. But she became exhausted. Her body was drenched. She was panting, but still she would not let the coyotes near. Now and then, she would give her calf a healing lick and nuzzle it with the ferocity of resuscitation. This mother would not accept the fact that the calf was dead. She would not let the coyotes have the calf. Finally,

she couldn't do it any longer. You could tell. The coyotes grabbed the body of the calf and dipped their muzzles into it. You could hear their soft growls of pleasure, and they would lift their red snouts like Russian flags in the air. The elk stood at the edge of the clearing for a moment, gave one long, lingering glance back, and then disappeared. I watched as the whole drama was played out. I don't think I breathed more than twice during this two-hour stand-off. I was totally shaken by what I had seen. I was completely in the grip of the mother's despair. The experienced ranger I was with tried to comfort me by saying, "There's no right or wrong here. An elk dies, three coyotes live another day. There's no good or bad in nature. It's the way it is." "Yes," I said, "I see." *But I did not see!* Save us all from the disinterested — the fair-minded people for whom it makes no difference. The heart knows better. ☐

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**THE PRESBYTERIAN CHURCH IN CANADA**  
**1991 CAMPING BROCHURE**

<u>Name of Camp</u>	<u>Location</u>	<u>Dates of operation</u>	<u>Rates</u>	<u>Name &amp; Address of Registrar</u>
<b><u>ATLANTIC SYNOD</u></b>				
KEIR	Canoe Cove PEI	To be announced		Camp Keir Registrar Box 2009, Cornwall, PE C0A 1H0
GEDDIE	Merigomish N.S.	Jr. Co-Ed 1 (9-11) Jun 28-Jul 5 C.I.T. II (16-) Jul 6-15 Jr. Girls (9-11) Jul 8-15 Intermed. Co-Ed (12-14) Jul 17-24 Jr. Co-Ed II (9-11) Jul 26-Aug 2 C.I.T. I (15-) Jul 26-Aug 2 Intergen. Aug 2-5 Intermed. Co-Ed II (12-14) Aug 6-13 Jr. Co-Ed (9-11) Aug. 15-22 Sr. Co-Ed (15-17) Aug 24-30	Camp Fee \$105	Mrs. Everett Jeans R.R. # 1, Thorburn, N.S B0K 1W0  Camp Rental Officer Mr. Kevin Jack 16 Tremont St. Dartmouth, NS B2Y 1X2
MACLEOD	Marion Bridge N.S.	Sr. Counsellor Training June 28-Jul 2 C.I.T. Jul 3-Jul 5 Jr. Girls (1) Jul 6-12 Jr. Boys Jul 13-19 Novice Girls Jul 22-25 Intermed. Co-Ed Jul 27-Aug 2 Jr. Girls (2) Aug 3-9 Novice Boys Aug 12-15 Family Camp Aug 16-18 Handicapped Camp Aug 19-23 Handicapped Camp (2) Aug 26-28		Margaret MacDonald RR. #3, Bras d'Or, N.S. BOC 1B0

**QUEBEC & EASTERN ONTARIO SYNOD**

GRACEFIELD	Gracefield Quebec	CIT (15-17) Jun 26-Jul 10 Jr. (9-12) Jul 3-10 Wilderness (15-17) Jul 11-18 Co-Ed. (9-16) Jul 12-25 Family. Jul 26-Aug 2 Co-Ed (9-16) Aug 3-13 Co-Ed (9-16) Aug 14-24	\$413/\$392* \$207/196* \$207/196*  \$413/392* \$30 single/\$40 fam. \$295/280* \$295/280*	Paul Heintzman Box 420 Gracefield Quebec J0X 1W0
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\*Early Bird rates for registrations paid in full before May 15, 1991

PRES. MUSIC CAMP	Golden Lake Ontario	Families and Singles Week 1 Aug 11-18 Week 2 Aug 18-25	\$480 Fam. \$135 single	Ian MacCready 201-10 Huntley St. Toronto, ON M4Y 2K7
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<u>Name of Camp</u>	<u>Location</u>	<u>Dates of operation</u>	<u>Rates</u>	<u>Name &amp; Address of Registrar</u>
<b><u>QUEBEC &amp; EASTERN ONTARIO SYNOD (cont'd)</u></b>				
CAMP D'ACTION BIBLIQUE	Richmond Quebec	English Camp Jr (9-11) Jul 7-13 Camp Francais (9-15) Jul 14-20  Teen (12-16) Aug 25-30		Mr Rolland Dewar RR # 4 St. Felix-de-Kingsey Quebec JOX 1X0
<b><u>TORONTO-KINGSTON SYNOD</u></b>				
DOROTHY LAKE	Kirkland Lake Ontario	"Sparklers" (5-8) Co-ed + parents/guardians welcome Jul. 11-14; Jul. 14-17; Jul. 21-24; Jul. 24-27	\$65 1st child \$35 p. add'l family member	Rev. Jim McVeigh General Delivery Kirkfield, ON K0M 2B0
EVANGEL HALL	Toronto, Ontario	Camping and Outdoor Ministries Programs during June, Jul. Aug.		Mrs. Anne Breakey-Hart 573 Queen Street, W Toronto, ON M5V 2B6
GLEN MHOR	Baysville, Ontario	Junior Co-Ed (7-10) Jun 29-Jul 6 Jr. Co-Ed (7-10) Jul 7-13 Girls (10-14) Jul 14-20 Intermed. Co-Ed (11-14) Jul 21-31 Pee Wee (5-7) Aug 2-5 Jr. Co-Ed (7-10) Aug 6-10 Jr. Co-Ed (7-10) Aug 11-17 Intermed. Co-Ed (11-14) Aug 18-25 <u>Speciality Camps</u> LIT Girls (15+) Jun 30 - Jul 21 LIT Boys (15+) Jul 28 -Aug 18 Family Aug 2-5	\$209 \$181.50 \$181.50  \$297 \$93.75 \$148.50 \$181.50  \$209  \$462 \$462 \$49.50	Mrs. I. Nicholson 180 Alfred Avenue Willowdale, ON M2N 3J2
IONA	Bala, Ontario	Family Camp Jun 28-30 Int. Jr. (9-14) Jun 30 - Jul. 6 Int. Jr. (9-14) Jul 7-17 Int. Jr. (9-14) Jul 21 - Aug 3 Int. Jr. (9-14) Aug 4 - 14 Sr. Hi (15-18) Aug 18-28 Sr. Hi (15-18) Canoe Aug 4-14 Intermed. (12-14) Canoe Aug 18-28	\$50 \$157 \$225 \$315 \$225 \$225 \$225  \$225	Mrs. Lisa Steele 160 Aileen Avenue Toronto, ON M6M 1G2

<u>Name of Camp</u>	<u>Location</u>	<u>Dates of operation</u>	<u>Rates</u>	<u>Name &amp; Address of Registrar</u>
<b><u>HAMILTON LONDON SYNOD</u></b>				
KINTAIL	Goderich, Ontario	Jr. Co-Ed (9-11) Jun 30-Jul 6 Intermed.Co-Ed (12-13) Jul 7-13 Jr. Co-Ed (9-11) Jul 14-20 Intermed. Co-Ed (12-13) Jul 21-27 Pre-Jr. (7-8) Jul 28-31 Family (all ages) Aug 2-5 Sr. Co-Ed (14-15) Aug 7-17 Choir Camp (6-15) Aug 18-25	\$176 \$176  \$176 \$176  \$88 \$209 \$280 \$219	Mrs. Anne Sinclair 5 Lacey Cres. London, ON N6E 2E6  (After May 1) c/o Camp Kintail R.R. # 3 Goderich, ON N7A 3X9
HURON FEATHERS	Sauble Beach, Ontario	Beach Waterfront/ Swimming Instruction Day Camp Program Youth Program Social and community activities for everyone		Rev. Ted Nelson 451 Green Street Box 1239 Port Elgin, ON N0H 2C0
<b><u>MANITOBA &amp; N.W. ONTARIO SYNOD</u></b>				
FLORA HOUSE	Winnipeg, Manitoba	Outdoor Ministry Programs		Warren Whittaker Flora House 768 Flora Ave Winnipeg, Man. R2W 2S9
PRESCAWA	Manitoba/ Ontario Border	Jr. (8-11) Jul.3-10 Jr. High (11-14) Jul 12-19 Sr. High (14-17) Jul 22-29 Across the Generations Aug 2-5	\$135 \$135 \$135 \$60	Ms.Suzan Simard 26 Dorothy Bay. Selkirk, MB R1A 2J9
Available to other groups on application: June 21-July 2; July 30-Aug 1; Aug 12-Sep 2 Rentals - special group rate. Please Contact Marlene Corbett (204) 885-1574				
<b><u>SASKATCHEWAN SYNOD</u></b>				
CHRISTOPHER	Christopher Lake, Saskatchewan	Family Jun 28-Jul 1 1st Jr. Jul 1-7 1st Intermed. Jul 7-13 LIT Advanced Jul 1-14 Day Camp Jul 15-19 Teen Camp Jul 21-31 Wilderness Canoe Aug 1-10 2nd Jr. Aug 4-10 2nd Intermed Aug 11-17 3rd Jr. Aug 18-24 L.I.T. Aug 11-24 Tweeke Aug 30-Sep 2	\$35 pf/\$15 pp. \$75 \$85 \$112 \$25/wk. \$6.p.d.) \$130 \$150  \$75 \$85 \$75 \$115 \$50	Bruce Gourlay Box 514 Prince Albert, SK S6V 5R8  (After June 30th) Camp Christopher Box 20, Site 7, RR #1 Christopher Lake SK S0J 0N0



<u>Name of Camp</u>	<u>Location</u>	<u>Dates of operation</u>	<u>Rates</u>	<u>Name &amp; Address of Registrar</u>
<b><u>ALBERTA SYNOD</u></b>				
KANNAWIN	Sylvan Lake, AB	12 - 15 Spring Fling Mar 8-10	\$40	Mrs. Marg Befus 6223 Dalton Dr. N.W. Calgary, AB T3A 1E1
		Training Camp May 3-5	Free	
		Work Weekend May 17-20	Free	
		Women's Camp Jun 7-9	TBA	
		18 and over Jun 21-23	TBA	
		Intergen. Jun 28-Jul 3	\$55 p.d max	
		L.I.T. Jun 30 - Jul 7	\$65	
		7 yr. pre-camp Jul.5-7	\$35	
		10 & 11 Jul 7 - 14	\$130	
		12 & 13 Jul 14 - 21	\$130	
		8 & 9 Jul 21 - 28	\$130	
		13 & 14 Jul 28 - Aug 4	\$130	
		8 - 10 Aug 4 - 11	\$130	
		15 - 17 Canoe Aug 7 - 11	\$130	
		11 & 12 Aug 11 - 18	\$130	
		15 - 17 Aug 18 - 25	\$130	

### **BRITISH COLUMBIA SYNOD**

DOUGLAS	Robert's Creek, Gibsons, B.C.	Leadership Training Jun 28-Jul 1	\$40	Mrs Marg McGlashan 12664 99th Ave. Surrey, B.C. V3V 2P7
		Jr. Boys (8-10) Jul 1-6	\$134/\$118*	
		Jr. Co-Ed (8-10) Jul 7-13	\$157/\$141*	
		Intermed. Co-Ed (11-13) Jul 14-20	\$157/\$141*	
		Jr. Girls (8-10) Jul 21-27	\$157/\$141*	Assistant Registrar Irene Bleackley 1692 West 59th Ave Vancouver, B.C. V6P 1Z4
		Youth (14-15) Jul 28 - Aug 3	\$157/\$141*	
		Jr. Co-Ed (8-10) Aug 4-10	\$157/\$141*	
		Intermed. Co-Ed (11-13) Aug 11-17	\$157/\$141*	
		Family Camp Aug 18-23	\$90	
		Youth (14-15) Aug 24-30	\$157/\$141*	
		Sr. Co-Ed (16-25) Aug 30-Sept 2	\$87/\$70*	

\*Early registration (Fees are GST included)

DUTCH HARBOUR	Kootenay Lake Riondel, B.C.	Fellowship Camp Jun 21-23	\$90 p.f.	Mrs. Carol Barclay Box 136 Slocan, B.C. VOG 2CO
		Intermed. (11-13) Jul 20-27	\$81	
		Jr. (8-10) Jul 27 - Aug 3	\$76	
		Teen (14-16) Aug 3-10	\$85.	
CAMP V.I.P	Vancouver Island, B.C.	Junior (8-13) Jul 1-6		Adrianna Van Duyvendyk St. Andrew's Pres. Church 531 Herbert St. Duncan, B.C. V9L 1T2
<div style="border: 1px solid black; padding: 5px;">           Presbyterian Church in Canada            Board of Congregational Life            Camping &amp; Outdoor Ministries            50 Wynford Drive, Don Mills, Ontario            M3C 1J7         </div>		Youth (14-15) Jul 28-Aug 3 (at Camp Douglas)		
		Youth (14-15) Aug 24-30 (at Camp Douglas)		
		Family Pot Luck Aug 2-5 (Rath Trevor Prov. Park)		

# Presbyterian College Plans to Rebuild Chapel

by Roberta Clare

**P**resbyterian College (PC) will go ahead with plans to rebuild its chapel after it was destroyed by fire November 2, 1990, in spite of doubts about the College's future.

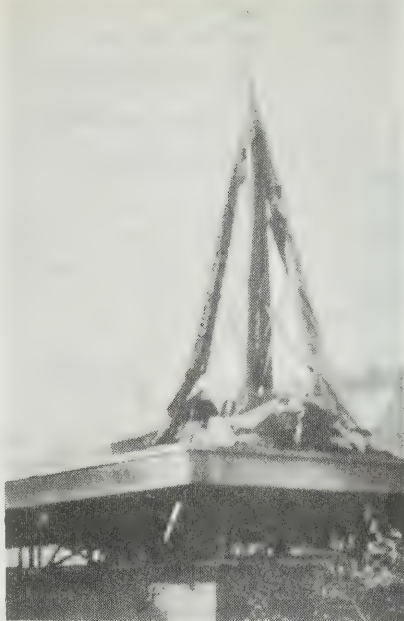
"Should we put money from the insurance settlement in our pocket and head down the 401, or to the Maritimes?" That's the question people have raised in light of the political situation in Quebec, said Presbyterian College Principal William Klempa.

The insurance company has offered the College a cash settlement, Klempa said, but the Senate Executive of the College voted unanimously to rebuild the chapel at a pro rata meeting November 7. The cash settlement would have been about \$500,000. The cost of rebuilding may exceed that estimate if the outside walls have to be replaced; but the insurance company is obliged to pay all rebuilding costs, Klempa reported.

According to Earle Roberts, Secretary of the Administrative Council, the PC Senate may rebuild the chapel only as long as the chapel is rebuilt within the walls of the former structure and no funding from church-related sources is required.

"If rebuilding involves additional funds, or something other than rebuilding is required, then the Committee on Theological Education and the Administrative Council would become involved," Roberts said. "But rebuilding of the present structure should be done in consultation with the Committee on Theological Education," he added.

Glen Crockford, Convener of the Committee on Theological Educa-



Presbyterian College Chapel, after the fire.

tion, is also aware that questions have been raised about the feasibility of rebuilding the chapel. At press time the committee had met only once since it was struck last June at the 116th General Assembly. Crockford said it is still trying to find its feet. However, he also said he expected questions about the chapel to be raised at a committee meeting scheduled for late February.

**A**rson has been determined as the cause of the fire, which destroyed all but the exterior walls of the chapel. Police have not made any arrests but the investigation is continuing, according to Pierre Genereux, Commanding Officer of the Arson Squad, Communaute de Montreal (MUC).

Although details of the arson are public knowledge around the College, Genereux was hesitant to confirm how the fire was set. "Crazy people want to be accused of setting fire to churches," Genereux explained. Police like to keep a tight lid on details of the case in order to confirm confessions.

The Presbyterian College Chapel fire was the only church fire reported in Montreal in 1990.

The Committee on Rebuilding the

Chapel — a subcommittee of the Senate Executive — has hired the architectural firm of Gersovitz, Becker & Moss to supervise the project. Julia Gersovitz, who teaches architectural design at McGill and l'Universite de Montreal, has overseen many restorations, including McGill's Merideth House, which was destroyed by fire last year. Arson suspects have been arrested in this case.

"What we're aiming for is a chapel that will be a prize," said Klempa, adding that it is too early to talk about specific plans. The next step is to wait for a winter thaw so the walls of the chapel can be tested. Only then will the architects know whether or not the walls will have to be rebuilt, explained Klempa.

Klempa hopes to involve the community in the rebuilding. The liturgy class will address the question of space in worship, and the community will be asked for suggestions on the interior design of the chapel.

Since the fire, weekly college worship services have taken place in a second floor classroom. "Everyone experienced a great loss, but the student spirit is good," Klempa said.

Of the 42 McGill students in the Presbyterian College residence, five are students of the College. Although all residents were safely evacuated, the fire had an emotional impact on students, who awoke at 3:45 a.m. to the sound of fire sirens. "Our bedrooms didn't burn but our livingroom did," said one student.

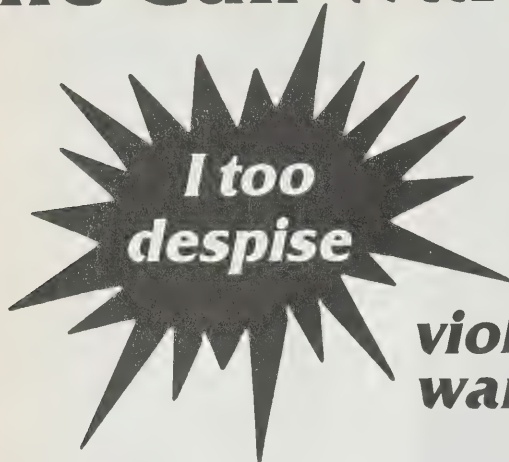
According to Cindi Chenard, Dean of Residence, some students felt as though they had been robbed. Many had trouble sleeping for several weeks. Some stayed with friends, and others wanted to change to rooms with no view of the chapel ruins. "As is often the case in tragedies, a strong sense of community developed among the residents," Chenard said. □



Roberta Clare is a chaplain at McGill University and a contributing editor of the *Record*.



# What Presbyterians said about the Gulf War



**All of these responses came before or during the Gulf war**

**violence and war but ...**

**by Bruce Stapley**

**A**nti-American, cynical stone-throwing has become common among those who would have us believe they themselves are without sin.

They parrot the claim of the ivory tower moralists that the United States has followed through on its promise to expel Iraq from Kuwait for the ignoble purpose of acquiring cheap oil, keeping the military occupied, reversing the economic recession, improving the popularity of George Bush.

These caustic critics of the American motive in the Gulf war refuse to allow that the Americans may be reacting partly out of the type of moral outrage felt by a nation that was founded upon Christian principles.

Sure, the Americans may well have contributed to the mess in the Middle East. That is one of the reasons they will feel compelled to help rebuild Iraq when the war is over, just as they contributed so greatly to the rebirth of Germany and Japan after World War II.

**Americans may be reacting out of the moral outrage felt by a nation founded on Christian principles**

Besides, there is nothing inherently dishonourable about a nation attempting to protect its vital interests abroad as they relate to the maintenance of a certain standard of living.

Yes, there are corporate moguls in the United States who have made a fortune in business partly due to their importing of Middle East oil. But for average American citizens, that oil has been one of many things contributing towards the establishment of a sound economy which has given them a place to work, so that they can feed, clothe and house themselves, the same goals of all the world's people.

The Americans have built their economic machine on innovative entrepreneurialism, hard work, and a desire to develop all possible resources. The Arab nations, on the other hand, just happen to have found themselves sitting on top of billions of gallons of oil. Their wealth, so blatantly abused, is the result of no cleverness of their own. Their greed is surely as great or greater than that of countries like the United States.

And yet, because the economically diverse countries of the West wish to perpetuate their hard-earned industrial system, pouring profits into these Arab countries, they are dubbed money-grubbing opportunists.

Who would like to return to the economic situation of the 1929 Great Depression?

And who among us is not by now aware of the dangers posed to the entire world by a man like Saddam Hussein, an unscrupulous, driven dictator, who, in his 25 years as absolute ruler of Iraq, has turned that

country into an expansionist military force?

Despite despising violence and war, I am delighted that the Canadian government recognized this was a cause worth fighting for. (Ghandi himself once said that there are some people, such as Hitler, on whom pacifism is wasted.)

**The plight of the average poor Arab living in the Middle East has been brought about by tyrants such as Hussein**

I pray, like everyone else, that this war will end as soon as possible, with a minimum of loss of life and suffering. But I also insist that people understand that the plight of the average poor Arab living in the Middle East has been brought about by the misdirected motivations of hateful tyrants such as Hussein, who, ignoring the quality of life of his subjects, has used his oil money to amass a vicious death machine.

We do these people no favours by allowing their leaders to continue to exploit and mislead them, while endangering the rest of the world. If that means uniting with much of the world to resist Hussein's cunning connivances, then perhaps that's the bitter pill we must swallow in our efforts to rid the world of a cancerous affliction. □

Bruce Stapley is a free-lance writer and member of St. James Presbyterian Church in Stouffville, Ont.



**a good war or a bad peace**

**by Heath Macquarrie**

**I**f I were a preacher, which I very nearly became — but thank God for the church I did not — and I had a text, which I do not, it would be Benjamin Franklin's utterance that there never was a good war or a bad peace.

I am fearful of those who argue that we must immediately move into the force equation, not only because

sanctions have not had a chance to work, but because I am a little dubious. Kissinger has suggested a swift knockout blow, and has said that the sooner it comes the better. How often has the world been lulled into wearying, painful, endless wars by the soothing comments of a brief conflict? The sharp, surgical strikes do not always work.

## People who champion the war options, exalting its goals and beneficial results, disturb me

If there is anything that history shows — and I hope that the advisors and the war hawks will remember this — it is that it is an awful lot easier to get into a Middle East war than it is to get out of one. I am truly disturbed as I read the utterances of people today who champion the war options and over-exalt the goals and the beneficial results. The immediate aim, the withdrawal of the Iraqis

from Kuwait, is perfectly clear. They have no business being there. However, the idea that the end of Saddam Hussein is the end of trouble in the Middle East is a dangerous and preposterous whim.

I have trouble with the ease with which some people believe that, in this particular crisis, we will not entertain the idea of linkage, even with this bad scamp — and he is a bad scamp in my opinion — and that all other issues should be kept aside, that we do not want to be confused by the pain, anguish and suffering of other people in that volatile Middle East area.

General Johnson said that war would only become inevitable if too many of us, through our attitudes and our conversation, make it possible. In my humble contribution at this time, my aim is to give the longest possible extension to diplomacy and the greatest opportunity for peace. □

— from a speech by Heath Macquarrie to the Canadian Senate, Nov. 20, 1990.

the peoples of the Middle East. Rather than spending for war, our funds could be invested in peacekeeping and rebuilding ravaged cities and villages.

Perhaps God's people have a crucial role in this war. If we followed the higher wisdom of the Prince of Peace, we might move our nation from violent to peaceful deeds.

Out of these concerns and convictions, I am observing the traditional disciplines of Lent. I look forward to celebrating Canada's withdrawal from our involvement in the Gulf war, and our renewed commitment to promoting peace with justice throughout the Middle East. □

— from a letter to Prime Minister Brian Mulroney by Dennis Oliver, minister of Morning-side-High Park Presbyterian Church in Toronto.



by Dennis Oliver

With most Canadians, I am horrified by the devastation of the present Gulf war, and pray that my nation's leaders will help end it. The injustice and violence in the Middle East — including Iraq's invasion of Kuwait and its atrocities, as reported by Amnesty International — deeply trouble me. Iraq is suffering a horrifying slaughter of its conscripts and civilians. Both Kuwaiti and Iraqi social and economic structures are crumbling. We now face terrifying threats of unprecedented environmental damage and a spreading conflict.

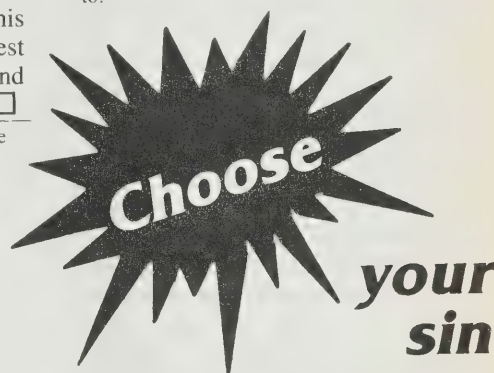
Some things seem clear, even through the smoke of censored reports, concerning the effects of allied bombing. Despite the Iraqi brutalities, the United States and its allies

*to role as  
peacekeeper*

are causing more carnage than a "just war" would justify. Economic sanctions, an alternative to violence, might have been effective, given sufficient time. There is need for a wider settlement in the Middle East which would ensure justice for all peoples in that area, including the Palestinians.

**The allies are causing more carnage than a "just war" allows**

Canada should return to its role as a catalyst and peacekeeper. Reversing Canada's present support of the allied war effort would enable us to have a more effective role in bringing stability, prosperity and freedom to



by Cathy Stewart-Kroeker

Two great temptations face us as we consider how we will react to the war. One is the temptation to claim for ourselves too much power/responsibility in relation to it. This way we commit the sin of pride, which leads to a false sense of guilt and helplessness in the face of failure to stop it. The other temptation is to claim too little relation/responsibility to it, or to pass off our responsibility too quickly to another agent — be it God, Satan, the government, Bush, Hussein, the American people, the Arab people, whomever.

Choose your sin. We are all undoubtedly guilty of one of them because of the difficulty of living in that paradoxical state called the human condition, of realizing our legitimate power, yet knowing its limits. . . .

This particular war represents layer upon layer of sin: personal, social, structural. Its roots lie in centuries of



Arab/Jewish tension; Arab/Arab tension; the United States war economy; our dependence on oil, which relates to our style of life in the industrialized West. It is rooted in north/south conflicts between developed/less developed nations; East/West tension; Christian/Muslim religious tension. Sin piled upon sin.

We should not be surprised to feel helpless when confronted with a war that represents layers of sin built up

### **Feeling helpless constitutes part of the truth of who we are**

over years. It is OK to feel helpless, because that feeling constitutes at least part of the truth of who we are. We feel similarly when we face other world problems like AIDS, famine, poverty or injustice.

Our helplessness should not render us passive, or suggest that we lie down and let the world roll by. Rather, a profound sense of our human sinfulness and helplessness provides the first step in the process of discerning what constitutes a faithful Christian response to evil: evil in ourselves, evil in the world around us. Can we as individuals, and as a church, be agents for healing and change? . . .

The church has never agreed on exactly what it means to act against "war-breeding" actions and attitudes. For some it means direct intervention in political affairs, taking of power, use of force if necessary. Other parts of the church have shunned this kind of activity because it always involves a compromise of Christian truth.

But whichever way we choose, perhaps we can agree with H. Richard Niebuhr that our "task is not that of building Utopias but that of eliminating weeds and tilling the soil so that the kingdom of God can grow. Our method is not one of striving for perfection or of acting perfectly, but of clearing the road by repentance and forgiveness." □

— from a sermon by Cathy Stewart-Kroeker, minister of St. Cuthbert's Presbyterian Church in Hamilton, Ont.

# **Reluctantly, I support the war**



**by Alan McPherson**

**I**f push comes to shove, where do I as a Christian stand? I am caught in a dilemma. Jesus spoke about adopting attitudes of a non-violent, forgiving nature. But that is essentially a personal code of ethics. Can it translate into a national code? . . .

For myself, I think that I am a theoretical pacifist. But the truth is, if I were attacked, I would (probably) defend myself. If those I love were attacked, I know I would defend them. If injustice were done to me, I would hope that others would help

### **I am a theoretical pacifist**

me. And therefore — since I remember that Jesus told us to treat others as we would like to be treated (Matthew 7:12) — that means that when I see injustice being done, I must have the courage to risk offering my help in order to right it.

Perhaps, in the end, what it comes down to is this: the world needs a police force, just as communities do, to say "thus far . . . and no further."

Very few of us, including those

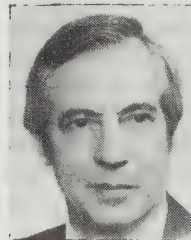
who have demonstrated against the war in the Gulf, would advocate the abandonment of our country's police forces. We accept the need for police, and for police to use a controlled amount of force, when that becomes necessary.

We need to come to the time when, on an international basis, we can establish some similar "police." It may be that there were vigilante aspects to what happened in the Gulf, but there were also the seeds in it of a concerted commitment to common action against those who trample over the rights of others. And out of that common commitment a better world order could arise. Can that not come best through the United Nations, which stood firm behind the punishment of Saddam's aggression against Kuwait?

If so, we can legitimately pray that God will use even the unhappiness of these recent events to enable us to achieve a fairer and more just world society in which wrongs are corrected, and rights upheld. □

— from a sermon by Alan McPherson, minister of Central Presbyterian Church, Hamilton, Ont.

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# Of Wars and Rumours of Peace

**One irony of the Gulf war is that the nations involved represent the three religions that belong together as a family**

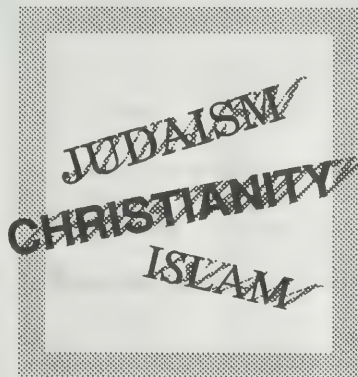
**by Joseph C. McLelland**

**T**he route traversed by SCUD missiles from Iraq to Israel is mapped in the Bible. It is the Lord's Highway through the desert from ancient Babylon (just south of modern Baghdad) to Jerusalem. Prophets such as Jeremiah and Isaiah spoke of making rough places plain and crooked straight, of streams in the desert. The exiled Jews in far-off Babylonia would be able to take the Kingsway home to their beloved Promised Land. Take your harps down from willow trees! Gather your goods for the journey! Liberation? *Ça marche!*

The familiar scenes are re-enacted as nations struggle in armed conflict. The Middle East seems destined to act out the age-old enmity and alienation of our world. Wars do not teach lessons; they only serve to prolong the immaturity of the race. Like spoiled children we think more of bravado and macho-posturing than of peacemaking. Peace seems less important than war, less virtuous, more like an afterthought to minds convinced that human history is a power struggle that violence must decide.

## **Wars only serve to prolong the immaturity of the race**

One irony of the Gulf war missed by the media (despite total coverage *ad nauseam*) is that the nations involved represent the three religions that belong together as one family. Way back, Father Abraham started something — a covenant destined to populate the Middle East with his offspring. First came Ishmael; thirteen years later, his half-brother Isaac; another millennium, their descendant Jesus. The children of Ha-



- Art by Lisa Ward

gar and Sarah were at odds from their birth. Ishmael was heritor of God's covenant, even circumcised as its sign and seal. But the singular birth of Isaac sent him and his mother packing into the wilderness. So Ishmael and Isaac, Arab and Jew, began their long day's journey into night.

Ishmael symbolizes the Arab world. Its spiritual leader is Muhammad, whose experience of awesome majesty stimulated a religion of "submission," *Islam*. (A Muslim is "one who submits.") It shares our Presbyterian belief in predestination. The will of God ("Allah" in Arabic) is total — we must accept and obey. What we may do day-by-day depends on His will — "God willing," we say; "Inshallah," they repeat.

The three religions of the Book, of the covenant (Judaism, Christianity, Islam), share a sense of God as One who is Master of the Universe, who rules human history. We have the same test questions for belief, chiefly the vexed "problem of evil." For if God is all-powerful, how can we explain why there is so much evil in the world? Apologists give answers but it remains a mystery. Finally all three

appeal to the Everlasting Mercy; our dispute concerns the means of this grace. (Nor is this disagreement in the least trivial.)

Wars are never really fought over points of doctrine. Few would claim that the Crusades were true Christianity. Just so, Islam does not have a Holy War at its essence. The "five points" of its doctrine exclude it: creed, prayer, almsgiving, fasting, pilgrimage. My favourite story of the Crusades happened as they were losing their drive in the 13th century. The cream of Christendom had sailed

## **Wars are never really fought over points of doctrine**

to the Holy Land to liberate it (and its wealth) from Islam. Each side called the other "infidel." Only one person had a different vision of witness, of mission. He smuggled aboard ship, slipped through both lines and landed smack in the tent of the Sultan, leader of the Muslim armies. Mind you, Francis of Assisi accomplished little by this bold escapade. He held civil conversation with the enemy, gave his testimony and went home. The end was not yet.

Where will it all end? In the Armageddon beloved of American presidents and their evangelical consultants? In the greater Kingdom of God which promises room for every nation's "glory and honour" so that there will be a "healing of the nations" (Rev. 21:26, 22:2)? What is the glory of Israel, of Canada, and also of Iraq? That's part of the surprise of the Mercy that awaits human history. Be prepared! Take down your harps, etc.! For as the text says — doubtless a bad translation (of Daniel 8:25) but one that makes our point — "peace shall destroy many." □



Joseph McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, and a contributing editor of this magazine.



# Missionary to Canada

by Ivor Williams

**An interesting experiment in Presbyterian partnership becomes an experience in faith and consciousness- building**



Clement, Edward, Moice and Lenia Kapengule of Malawi.



Rev. Tom-Hunter Kapengule and Rev. Wallace Little.

**I** have learned to be a pastor, not just a minister."

The young Malawian was reflecting on his first year as associate (not assistant) minister at St. Andrew's Presbyterian Church in Hespeler, Ontario.

What looked like an interesting experiment in Presbyterian partnership between the church in Canada and Malawi has become a meaningful experience in faith and consciousness-building for the St. Andrew's congregation, minister, Rev. Wallace Little, Waterloo County in general and Rev. Tom-Hunter Kapengule.

Mission-minded Wallace and Audrey Little were chosen to participate in the E.H. Johnson Exchange Program in 1988. They spent five weeks that summer in the Blantyre Synod, Church of Central Africa Presbyterian (CCAP), a partner to The Presbyterian Church in Canada.

When his congregation was considering calling another minister, Little suggested to the Board of

World Mission that an exchange with the church in Malawi be considered. If approved, he had just the right person in mind to become a "missionary to Canada."

Although it was a church-to-church appointment, Tom's work is almost entirely within the congregation of St. Andrew's.

## **Little hopes that his congregation's initiative will speed the process of overcoming racial bias**

"Since we were footing the bill (about \$38,000 each year plus travel to this country and return), we felt that we should have first call on his time," says Little. But Tom also spends one day each week in study at Knox College, accepts four or five invitations for other Sunday services each year, and during the week often

speaks to non-church organizations in the area.

"He's telling what it is like, firsthand," says Little.

"My worry was how I would be accepted," says Rev. Tom, as he has become known to the congregation. "But I'm one of them."

There is an increased interest in missionary activity because of Tom's presence, says Little. The consciousness of the community also has been increased, he feels. The multi-culturalism of Toronto (about an hour away along the heavily travelled 401 highway) has spilled over into the Cambridge municipality (previously the separate communities of Hespeler, Galt and Preston).

The community is changing, racial bias is being overcome, and it is now natural for races to mix, says Little. He hopes that the congregation's initiative is helping to speed the process.

Tom, his wife Mabel and six of their seven children (the eldest re-

mained in school at home) are living in one of the old stone houses which was common in Hespeler in the glory days of the textile industry. It is adjacent to St. Andrew's magnificent old sanctuary and three-year-old addition which provides for congregational events, a gymnasium, church offices and classrooms.

Rev. Tom's office adjoins Little's. Here, the two ministers, so diverse in cultural background and training, map out their week's program together: the sharing of visitation to homes and hospitals, the youth groups, mid-week activities, the Sunday worship. It is a true partnership, they agree.

### **In true partnership two ministers, so diverse in cultural background and training, map out their week's program together**

**F**our of the Kapengule children form a musical quartet and accompany their father to many of his speaking engagements. All are doing well in school and have adjusted to long walks in what they considered bitterly-cold weather. Their studies in French, keyboarding and machine shop will assist their advancement at home in Malawi where such classes are only available after completion of secondary school.

Their first months in the Hespeler schools were not easy, but soon all problems were overcome. Their broadened experience will always be useful, says their father. "We thought it would be difficult, but it is just the opposite," he says.

The Littles and the Kapengules met in Malawi where Tom was the director of Chilema, a joint Presbyterian/Church of England training centre for laity. The latter carry much of the burden of Christian ministry in a country where the preparation of ministers is unable to keep pace with the growth of Christianity.

In Malawi many ministers have several widely-separated congregations which may number in the thou-

sands of members. Tom had this kind of ministry before he became involved directly in the training of young people, Sunday school teachers and superintendents.

Tom is excited about returning to Malawi, a decision rejected by some from his country. They have opted, after training or study in North America, to remain here.

"It is essential for me to return," he says. "I am needed."

But he is uncertain about his next assignment from the Blantyre synod. It may be in youth training or in ministry to a number of congregations. He is certain to continue to promote relations between churches in Canada and Malawi.

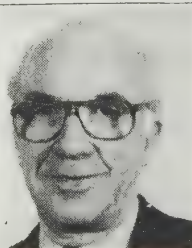
Wallace Little says Tom and his family have become "much loved" by himself and the St. Andrew's congregation. "His work has had a great impact here."

Late in 1991 the Kapengule family will return to their Central African homeland, an agricultural country with severe economic and population-growth problems. Farm families exist on garden-sized plots. Many of the men leave for two to three years to work in the mines of South Africa, Zambia or Zimbabwe.


"God has enabled us to work faithfully in St. Andrew's this year," says Rev. Tom. "All of the people are precious to us."

And so, next year, this missionary to Canada will return home, grateful that his work in Hespeler has taught him much about ministry. "The experience will always be part of my work."

His work at St. Andrew's Hespeler will certainly be reflected in its future as well. The impact of this unique missionary experiment, by then successfully completed, will influence two countries, thousands of miles apart. □



Ivor Williams resides in London, Ont. and is a contributing editor of this magazine.



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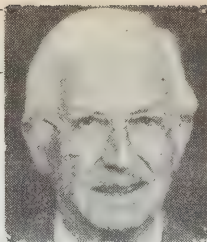




# GROWING PAINS

**Burdett McNeel**

## Born Again



**W**hy do people scoff at the term "born again?" Even many sincere, church-going Christians seem turned off by it. Does it not have its basis in the words of Jesus to Nicodemus: 'unless one is born again he cannot see the kingdom of God?'

You're right! Our reaction to this term is not to its inherent or intended meaning but to what we associate with it. If we scoff at the term "born again," or find it offensive, it is probably not the term that bothers us, but the people who use it, the manner in which they use it, or our own uneasy consciences. This is unfortunate. The term itself, rich in meaning, sums up one of the principle themes of the New Testament.

Good people, who wince when they hear the term "born again," can be quite enthusiastic about the idea of a "fresh start," "second chance," "new beginning," if they feel that they have made a mess of things. The difference may be that I can make a fresh start *myself* if I really try. Being "born again" depends on Someone who can change me, my motivation and my capacity to change myself, as Alcoholics Anonymous points out.

Rebirth also implies only a beginning, not maturity or perfection. Failure to recognize this remains the major reason that the term arouses so



much hostility. The attitude of a "born again" person can easily offend others if they perceive a "holier-than-thou" attitude, even where it does not exist. They interpret another person's claim to be "born again" as an assertion of perfection and, therefore, to superiority over those less perfect. Discredit becomes

attached to the term when a person claiming to be "born again" is convicted of scandalous or ludicrous behaviour.

The question, "Are you born again?" may indicate a condescending attitude. If easily offended by it, we should ask ourselves whether the question embarrasses us because we have no answer, or whether we feel guilty because we cannot give an affirmative answer. At one time I had both problems. Later I said, "I don't know," because only God should judge. Now I simply say "yes" because I accept the gospel of God's gift of the Spirit to those who acknowledge Jesus Christ as Lord, despite their present imperfectness.

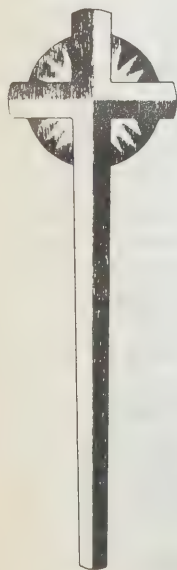
The term may offend the punitive consciences of people of low self-esteem who are deeply troubled by their own imperfections. Their perfectionist striving never allows them to compensate or be at peace. They need to remember that being born of the Spirit does not imply a present state of perfection (see Romans 7:15-24\*), but a new beginning, with unlimited resources (Romans 7:25 and all of Romans 8). They may need to investigate their need for a "healing of memories" of events and conditions in their background that cause or contribute to their lack of self-esteem.

The biblical quotations noted above indicate the need to shift attention from one's deficiencies to the Giver of grace. We cannot achieve rebirth; we can only accept it with gratitude and participate in the growth process.

This discussion might be different if we speculated theologically on the timing of the new birth, viewed from the standpoint of those committed to infant baptism and those who accept only adult baptism. This writer considers such a discussion unproductive, beyond his competence and not what Jesus intended. □

*\* Romans 7:15-24 may be interpreted as an indication of morbid self-disparagement. If so, it also is an indication that some kinds of psychopathology are not necessarily incompatible with true spirituality.*

You are invited to send questions you would like Dr. McNeel to address to him, c/o Presbyterian Record, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. Letters will be kept in strict confidence.



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## This Backlit Universe



The solar system — NASA photo

### This Backlit Universe: Mysteries of Systems

by John A. Ross.

Shore Lines Publishing, 1990. (Available from the Resource Distribution Centre, 50 Wynford Dr., Don Mills, Ont. M3C 1J7 for \$26.00, includes handling and GST)

Reviewed by John Robson.

If you are interested in the relationship between the world of traditional philosophy and theology, and the brave new world of modern science and technology, this book will intrigue you. John Ross makes good use of his scholarly and evangelical experience as he tells the story of his intellectual and spiritual pilgrimage, which has taken him with his family from Ontario farm country to the British Columbia seacoast, from Knox College and the pastoral ministry to St. Andrew's Hall in Vancouver and from studies in arts and science to interdisciplinary explorations through a General Systems Forum. The result, to quote a colleague, is "vintage Ross," challenging and entertaining, full of hope and *joie de vivre*. But it's much more than that!

The collapse of the world-view of classical philosophy and theology, coupled with the astounding achievements of modern technology, led Ross to search for a philosophy of engineering at the University of Toron-

to's Faculty of Applied Science. There he discovered the "systems approach," a new world-view with exciting potential for bringing science and theology together, for their mutual enrichment.

This book, then, is about systems and a *theology* of systems: the mysterious workings of a universe in which everything is related to everything else, yet so as to be incomplete without God, the necessary back-lighting presence that creates and sustains the whole cosmic process.

Presbyterians nurtured by systematic theology may ask: what's new about this? In fact, we have here a new way of thinking and speaking about the world, a thought-pattern designed to open up every discipline to every other. Indeed, General Systems — systems of systems — is touted in some circles as the new Queen of the Sciences. For Ross, however, it is both very new and very old, and *biblical*. The biblical references — the book has no other notes, and no index — are essential, not as old-style proof-texts, but as pointers that show where Ross is coming from and what he is driving at. Don't read the book without the texts!

The traditional "systematics" of western Christian theology too often presupposed a world-view that was

static, mechanistic and impersonal, governed by Aristotelian logic, Euclidean geometry and Newtonian physics — an essentially changeless world with a timeless, changeless God. In contrast the modern systems approach is attuned to the mysterious, ever-changing world of nuclear physics, Big-Bang cosmology and global and interstellar communications. It sees the world as dynamic and organismic, where all things interrelate and work together — a universe alive and well, and growing!

John Ross approaches his theme like one who climbs a mountain, circling it as he ascends. Following him had me huffing and puffing, but the vision from the top justified the effort. (John, himself, calls it a "summit experience.")

Every system involves creative change and takes time — a baffling state of affairs for a world boxed in by immutable "hows of clear thinking," but obvious enough for our world where times change dramatically and explosively. Ross easily demonstrates that we change and are changed by everything we touch or think about, and that what we do will make a difference, and change our world forever.

Moving farther up the mountain, we are told that every system has three basic, indispensable acts of co-ordination: coexistence, continuity of communication, and timely convergence. At the centre of this triadic system is communication — and *time*, the constant that unifies the whole, and may be, Ross suggests, the grand unifier of the universe. He develops a concept of "cosmic creation-time" (in six chapters or more, arguing with Einstein and others in the process) to account for the simultaneous co-ordination required by all systems whereby the Creator — it can be no other — moment by moment renews his world.

In the threefold structure of systems, Ross sees a correspondence to the triunity of God as Creator, Word and Spirit. The Creator not only creates and renews his world, he communicates with it. Creation-time is message-time, and the message is Je-



## Books

continued from previous page

sus, God's Word to God's world. His life, death and resurrection sustain all things. The shadow of his cross is on every system; his resurrection is the power that can redeem us from destruction. And the Holy Spirit gives gifts and powers to bring people and things into systemic relationship, enabling them to do together what none could do separately.

The problem of evil is raised in acute form here. If systems are God's trademark, stamped on his works, what must we say when they are evil? Perhaps we cannot say anything; but Ross tells us what God does, committed to the world he loves. "Something will always be dying in God as long as he keeps on forgiving and renewing his world. His cross is as everlasting as his love." Christians are called to follow him, and bear that cross.

Which brings us to the summit, where we should be able to see the light. But we can't. The God who is

light is beyond us, always just over the rim of the universe. But we surely believe that we and our troubled world are not beyond him. Some light, just behind the horizon, comes to us. "Our Creator God has abundant patience, creative imagination, love that never gives up, unsurpassable power, and all the time there ever will be. With our shadowed world 'on his hands,' I'm glad it is he who 'has the whole world in his hands.'" If the systems-approach confirms *that* view, it's worth the climb, John!

John Robson is a retired minister of the Presbyterian Church who now lives in Peterborough, Ont.

### **The Calling of the Laity (Verna Dozier's Anthology)**

by Verna Dozier.

Alban Institute Publications, 1988.

\$14.95

Reviewed by Lorna Raper.

Verna Dozier will be one of the theme speakers at Congress '91 in Waterloo, Ontario, May 17-20. Dr. Dozier's passion is to encourage Christians in their witness outside the

church — in their business and professional associations, neighbourhoods and families. "To find out about laity, go where they are — where they are working, struggling, trying, failing, picking themselves up and carrying on," she says.

Dozier's anthology of personal stories and struggles is divided into three chapters. In the first, entitled "Making Decisions," she states that it is in the workplace Christians must make important decisions. Seldom is it a clear decision between good and evil. More often it is "deciding in favour of the less bad and against what is perceived as the more bad."

There is an article by an Episcopalian priest who left his parish for doctoral studies in business administration at Harvard. He researched the relationship between Christianity and economics. Academics did not floor him; but language, values and the types of decisions he had to make did.

In the second part, Dozier raises the issue of never being finished (a typical problem in ministry). She also deals with principalities and powers. John Finn tells of his struggles as an environmental engineer in discovering areas untended by industry and in taking action to clean up the environment. He relates how he went into areas, injurious to his own health, to assess the extent of damage and the need for action.

The third section deals with the relationship between the church and the world. It asks how the institutional church can develop educational systems to support the ministry of the laity. It considers theological issues and new challenges for the institution.

In his article, "Practicing the Public Life in the Congregation," Parker Palmer says that we make no progress until we recognize that members often see the church as an extension of private life rather than a bridge into the public sphere.

Dozier, in her own article "A Sacred Space," says that all ground is sacred. God is where we are. This is, in essence, the secret to understanding the laity. Whatever we do in life is a task done for the honour of

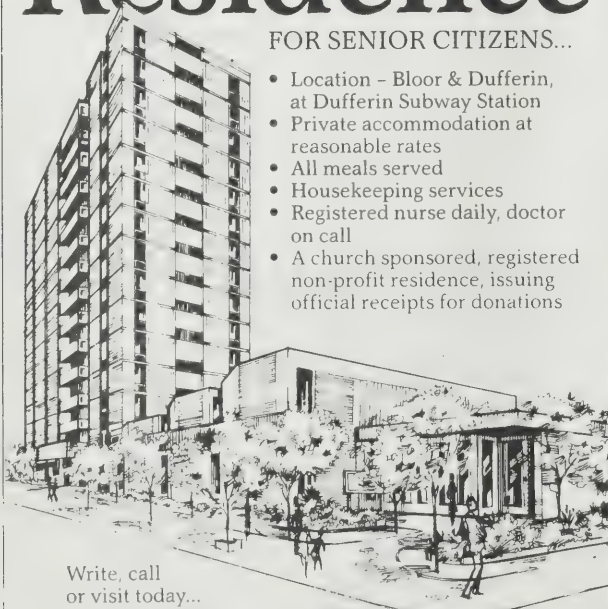
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# YOU WERE ASKING?

Tony Plomp



## Pastoral Care — a part of an elder's responsibility

Do sessions have the right to delegate the visiting of members to others? I have read all the booklets published by Head Office and have never encountered a firm statement of the duties and responsibilities of elders.

Sometimes it is helpful to go back to the source, in this case, our much-neglected and oft-maligned *Book of Forms*. Chapter 3, verse 109.4 states: "The session shall assign the names of all members and adherents to the elders who shall keep a list of the names and addresses of those assigned to them, and shall cultivate a personal relationship with those persons through visiting, counselling and encouraging them in the Christian life" (italics mine). This, in my view, is a formal way of saying that the session should divide itself into "elders' districts," a long-standing and honourable practice within The Presbyterian Church in Canada.

In recent years, however, this system of pastoral care, with all its potential for good, has broken down in many congregations. Many elders find visiting a chore and will wriggle out of that commitment by hook or by crook. They simply do not visit. Some feel they have done their duty when they deliver the communion card — either handed to the member at the door or, just as frequently, slipped through the mail-slot. Some elders plead they are too busy to fulfil the pastoral function clearly spelled out in the *Book of Forms*. Others complain that no one wants to see them anyway; so why bother to make the effort? Some make it clear that they do not consider themselves gifted in this area.

I regret all this. Should not elders understand, prior to their election and call, that pastoral care is part of their "job description?" I agree that some are more gifted in this matter than others; but I also believe that introverts can act as extroverts and pastoral visiting can be learned. It requires



Art by Iris Ward

a willingness on the part of the elder, training events provided by presbytery and/or session, and prayer for wisdom and guidance.

Some sessions, with the most noble intentions, have made an end-run around this particular requirement for the eldership. They restrict the number of elders on session and institute a separate visiting program in which those members of session, as well as other members of the congregation who enjoy visiting, are formally organized and commissioned for this work by the session under its guidance and supervision. Most of the elders do not take part in this program but devote their time to meetings of session and its committees. The arrangement is devised because there is a recognition of the fact that while some elders feel "called" to visit, others do not.

Is this arrangement legal? As far as I know, the General Assembly has never had cause to address this issue. All I can do is point to section 109.4 of the *Book of Forms* and let you draw your own conclusions.

Having said that, I think we should recognize that this novel approach to pastoral care is a sincere attempt to deal with a pressing issue; namely the fact that so many elders in our

congregations no longer visit and that it is better to have this kind of pastoral care from session than none at all! Yet, I wonder to what extent elders can truly stay in touch with the deep needs of the congregation if they do not know its heart beat from personal experience? How can they come to love those whom they do not really know? I opt for the delighted response of one of our new elders who, with eyes shining, spoke enthusiastically about all the interesting things he had learned about the people in his district as he made his pastoral calls. May his tribe increase! ☐

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

### Suggested resources for elders:

See "Eldership Development" section in *Resource Distribution Centre Catalogue*, The Presbyterian Church in Canada

See "Elder's Forum" in *Equip*, published by Board of Congregational Life, The Presbyterian Church in Canada

*What Do You Say After "Hello"* — video available from Resource Distribution Centre



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## Books

continued from page 36

Christ. For Dozier, what happens on Sunday morning is not nearly as important as what happens on Monday morning. People need to go back into the world changed, and changing, after hearing the Word.

Because there are so many individual stories, this book is somewhat choppy to read. What makes it wonderfully human and warm are those same stories of the people of God, struggling to live out their faith in a broken and hurting world. Verna Dozier has something to say to us all.

Lorna Raper is minister of St. David's Presbyterian Church in Kelowna, B.C.

### Hymns, Psalms & Spiritual Songs

Ecumenical Pew ed.

Westminster/John Knox Press, 1990.

Reviewed by Hugh D. McKellar.

In compiling its latest hymn-book, the Presbyterian Church USA seems to have copied King Alfred the Great's approach to law: he winnowed the statutes of former rulers, kept what he approved and added the Ten Commandments. Similarly, these editors, after wide consultation within their denomination, chose hymns to reflect the needs, concerns and preferences of its current membership, and then added "hymns recommended for ecumenical use" by The Hymn Society of America. The result, attractively printed and priced, is perhaps more of a diplomatic triumph than a liturgical, literary or musical one, although it scrupulously seconds every motion made by the *Ecumenical Lectionary*.

One hundred and fifty-seven hymns for seasons and festivals, from Advent through Trinity, precede 100 versions of Psalms, some in prose and some in verse, which meet the *Lectionary's* standard of gentility. Then come 300 topical hymns, many of which recognize, without exactly commending, the presence in the church of various ethnic and special-interest groups. Forty settings of responses and canticles, some versified, round off the book, except for the seven indexes.

Obviously and properly, the editors planned for their own constituency. Their need for Black spirituals, and for hymns in Spanish and as-

sorted Indian languages, is greater than ours, although many of their hymns in English would make excellent anthems for small choirs here, especially near Christmas. Time-tried lyrics are normally spared trendy tinkering, though the few exceptions are blatant, notably a recasting of "Praise, My Soul, the King of Heaven" by the Ecumenical Women's Center, who could surely have paraphrased Psalm 103 afresh instead of lobotomizing Henry Lyte's lines.

The book's second section emphasizes the primacy of Psalms in Reformed worship. Americans will not find this section as disappointing as we must because they never did know the *Scottish Psalter* well enough to measure all other treatments of the Psalms against its uncompromising rugged grandeur. These 100 selections provide a panoramic survey of approaches to the Psalms, tried out in recent decades; but how many worshippers need to know, or care, that such a wide range of alternatives is available?

What the editors attempted here, they achieved. Perhaps that was what needed doing — in their situation.

Hugh McKellar is a hymnologist, teacher and free-lance writer.

### Jesus — The Son of Man

by Carl Bloch.

Eerdmans, 1990. \$19.45

Reviewed by Doug Caswell.

Is it a religious book? Or is it an art book? The answer is both. This book would be equally at home in the religious section or the art section of any library.

Selections from the New Testament are superbly illustrated with full colour paintings and drawings by Carl Bloch (1834-1890), one of Denmark's great artists. Each illustration is a work of art that rivals the quality of some of the religious paintings of the old masters. Bloch's Christian inspiration is revealed in the way his paintings complement the New Testament scripture that accompanies each one.

*Jesus — the Son of Man* will enhance the family library. Whether you keep it in the religious or art section, I am sure you will use it religiously.

Doug Caswell is a landscape artist who attends Knox Presbyterian Church, Lakehurst, Ont.

Deborah Lannon-Farris

## A Powerful Name

### Fourth Sunday of Easter

Acts 4:8-12; I John 3:18-24; Psalm 23; John 10:11-18.

There is an old gospel hymn which begins, "Take the name of Jesus with you . . ." It is one of my children's favourite songs. Whenever the littlest one is upset, all we have to do is start singing this hymn and he settles down. The beat, the music, and even the words seem to have the power to comfort.

For years my husband and I have gently poked fun at what we considered the unsophisticated theology in the hymn; that is, until we read the texts for the Fourth Sunday in Easter. Through the name of Jesus, a crippled man was healed (Acts 4:10). And Paul commands us to believe in the name of Jesus.

Names are powerful. Ancient civilizations and cultures have always known the power of naming. Giving a name to someone or something gives it reality, shapes its identity. In the account of creation, God spoke, named and the world and all that is in it was created.

### **Ancient civilizations and cultures have always known the power of naming**

The act of naming is a creative process. Jesus receives his name from God when the angel visits Joseph to tell of the child. Through the bestowing of a name, a relationship to God is revealed and Jesus' life is shaped accordingly. He begins his journey to the dark hill of Golgotha and on to the brilliant light of Easter morning.

There are several names for Jesus in this collection of passages. One is the Good Shepherd, a name which Jesus uses to refer to himself (John 10:14). A common biblical image for one who is the protector of the people, it plays on the aspects of care and feeding of the flock. The shepherd provides all the basic necessities for those within his care. In the case of Jesus, the caring and protection of his flock extends to the laying down of his own life. No one takes Jesus' life from him, John's gospel takes

great pains to point out. Jesus gives his life by choice. He also takes it back again (John 10:18). Death does not have the final say; Jesus the Risen Christ does.

Traditionally the Shepherd Psalm, Psalm 23, is read through the name of Jesus. Though not written with reference to Jesus, it serves to strengthen our understanding of what it means to call Jesus the Good Shepherd. The familiar words of comfort and guidance, resonate with our experience of Jesus. We know of Jesus' refreshing grace and his presence in the shadows of our lives.



- Art by Iris Ward

A second name is Christ. Both the passages in Acts and I John refer to Jesus as Christ. We often do not stop to consider this part of Jesus' name. The name of Christ identifies Jesus as the Messiah, more than a prophet, more than a human being. It names him as the Son of God, the one who triumphed over death.

Jesus Christ is the name we are called to believe in. Acts and I John remind us that though we have not seen the historical Jesus, Christ *is* risen. Christ is alive and present through the power of his name; through his name we are healed, through his name we are saved.

To believe in the name, above all names, means to know where the power comes from and where our thanks should go. We acknowledge this each time we gather to break bread in Jesus' name. Each time someone is touched by the waters of baptism, and claimed as Christ's own, we proclaim the ever-living presence of the risen Christ. The name holds the transforming power of God's love for us.

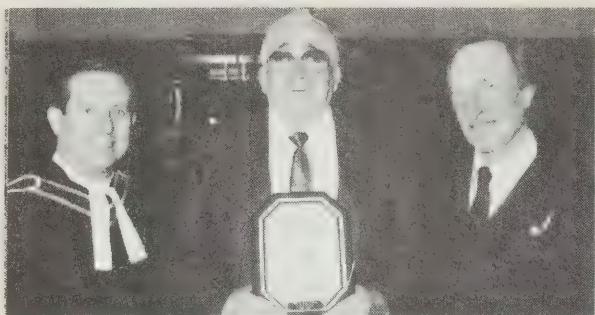
### **To believe in the name means to know where the power comes from and thanks should go**

Now, as I sing that old hymn, I sing with a new understanding. I no longer make jokes about the poor theology; rather I hear the words of Paul echo there and feel anew the power of Jesus' name. I sing it slightly off-key, but with a prayer that my children will believe in the name of Jesus Christ and "take it with them where 'ere they go." For I know if they do, there is nothing in all of heaven or earth that will be able to separate them from the love of God. □

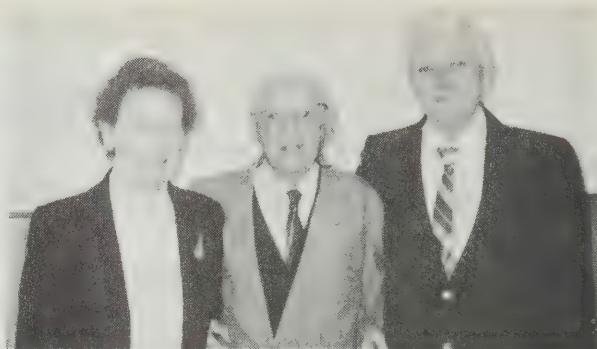
Deborah Lannon-Farris, a minister of the Presbyterian Church, lives in Winnipeg and attends First Presbyterian Church.



# PEOPLE AND PLACES



A PLAQUE OF APPRECIATION was recently presented to Max Laycock (centre) in recognition of his 21 years of service as an elder of Jubilee Church, Stayner, Ont. Although retiring from active session duties, Mr. Laycock is continuing to serve as roll clerk of the church. He is pictured with the Rev. Jim Cooper and Donald McNabb, clerk of session.



A CERTIFICATE OF RECOGNITION was presented to Clarence Bell (centre) by the session of Riverside Church, Windsor, Ont., in appreciation of his 40 years as an elder. Pictured with Mr. Bell are the Rev. Rosemary Doran and elder Eric Munt.



THE CONGREGATION AND SESSION of First Church, New Westminster, B.C. presented their minister, Dr. Kevin Livingston, with a doctoral hood on Dec. 16 in honour of his receiving a PhD in Missiology from the University of Aberdeen, Scotland. Seen with Dr. Livingston are Mrs. Margaret Beattie, representing the congregation, and Wm. Steward, clerk of session.



THE CONGREGATION OF St. Timothy's Church, Ajax, Ont., as part of its 30th anniversary celebrations, held a Miracle Sunday of thanksgiving and celebration on the burning of the mortgages on the church building and manse. Pictured, left to right, are: the Rev. Ian Gray; Lawrence Smith (partially hidden), chairperson of the board of managers; Ann Hopkins, clerk of session; and the Rev. Frank Conkey, a former minister.



LITTLE NARROW'S CHURCH, Cape Breton, N.S. dedicated a plaque and stone in memory of the Rev. Archibald Donald MacKinnon, who was minister of the church from 1927 to 1967. He was also Moderator of the General Assembly in 1957. Pictured, left to right, are: granddaughter, Sheila Langille; daughter, Anne (Mrs. Donald Langille); wife, Florence Mae (Mary) MacKinnon; daughters, Lydia and Mary MacKinnon.



THE DEDICATION OF a memorial cairn on the site of the former Bear Creek Presbyterian Church, Mooretown, Ont., took place Sept. 30, 1990. The church was closed in Sept. 1987 after 132 years. Pictured are Mrs. Queenie McBean, a former member of Bear Creek Church; the Rev. Glenn Cooper, minister of the Point Edward/Brigden pastoral charge; and Cameron Shaw, clerk of session of Brigden Church.





THE CONGREGATION of First Sackville Church, Lower Sackville, N.S., dedicated a new piano to "the glory of God and in memory of Roy Campbell." Mr. Campbell, an elder and choir member, was an enthusiastic leader during the early years of the congregation. Pictured, left to right, are: Gennie Frith, elder; Mrs. Roy Campbell; the Rev. David Sutherland; Adelaide MacLeod and Joan LePage, organist.



THE MEMORIAL LIGHTING of the church tower and spire of St. Andrew's Church, Lunenburg, N.S., was dedicated in memory of Chief of Police Hugh H. Corkum, a member of the session of St. Andrew's for over 33 years, including time as representative elder and clerk of session. He was also a former chairman of the board of managers. In the photo are: Constable Hugh Corkum Jr., the Rev. Laurence Mawhinney, Mrs. Natalie Corkum, widow of Chief Corkum, and their daughter, Mrs. Sandra Veenstra.



A NEW COMMUNION SERVICE in memory of "former elder and faithful friend" Charlie McRae was dedicated at St. Giles' Church, Prince George, B.C. by the Rev. J.H. Kouwenberg (pictured).



THE RECENTLY FORMED Presbytery of Pickering received a financial boost when the Presbytery of East Toronto, of which it was formerly a part, presented a cheque representing half of its funds to the new presbytery. Pictured, Tom Nettleton (left), treasurer of the Presbytery of East Toronto, makes the presentation to Charles Manahan, treasurer of the Presbytery of Pickering. The Presbytery of Lindsay-Peterborough also contributed a prorated amount.

**Please note:** When submitting items for *People and Places* please: restrict your news to special events which do not occur frequently; make sure that photos, when included, are clear — pictures of large groups should be avoided; and, last but not least, keep captions brief. For our part, we will continue to publish as many as possible.



TWO GUEST-REGISTER PODIUMS, donated by the children of Joseph and Florence Cochran (pictured), were dedicated in their memory at St. Paul's Church, Prince Albert, Sask. The Cochrans were longtime members of the congregation. Mr. Cochran was an elder and member of Presbyterian Men and assisted in the ministry of services in many Saskatchewan communities. Mrs. Cochran was active in Ladies Aid and Cradle Roll. Other dedications to the couple included: two hymn books, given by their daughter, Debbie Salmond and her husband and family; two offering plates by Mrs. Cochran's two sisters and two brothers; and a congregational history holder by the Christina Mills Presbyterian Women.

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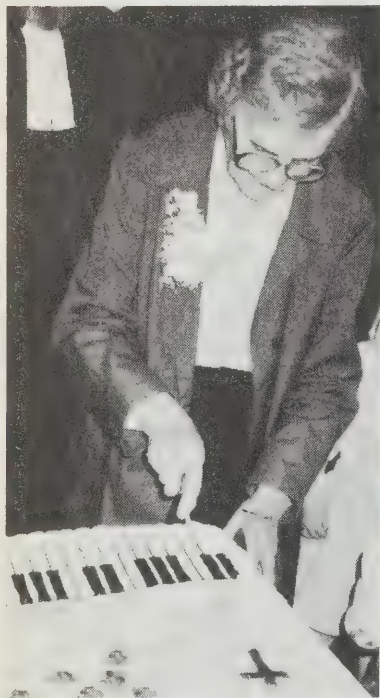


## People and Places

continued from previous page

The session members of *Alvinston Guthrie Church, Ont.*, and their spouses, hosted a dinner and social evening at the home of Mr. and Mrs. Philip Clements to honour their retiring clerk, *Harold S. Parker*. He was presented with a wall-clock in recognition of his 16 years of dedicated service.

**Erratum:** A caption in the People and Places section of the February *Record* (page 40) incorrectly identified the McCowan family as the McGowan family and Bob McCowan as Bill McGowan. The *Presbyterian Record* regrets these errors.



PICTURED, Mrs. Ruth Blackburn cuts her 90th birthday cake at St. Andrew's-Newton Church, Surrey, B.C. A church organist for many years, Mrs. Blackburn played the piano during the service. She is the widow of Dr. M.S. Blackburn and the mother of the late Rev. Malcolm Blackburn.



ON DECEMBER 31, 1990, Nita DeVenne ended 22 years of service to Ewart College. Three months previously, she was designated to the Order of Diaconal Ministries at a service conducted by the Presbytery of East Toronto. On that occasion a large group of members of the Diaconal Order were on hand to support and encourage Ms. DeVenne (pictured, second row, second from left).



NEW CHOIR GOWNS were dedicated to the glory of God at Hopedale Church, Oakville, Ont., Nov. 18.



THE ONLY QUADRUPLETS in New Brunswick were baptized at St. Andrew's Church, Sackville, Jan. 6. Pictured with their parents, Dr. Ross Thomas and Dr. Elizabeth Massarelli (who were welcomed as new members at the same service) are Justin Anthony, Alex McGee, Rena Elizabeth and Sara Louise Thomas. Also seen are the Rev. Herbert Hilder and the grandparents, Julie and Graham Thomas and Ruby and Tony Massarelli.

Photo: V. Alward





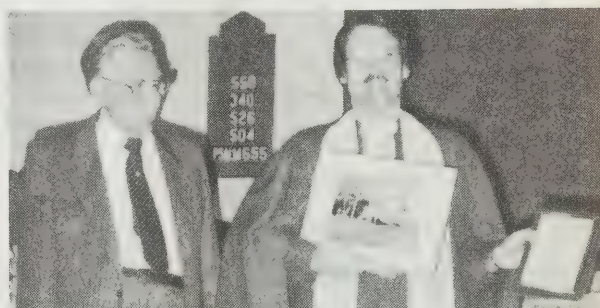
AT A RECENT CELEBRATION, New St. James Church, London, Ont., dedicated new facilities which included an elevator, new offices, wheelchair accessible washrooms, new lobby and parking at the front of the church. Pictured, the Rev. Leslie Files greets members of the congregation at the new entrance.



A RETIREMENT FAREWELL was held last year for Dr. Gerald E. Graham and Mrs. Jean Graham by the congregation of Centennial Church, Calgary. Dr. Graham was the founding minister of Centennial Church and served the congregation for 16 years. (He passed away Feb. 21, 1991.)



A SERVICE OF REDEDICATION of the sanctuary of St. Andrew's Church, Scarborough, Ont., and the dedication of several gifts and memorials took place Nov. 25, 1990. Work on the sanctuary included replastering and painting, new light fixtures and carpeting, alteration of the chancel and choir areas, and the installation of a new sound system and ceiling fans. Chancel windows which had been plastered over in the 1800s were uncovered and stained glass windows installed (the windows were dedicated in October). Memorial gifts dedicated included a communion table given by Shirley Mitchell in memory of her mother, Isabell Niven Powell, and sanctuary doors given by Dorothy and Robert Martin in memory of Mrs. Martin's parents, Dora Gladys and John Henry Palmer. Gifts included a pulpit Bible given by Dorothy and Wes Brown in recognition of the ordination of their daughter, the Rev. Gwendolyn Brown, who is the first member of the congregation to be called to the ministry. Light fixtures were donated by the session, lightbulbs by Douglas Thompson, a piano by the Presbyterian Women and choir gowns by the congregation. Pictured greeting the congregation are Dr. John Allan (left), guest speaker, and the Rev. Wendell MacNeill, minister of St. Andrew's.



A CERTIFICATE OF APPRECIATION and a picture of St. Timothy's Church, Ajax, Ont., were presented to Bill Long at a service honouring him upon his retirement after 17 years as congregational treasurer. The senior choir also made a presentation to him in recognition of his 19 years as a faithful choir member. Mr. Long is pictured with the Rev. Ian Gray.



THE CONGREGATION OF Westwood Church, Winnipeg, honoured Ed Bell on the completion of more than 20 years as clerk of session at its congregational dinner in December. Presentations were made to Mr. Bell and his wife, Gert, by Harry Sirett (pictured right).





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# News

## **Presbyterian Church reaffirms opposition to Sunday shopping**

In a press release mailed to all the Presbyterian congregations in Ontario, Dr. Ray Hodgson, Church and Society Program Director, Board of Congregational Life, states, "The Presbyterian Church in Canada is opposed to open Sunday shopping." He adds that God wills people to be free of all forces which would rob them of their humanity and that economic exploitation is among these forces.

The press release contends that wide-open shopping is harmful to individual development, forcing people to work during time that could otherwise be spent on social interaction or personal spiritual renewal. Families are also robbed of valuable time together when no common pause day exists.

The statement points out that lower wages and reduced benefits often accompany extended business hours. Small businesses come under particularly heavy pressure to compete with larger commercial interests.

A copy of a pamphlet promoting "The Common Pause Day," published by Fairness for Families, was mailed with each press release.

## **World Council of Churches Assembly**

The war in the Persian Gulf, church unity and the situation of Australian Aborigines and other indigenous people, were among major issues at the Seventh Assembly of the World Council of Churches (WCC), which met in Canberra, Australia, February 7-20.

WCC assemblies meet every seven or eight years. This one brought together about 4000 people, including more than 800 delegates from most of the 317 WCC member churches. Among other participants were 10 guests from other faiths, about 1500 "full-time" visitors and more than 200 observers from non-member bodies, including 23 appointed by the Vatican.

The Gulf war figured prominently in discussion and prayer. On its last day, the assembly called for an immediate ceasefire and an uncondi-

nal Iraqi withdrawal from Kuwait.

The assembly gave prominence to the concerns of Aboriginal Australians and endorsed a WCC commitment to support and monitor a "treaty process" between Aborigines and the Australian government. It also called on the church in Australia to "return land unjustly taken" from the Aborigines. It asked WCC members to support the struggle of indigenous peoples everywhere for self-determination, land rights and religious freedom.

Questions of church unity came into focus in terms of both structural unity and theological diversity. A keynote address by Parthenios, Eastern Orthodox Patriarch of Alexandria and All Africa, declared that the struggle for unity has no room for neutrality, but must continue unimpeded in obedience to the Holy Spirit. In a message to the assembly, Pope John Paul II said the ecumenical task is urgent because the witness of the church "is less convincing to the degree that the world continues to be confronted by our divisions."

But, despite significant theological convergence in recent years, it was clear — in assembly discussions and in its worship — that the eucharist, ordained ministry, and views about the nature of the church, remain key stumbling blocks to full communion.

The assembly theme, "Come Holy Spirit — Renew the Whole Creation," undergirded the two-week program of worship, Bible studies, plenary sessions, regional gatherings and small groups. The assembly received reports from sections which addressed issues arising from four sub-themes: "Giver of Life — Sustain Your Creation;" "Spirit of Truth — Set us Free;" "Spirit of Unity — Reconcile Your People;" "Holy Spirit — Transform and Sanctify Us." (EPS)

## **Australian post office commemorates WCC Assembly**

The Australian postal services have given their stamp of approval to the World Council of Churches Seventh Assembly. Australian Post has issued a pre-stamped envelope which



has two embossed logos — the “oikoumene” symbol of the World Council, and the symbol of the Seventh Assembly. The envelope went on sale on the assembly’s opening day (Feb. 7) and was to be available at post offices until the end of June. (EPS)

### Three to receive honorary degrees at Knox Convocation

The 147th Convocation of Knox College will take place May 15 at 8:00 p.m. in Convocation Hall, University of Toronto.

The degree of Doctor of Divinity (*honoris causa*) will be conferred upon the Rev. Nora Gorham, minister of Patterson Church, Toronto, the Rev. Stephen A. Hayes, minister of Calvin Church, North Bay, Ont., and Marjorie Ross, Interim Director, Presbyterian World Service and Development.

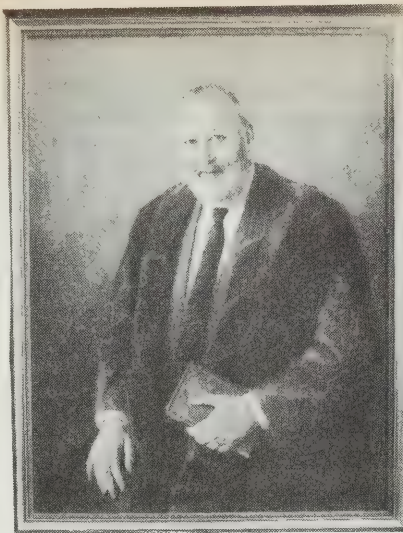
The guest speaker will be Dr. Elizabeth Achtemeier, Adjunct Professor of Bible and Homiletics, Union Theological Seminary in Virginia.

### Project launched to provide medical aid to Iraq

With the war in the Persian Gulf now over, people in Iraq must deal with possible uncontrollable epidemics caused by a lack of clean water and medicine. Although the United Nations Security Council Resolution 661 specifically excludes medical supplies from the sanctions against Iraq, the Iraqi Red Crescent Society says that imports of medicines were reduced to one-thirtieth of their normal level during the embargo.

A broad range of Canadian interfaith and humanitarian aid organizations, including Presbyterian World Service and Development, have joined together in arranging a convoy of medical supplies for civilian hospitals in Iraq. Among the many groups involved are the Canadian Council of Churches, the Canadian Council for International Co-operation and the Muslim community in Canada.

The medical supplies will be transported by the Jordanian Red Crescent and will be accompanied by Canadian members of a Gulf peace team.



— Photo: W.N. Stevenson, Communication Services

### Knox Alumni present portrait of former principal

The Alumni Association of Knox College presented a portrait of the Rev. Donald J.M. Corbett, Principal from 1985-1990, to the College at a ceremony held February 13.

The gift was made as “an enduring tribute to Dr. Corbett for his leadership as Principal when the College was coping with a financial crisis, and for his statesmanship as a churchman in dealing with issues arising from the College’s relationship with the Toronto School of Theology and the University of Toronto.” The Alumni Association also recognized the “unique qualities of mind and heart” that were evident in Dr. Corbett’s concern for the College and its community, and for the church at large.

The portrait is the work of Maria Gabankova, a Czechoslovakian-born artist who came to Canada in 1968. Ms. Gabankova finds her principle source of inspiration in the challenge of capturing the mysteries of the human face and the uniqueness of each individual. For her, art is an expression of faith in the Creator.

Dr. Corbett’s portrait was presented by the Rev. Herb Gale, the Rev. Rick Horst and the Rev. Ferne Reeve on behalf of the Alumni Association. It was accepted on behalf of Knox College by Prof. James Farris, Acting Principal, and Gordon MacNeill, Convener of the Board of Management.

### Capital Funds Feasibility Study

The 1990 General Assembly approved a Capital Funds Campaign to “raise at least \$10,000,000.” The Administrative Council retained Research Services Inc. (RSI) to conduct a feasibility study, seeking the opinions of a substantial number of church members from coast to coast. Amongst the concerns were timing, the \$10,000,000 target, the role of enhanced stewardship and the general support of congregations for the campaign.

Mr. Hugh Lloyd was asked and agreed to serve as volunteer coordinator between the church and the consultants.

Throughout January and February, the consultants travelled across Canada. Personal interviews were conducted with 145 people. Zone meetings were arranged in 14 locations to which local congregations were invited to send representatives. At these meetings a video was shown outlining the proposed method of conducting the campaign and enlarging on the possible uses of the funds raised. Questionnaires were provided for those present to express their opinions. Approximately 270 people attended these meetings.

In addition there was a random mailing of 300 questionnaires to church members across the country.

Based on this extensive survey, the consultants will prepare a report with recommendations for the Administrative Council meeting on April 5 and 6. If the overall response is positive, the campaign will get underway, taking into consideration suggestions gathered from the study. A year of preparation is envisioned, with congregational campaigns beginning in late 1992 or early 1993.

### The Presbyterian College Convocation

The 124th Annual Convocation of The Presbyterian College, Montreal, will take place in Knox Crescent Kensington and First Church at 8:00 p.m. on Wednesday, May 8.

The guest speaker will be Dr. Alexandra F. Johnston, Professor of English and Principal of Victoria College, University of Toronto.

continued



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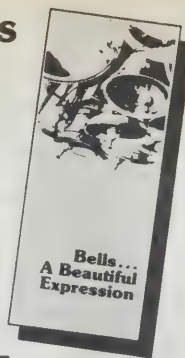
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#### CONTEMPORARY WORSHIP WORKSHOP

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**DATE:** April 27, 1991 9:00 a.m. to 5:00 p.m.

**PLACE:** Ontario Theological Seminary, 25 Ballyconnor Court, Willowdale, ON

**FACILITATOR:** Dr. David Sherbino

**WORKSHOPS**

- "When you pray, say ...." Bruce Mathewson
- "Shout For Joy: The Role of Music in Worship" Ruthi Mathewson and Julia Mills
- "Young Children in Worship" Audrey Sherbino
- "Effective Public Reading of Scripture" Lynn Comrie and Joan Evans

#### Registration Forms and Information.

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PHONE: 233-6581

## News

continued from previous page

The degree of Doctor of Divinity (*honoris causa*) will be awarded to: Dr. Georgine Caldwell, former Professor at Taiwan Theological College and Southeast Asia Graduate School of Theology; Dr. Alexandra F. Johnston; and the Rev. Basil C. Lowery, minister of St. James Church, Hanwell, and Riverside Church, Prince William, N.B.

### No more spying in U.S. churches

The U.S. Immigration and Naturalization Service (INS) may no longer spy on churches, a district court judge has ruled.

A Lutheran church and two Presbyterian churches in Arizona sued the government agency recently, after they discovered that INS agents had infiltrated their churches and were recording Bible studies, worship services and people's licence-plate numbers.

The agents were trying to get evidence that the churches were illegally aiding South American refugees.

Church leaders said the INS agents were harming their congregations. Fewer people were attending worship and Bible classes had to be suspended. Pastors said they had to devote considerable time to deal with the distrust and fear generated by the investigations.

The district court judge ruled that the INS could not engage in activity that would limit the freedom of religion guaranteed by the First Amendment to the U.S. Constitution. (ECLA News)

### Faith unhealthy

The *China Workers' Daily Newspaper* has asked authorities in China to clamp down on students with religious beliefs because religion poses a danger to health.

The newspaper noted that more and more students admit to believing in God or going to church.

"Because of their belief in religion, a lot of students accepted idealism and theism which affected their healthy growth," the newspaper said. (Anglican Journal) □

# DEATHS

BEAN, REV. EVERETT HOWARD, 74, died January 7 in Sydney, N.S. of a seizure and automobile accident.

Everett Bean was born in Sherbrooke, Que. He attended Wheaton College, Ill.; Calvin College, Mich. (B.A.); Westminster Theological Seminary, Philadelphia, (B.Th.); and Presbyterian College, Montreal (B.D.). In 1972 The Presbyterian College, Montreal honoured him with a D.D.

Dr. Bean was ordained by the Presbytery of Miramichi in 1943. He served the Bathurst, Jacquet River and New Mills pastoral charge (1941-53); Kensington, Freetown and Malpeque, P.E.I. until 1962; Bethel Church, Sydney, N.S. until retirement in 1984.

For over 39 years, Dr. Bean served as Clerk of the Synod of the Atlantic Provinces. He served as Clerk of the General Assembly for 12 years. He was also active on various boards and committees of General Assembly, synod and presbytery.

At the time of his death, Dr. Bean was Minister Emeritus at Bethel Church, Sydney and Clerk Emeritus of the General Assembly. He was active in the community, maintained his interest in the Sydney area ministerial association, the local branch of the Canadian Mental Health Association, Bairncroft Orphanage and Cape Breton Regional Hospital Foundation.

Dr. Bean is survived by his wife, the former Winnifred Gough; three sisters, Phyllis Brinks (West Chicago), Audrey Gregory (New Wilmington, Pa.), and Beryl Bean (Elmhurst, Ill.); stepmother Florence Bean (New Haven, Conn.). He was predeceased by a brother, the Rev. Alton Bean.

CHAMBERS, MARGARET ROSE, 56, died in London, Ont. on January 29.

Rose Chambers was born in New Glasgow. She became a registered nurse at Nova Scotia Hospital. After several years nursing in Dartmouth, N.S. and Winnipeg, she entered Ewart College, graduating in 1962. She earned a B.Sc. in nursing from the University of Western Ontario in 1965.

In 1965 Rose Chambers was designated

a deaconess by First Church, New Glasgow. For 4 years she served as a medical missionary in Taiwan.

Returning to Canada, Rose continued to study and teach. She earned degrees in Fine Arts and Art Therapy. She taught the Master of Nursing program at Northern College, Timmins, Ont. At the time of her death, Rose was nursing in London, Ont.

Rose Chambers is survived by her parents, brothers Jack (Ottawa) and Jim (Anderson's Mountain, N.S.), sisters Laura Avery (Larry's River, Guysborough Co., N.S.) and Marilyn Chambers (Vancouver).

GRAHAM, REV. DR. GERALD E., 67, minister of The Presbyterian Church in Canada, died in Calgary on February 21.

Dr. Graham served pastoral charges in Millbrook/Centreville, Ont. (1959-65), Knox, Welland/Kirk-on-the-Hill, Fonthill/Crowland, Ont. (1965-74) and Centennial, Calgary (1974-90).

In 1985 Gerald Graham was honoured by Knox College, University of Toronto, with the D.D. degree for his faithful and dedicated ministry in church extension causes and for his compassionate and unwavering pastoral ministry.

Gerry was a kind, gentle, fun-loving man who longed for the world to live in peace. He was fondly cherished and respected by friends within the church and community for his generosity and thoughtfulness. Gerry was especially a friend to those for whom life was burdensome and lonely.

Dr. Graham is survived by his wife Jean, son Mark (Calgary) and daughter Melanie (Toronto).

ANDERSON, RALPH, 71, longtime elder, active member, Westminster, Paisley, Ont. Feb. 10.

ARNOTT, MARY ROSS, first president Erskine Missionary Fellowship, longtime active member, Erskine, Ottawa. Dec. 1.

BAULCH, MARGARET JEAN, widow of the late Rev. Gordon Baulch, member St. Andrew's, Barrie, Ont. Jan. 19.

BRIGHT, VIVIEN, longtime member, Knox, Windsor, Ont. Feb. 7.

BUIE, EDWARD J., 79, longtime elder, active member, Zion, Sunnidale Corners, Ont. Aug. 22.

BURNETT, SHARON HELGA, 47, lifelong active member, Erskine, Ottawa, Nov. 8.

CAMERON, VERA ALICE, 90, active member, first woman elder, St. Andrew's, Huntsville, Ont. Jan. 18.

CLARK, JENNIE OLDHAM, 80, active member, St. Andrew's-Chalmers, Uxbridge, Ont. Oct. 14.

COULIS, CLIFF, 63, faithful worker, elder, First, Kenora, Ont. Apr. 21/90.

DAVIS, VERA, 90, member of First, Regina. Feb. 23.

GILMORE, MARGRET, 63, active member, Clarkson Rd., Clarkson, Ont. Jan. 31.

GRAHAM, ALEXANDER EARL, 70, longtime elder, active member, Knox, Gorrie, Ont. Feb. 10.

HUXLEY, WALTER, 89, longtime active member, elder, St. Andrew's, Hillsburgh, Ont. Jan. 1.

JACKSON, GORDON, longtime elder, lifelong member, Knox, Listowel, Ont. Jan. 26.

JACKSON, MARGARET, 81, longtime elder, active member, St. Andrew's, Hillsburgh, Ont. Nov. 27.

MABLESON, RUTH, 67, longtime faithful member, First, Kenora, Ont. March 30/90.

MACDONALD, CARLYLE, longtime member, elder St. Andrew's, Hillsdale and St. Andrew's, Barrie, Ont. Jan. 25.

MACKAY, MERVYN LEWIS, 70, faithful, active member, First, New Glasgow, N.S. Feb. 12.

MACLEOD, KENNETH ROSCOE, 96, longtime elder, active member, St. Paul's, Scotstown, Que. Feb. 1.

MCDONALD, THOMAS A., 82, longtime elder, Kinlough, Ont. Jan. 17.

McKELVEY, DR. STANLEY ROY, 91, active member, St. Andrew's, Beeton, Ont. Jan. 26.

MOWAT, WILMA NANETTE "BILLIE", active member, St. David's, Kelowna B.C., former member, St. Andrew's, Parry Sound, Ont. Jan. 7.

STEVENSON, JOHN MURRAY, 83, elder emeritus, active member, St. John's, Kapuskasing, Ont. Jan. 11.

WILCOX, TOM, 68, First, Kenora, Ont. Apr. 25/90.

## CHOIR DIRECTOR

St. Andrews Presbyterian Church, Thunder Bay, is seeking a person acquainted with the Reformed Tradition to direct its Senior Choir beginning September 1, 1991. A job description is available from the church office. Applications will be received until May 24, 1991. Inquiries and resumes may be sent to Music Committee, St. Andrew's Presbyterian Church, 207 South Brodie Street, Thunder Bay, Ontario P7E 1C1. Tel. (807) 622-4273.

## ORGANIST/CHOIR DIRECTOR

*Required July 1/1991*

### ST. DAVID'S UNITED CHURCH, ROTHESAY, N.B.

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Baldwin 636 2 manual electronic organ, 30 voice senior choir, junior choirs, weekly practice, one Sunday service. Salary commensurate with experience.

*Apply in writing to —*

Chairperson, Organist Search Committee, St. David's United Church, P.O. Box 518, Rothesay, N.B., E0G 2W0.

## DIRECTOR OF PRAISE

St. Andrew's Presbyterian Church, Barrie, Ontario, is seeking an Organist and Choir Director who will assume responsibility for its Senior and Junior Choirs. Other opportunities include youth orchestra and teaching privileges using a two manual Casavant.

Forward resumé to Music Committee, St. Andrew's Presbyterian Church, 47 Owen St., Barrie, Ontario, L4M 3G9.



## INDUCTIONS

Baird, Rev. William, Bobcaygeon-Rosedale, Ont., Nov 4.  
Donaghey, Rev. Donald, Knox, Dundas, Ont., Feb. 4.  
Scott, Rev. Sindy, ordained missionary, Dauphin (St. James)-Winnipegosis (Knox), Man. pastoral charge, Feb. 19.  
Skinner, Rev. James D., St. Paul's, Glace Bay, N.S., Feb. 8.

## ORDINATIONS

Smith, Rev. J. Gillis, St. Paul's, Glace Bay, N.S., Feb. 5.

## VACANCIES AND INTERIM MODERATORS

### Synod of Atlantic Provinces

Blue Mountain, Knox; Zion and Blair, N.S. pastoral charge. Rev. David Hayward, Box 281, Sherbrooke, N.S. B0J 3C0.  
Charlottetown, Zion Church, P.E.I. Rev. Gordon J. Matheson, Box 103, Charlottetown, P.E.I. C1A 7K2.  
Fredericton, St. Andrew's. Rev. Dave Dewar, Harvey Station, N.B. E0H 3H0.  
Halifax, Knox. Rev. C.C. Pettigrew, 3311 Ashburn Ave., Halifax, N.S. B3L 4C3.  
Hopewell, N.S., First; Gairloch, St. Andrew's; Middle River, Rocklin. Rev. Dr. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.  
Marion Bridge, Mira Ferry; Catalone and Louisbourg pastoral charge, Cape Breton, N.S. Rev. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.  
North River, North Shore; Englishtown, Cape Breton, N.S. Rev. Ian G. MacLeod, Box 184, Baddeck, N.S. B0E 1B0.  
Pictou, N.S., First. Rev. Waldon Moose, RR 2, Pictou, Durham, N.S. B0K 1H0.  
Richmond Bay, pastoral charge, P.E.I. Rev. Linda R. Berdan, Box 213, Kingston, P.E.I. C0B 1M0.  
Saint John, N.B., St. Matthew's. Rev. Philip J. Lee, 101 Cobourg St., Saint John, N.B. E2L 3J8.  
Sydney Mines, N.S., St. Andrew's. Rev. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.

### Synod of Quebec and Eastern Ontario

Cornwall, St. John's, Associate Minister. Rev. Robert Martin, RR 1, Vankleek Hill, Ont. K0B 1R0.  
Kirk Hill, Ont., St. Columba, 2-point co-op charge with the United Church. Rev. Ken Wild, Box 39, Dunvegan, Ont. K0C 1J0.  
Ottawa, Erskine. Rev. Dr. Arthur Currie, 2330 Whitehaven Cres., Ottawa, Ont. K2B 5H4.  
Petawawa, Point Alexander. Rev. Roy Currie, Box 258, Cobden, Ont. K0J 1K0.  
Pierrefonds, Que., Westminster. Rev. Andrew Johnston, 146 Regent St., Beaconsfield, Que. H9W 5A7.  
Quebec City, St. Andrew's. Vacancy Committee, Box 161, Quebec, Que. G1R 4P3.

Ste. Foy, Que., St. Marc. Rev. Daniel Forget, 5 rue Belmont, Melbourne, Que. G0B 2B0.

Smiths Falls, Ont., Westminster. Dr. Linda J. Bell, Box 28, McDonald's Corners, Ont. K0G 1M0.

### Synod of Toronto and Kingston

Cambridge, Kitchener-Waterloo. Korean. Rev. Alan Beaton, 132 Argyle St. N., Cambridge, Ont. N3H 1P6.  
Campbellville, St. David's; Nassagaweya. Rev. Trevor J. Lewis, 3403 Ash Row Cres., Mississauga, Ont. L5L 1K3.  
Creemore, St. Andrew's; Dunedin, Knox; Maple Valley, St. Andrew's and Horning's Mills, Knox. Rev. A.R. Neal Mathers, Box 12, Nottawa, Ont. L0M 1P0.  
Downsview, Korean People's. Rev. In Kee Kim, 1183 Davenport Rd., Toronto, Ont. M6H 2G7.  
Elora, Knox and Alma, St. Andrew's. Rev. Brooke Ashfield, 50 Erb St. W., Waterloo, Ont. N2L 1T1.  
Lakefield, St. Andrew's; Lakehurst, Knox and Warsaw, St. Andrew's. Rev. Reg J. McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.  
Leaskdale, St. Paul's. Rev. Harry Waite, Box 316, Uxbridge, Ont. L0C 1K0.  
Markham, St. Andrew's. Rev. Wallace Whyte, 471 Manse Rd., West Hill, Ont. M1E 3V7.  
Milliken, St. John's. Rev. Glen Davis, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.  
Mississauga (Malton), St. Mark's. Rev. Dennis Cook, 2993 Arvida Circle, Mississauga, Ont. L5N 1R6.  
Scarborough, Clairlea Park. Rev. G.J. Bylaard, 3817 Lawrence Ave. E., Scarborough, Ont. M1G 1R2.  
Scarborough, Fallingbrook. Rev. Dr. Stephen Farris, 59 St. George St., Toronto M5S 2E6.  
Streetsville, St. Andrew's. Rev. A.H.W. McWilliams, 89 Dunn St., Oakville, Ont. L6J 3C8.  
Sudbury, Calvin. Rev. Stephen Hayes, 34 Carriage Cres., North Bay, Ont. P1C 1G6.  
Toronto, Alderwood. Rev. P.G.D. Kerr, 48 Calstock Dr., Etobicoke, Ont. M9V 1G9.  
Toronto, Logan Geggie Memorial. Dr. Howard Shantz, 3845 Lakeshore Blvd. W., Unit 411, Etobicoke, Ont. M8W 4Y3.  
Toronto, St. Giles, Kingsway. Rev. R.C. Taylor, 119 Mimico Ave., Etobicoke, Ont. M8V 1R6.  
Toronto, University Presbyterian. Rev. Joe Williams, 1183 Dufferin St., Toronto M6H 4B7.

### Synod of Hamilton and London

Alvinston pastoral charge. Rev. Jeremy Ashton, Box 555, Wyoming, Ont. N0N 1T0.  
Appin, Appin Presbyterian and Melbourne, Guthrie. Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont. N0M 1A0.  
Bluevale, Knox; Belmore, Knox. Rev. John P. Vaudry, Box 466, Wingham, Ont. N0G 2W0.

Chatham, St. James. Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont. N8A 5A1.

Chatham Township, New St. Andrew's. Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont. N8A 5A1.

Dromore, Amos; Holstein, Knox; Normanby, Knox. Rev. John A. Neilson, RR 3, Wingham, Ont. N0G 2W0.

Innerkip and Ratho. Rev. Alice Iarrera, Box 130, Norwich, Ont. N0J 1P0.

Niagara Falls, Stamford. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.

St. Catharines, St. Andrew's and Scottlea. Rev. J.H. Van Haneghan, 19 Claimont Circle, Welland, Ont. L3C 2P4.

St. Catharines, St. Giles. Rev. D.A. Beaton, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Catharines, West St. Andrew's; St. David's, First. Rev. Dr. S. Murray Barron, Box 1302, Fonthill, Ont. L0S 1E0.

Warton, St. Paul's; Huron Feathers, Sauble Beach, Clergy couple/Clergy Camp Dir. Rev. Douglas Gordon, Box 311, Southampton, Ont. N0H 2L0.

Windsor, St. Andrew's, Assist. Minister. Rev. Kees Vandermeij, 3149 Forest Glade Dr., Windsor, Ont. N8R 1W6.

### Synod of Manitoba and Northwestern Ontario

Thunder Bay, Ont., First. Rev. Milton Fraser, 112-205 Grenville Ave., Thunder Bay, Ont. P7A 7T5.

### Synod of Saskatchewan

Saskatoon, Calvin-Goforth. Rev. Jim McKay, 436 Spadina Cres. E., Saskatoon, Sask. S7K 3G6.  
Swift Current, St. Andrew's. Rev. Gwen Brown, Box 247, Kipling, Sask. S0G 2S0.

### Synod of Alberta

Calgary, Centennial. Rev. John Fraser, 6327 Dalmarnock Cres. N.W., Calgary, Alta. T3A 1H3.  
Calgary, Korean. Rev. M.J. Morris, 703 Heritage Dr. S.W., Calgary, Alta. T2V 2W4.  
Calgary, Varsity Acres, effective Apr. 29. Rev. Murdo Marple, 1924 Georgia St. S.W., Calgary, Alta. T3E 4H2.  
Dixonville, Strang. Rev. James Hurd, Box 130, Wanham, Alta. T0H 3P0.  
Fort Macleod, St. Andrew's; Jumbo Valley, Knox. Rev. D'Arcy Lade, 1818-5th Ave. S., Lethbridge, Alta. T1J 0W6.  
Fort McMurray, Faith. Rev. Lloyd Fournery, 10025-105th St., Edmonton, Alta. T5J 1C8.  
Olds, St. Andrew's. Rev. Gordon Cunningham, 3821-59th Ave. Cres., Red Deer, Alta. T4N 4V9.

### Synod of British Columbia

Nanaimo, St. Andrew's. Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C. V9P 1L6.

## Transition

continued from previous page

Surrey, St. Andrew's Newton. Dr. Brian J. Fraser, 6040 Iona Dr., Vancouver, B.C. V6T 1J6.

### ORDER OF DIACONAL MINISTRIES VACANCIES

Calvin Presbyterian Church, Abbotsford, B.C. Part-time position for a Director of Christian Education. Contact: Jim Brenner, Box 629, Yarrow, B.C. V0X 2A9.

### Board of World Mission OVERSEAS PERSONNEL NEEDS

Board of World Mission

Central Asia Orthopaedic Surgeon

Lebanon Nurses

Nepal Nurse, Dentist, Laboratory Technician, Consultant Librarian

Africa Nurse Midwife, Doctor Accountant

China English Teachers (2 yrs.)  
Nicaragua Medical Doctor to work in a TB Clinic & Community Health

Those interested should contact The Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

### CANADA OPERATIONS PERSONNEL

Tyndale-St. George's — A Co-director for this very important inner-city mission is being sought by the Board of World Mission. Those interested should contact The Rev. J.P. Ian Morrison, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

### YOUTH IN MISSION OPPORTUNITIES Summer positions available:

Camp Douglas, 30 miles north of Vancouver, is looking for 2 Youth in Mission volunteers (male or female, 16 years and up), June 24-September 2.

Elmvale Presbyterian Church, near Wasaga Beach, Ont. needs 2 people to lead Vacation Bible School in July.

Costa Rica and Nicaragua, team work project, last three weeks of August, (18 years and up).

Other summer projects are in the works. If you are interested in these projects, or in being a Youth in Mission volunteer, contact: Rev. Linda Ashfield, 49 Margaret Ave. S., Waterloo, Ont. N2J 2C8. Phone: 519-886-4150 or 749-2883.

### SYNOD YOUTH WORKER/CAMP DIRECTOR

The Synod of B.C., with the Presbytery of Westminster, is seeking a full-time worker to fulfil the dual roles of part-time Synod Youth Worker and part-time Camp Director. Applicant needs experience in administration, camping or recreation, youth ministry, training and equipping of leaders. Job description and qualifications available from Roxanne Stewart, c/o St. Andrew's & St. Stephen's Presbyterian Church, 2641 Chesterfield Ave., North Vancouver, B.C. V7N 3M3.

# FROM THE PAST RECORD

## April 1966 (25 years)

Christians who are not concerned about the condition of the world in which they live do not possess a full gospel. The Christian gospel is intended by God to project its saving power into every part of the world. Any gospel therefore which lacks a social dimension is not true to the teaching of the Bible.

A. L. Farris

## April 1941 (50 years)

### Prayer

O LORD GOD OF HOSTS, grant to those who have gone forth to fight our battles by land or sea or in the air, protection in danger, patience in suffering, and moderation in victory. Look with compassion on the sick, the wounded, and the captives; sanctify to them their trials, and turn their hearts unto Thee. For Thy dear Son's sake, O Lord, pardon and receive the dying; have mercy upon the widow and fatherless, and comfort all who mourn. O gracious Father, Who makest wars to cease in all the world, restore to us, Thy people, speedily, the blessing of peace, and grant that our present troubles may be overruled to Thy glory, in the extension of the Redeemer's Kingdom, and the union of all nations in Thy faith, fear, and love. Hear, O Lord, and answer, for Jesus Christ's sake. Amen.

## April 1916 (75 years)

... Six or seven hundred attend the 7 a.m. prayer meeting. An old man, an innkeeper, who lives more than a mile away, never misses any of the four meetings each day. This morning he was weeping freely at the prayer meeting. So were many others. Again and again the Holy Spirit seemed to sweep over this great audience in resistless tides of conviction, and every heart is melted.

One very poor but "hot-hearted" woman walks in seven miles from her home and out again, every day, to attend these meetings. This was the day appointed for her baptism.

The poor woman has no clock. It would never do to be late on this day. She started early and said she had many a stumble in the dark, but ar-

rived here before daylight. . . .

— letter from Jonathan Goforth,  
South Honan, China

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AND ALL BOOKSELLERS.

## April 1891 (100 years)

Canada: — One of the most terrible disasters that ever visited Canada took place in February last at Springhill Mines, N.S., when by an explosion of gas, a hundred and twenty-two workmen were instantaneously killed. The calamity is intensified by the fact that fifty-four widows and one hundred and sixty orphans have been deprived of the means of subsistence. The public sympathy evoked has been spontaneous and generous, in so far as money can compensate the loss; but alas! for the broken hearts of wives and children left to mourn their dead!

In Italy, the Waldenses — the most venerable of the Presbyterian Churches — have won the respect of the authorities and the confidence of the people to an extent which a few years ago would seem incredible. Whilst the Pope is complaining of being a persecuted prisoner in Rome, the faithful witnesses from the Alpine valleys traverse Italy proclaiming the Gospel of salvation, and in some places meet with signal success. Surely a brighter day has risen upon Europe and the world. The Waldensian college at La Tour is now recognized by the government as of equal status with any in Italy! □

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Andrew Lee

## The Mission: Fill Up My House



Read: Luke 14:15-24

**A**nd the slave said, 'Sir, what you ordered has been done, and there is still room.' Then the master said to the slave, 'Go out into the roads and lanes, and compel people to come in, so that my house may be filled. For I tell you, none of those who were invited will taste my dinner.' " (Luke 14:22-24, NRSV)

In this parable, the master speaks for God; the invited guests, who are filled with excuses as to why they cannot come to the banquet, represent the religious community. When the latter fails to respond to the invitation, the master exclaims: "Go out at once into the streets and lanes of the town and bring in the poor, the crippled, the blind, and the lame." When there is still room, he adds: "Go out into the roads and lanes, and compel people to come in, so that my house may be filled." Mission is constraining people to come in and become part of God's family, the Church.

God's Church is called to be in a state of perpetual and universal mission. When Christ appointed his apostles, and commanded them to "go . . . and make disciples of all nations," he instituted his mission. Our missionary task is not only to invite people into the church but also to persuade them to come in. Today, we need more people willing to share with others the good news we have received. Failure in this area results in many churches in North America becoming empty. Unfortunately, today, too many other things take up Christians' time and energy.

A lively church becomes involved in many activities. Many may be deserving of praise. But one area must remain a priority. To neglect it, or regard it as having secondary importance, results in the church failing to be the Church. It becomes just another organization in the community.

The first task of the church is to evangelize and make others disciples of Jesus. The church must be missionary. Its members must see themselves as evangelists. Christ's calling of the Church was not primarily to provide an organization for the entertainment and socialization of its

members. A church will evangelize or perish. This is the primary function of the church.

When Jesus travelled from Jerusalem to Galilee, he went through Samaria. In those days, the Jews avoided Samaria because they did not like the Samaritans. They considered Samaritans both racially and spiritually inferior. All of us suffer from prejudices like this. We love some and not others. We favour one race or another. Jesus was different. Race was no barrier to him. The gospel compelled Jesus to go through Samaria to invite the Samaritans to come

into the Kingdom of God. Christians are commissioned to follow that example.

People, not buildings, are the Church. Church facilities exist to provide a place for God's people to worship. Although often used for various other social activities, even sometimes as animal training centres, the primary purpose of church buildings is as a place of prayer. In them, people gather, having been called by God out of the roads and highways of life, to join the great wedding feast. From there, Christians go out into the world to invite others to join this great and happy celebration, and be fed from the Lord's table.

### Prayer:

Bless, O Lord, all who bear witness in your name, by teaching, by healing, by leadership, in the far outposts of the world. Assist us, O God, in serving people nearby, within our communities. May many be persuaded to come into your Kingdom; through Jesus Christ, our Lord. □

Andrew Lee is the Director, Korean Ministries in Canada for The Presbyterian Church in Canada.

**A lively church becomes involved in many activities. But one area must remain a priority...**



# Missionaries of Warmth

by Bob Doyle

**B**ig Bird and Cookie Monster walk quietly down the hospital corridor, the fluorescent lights reflecting off their colourful costumes. A nurse meets them and escorts them through the door into the children's ward. The children look up. There is just the slightest hesitation before recognition. Their faces light up with smiles. "Hey, Big Bird, come over closer." And from further down the ward, "Stop at my bed Cookie Monster." The smiles continue. The smiles are what Big Bird and Cookie Monster are there for.

Jerry and Lucy Hillaby, members of St. Andrew's Church, Sarnia, Ontario, have been wearing their Big Bird and Cookie Monster costumes for a number of years while visiting children's wards, senior citizen residences, nursing homes and chronic care wards. In 1988, they travelled 16,000 kilometres and visited 10,000 people, making them smile. Their travels took them to Labrador, Newfoundland, Cape Breton, Prince Edward Island and New Brunswick. Although 1988 was a record, they have almost equalled it in other years.

The Hillabys charge no fee for any of their appearances. The Kiwanis Club of Sarnia sponsors them and contributes \$1,500 a year toward their expenses. Shell Canada helps by providing gas vouchers and the Telephone Pioneers of America also sponsors their travelling and visiting. But, when the funds from these sponsors run out, the Hillabys continue by using their own savings. Jerry, who is employed by Bell Canada, says, "Besides the sponsors' support we receive, we also appreciate the additional time off that Bell allows me. We use our vacation to travel to the Maritimes, or to other areas of Canada; but it is nice to have a few additional days when we need them. Bell is very co-operative."

The Hillabys' costumes were made

## Big Bird and Cookie Monster — Canadian Version



Big Bird and Cookie Monster (Jerry and Lucy Hillaby) during a Maritime visit to hospitals and senior citizen residences.

especially for them, but they are very warm to wear. Lucy explains, "We limit our visits to an hour. After that length of time we are close to exhaustion. When we leave a ward or a residence, we sit in the car for half an hour or so. We are completely washed out."

Lucy Hillaby describes their visiting: "It gives us great contentment to know we have brought joy to someone's life — to know we have left smiles behind us."

"The costumes we wear break down barriers between us and the people we visit," adds Jerry. "When we go into a room, the patient or resident starts laughing. We talk to them for a few minutes and perhaps give them a hug. Visiting hospitals and

nursing homes has made us aware of the need we have to care and share with others."

The Sarnia Chapter of the Telephone Pioneers of America is nominating the Hillabys to the Telephone Pioneers of America Hall of Fame. Jerry talks about their future as Big Bird and Cookie Monster: "I hope to retire from Bell Canada in a year or so," he says, "but we sure don't intend to retire from visiting people. I always liked a statement a newspaper made about us. The newspaper writer said we don't collect bottles or antiques, we collect smiles. And we intend to go on collecting smiles." □

Bob Doyle is a free-lance writer who lives in Sarnia, Ont.





165 Elizabeth Street - 1930 s



Elizabeth Street - 1920 s



Spadina Ave.,Toronto, Old Building

A nostalgic look at the Scott Mission



# PRESBYTERIAN Record

MAY, 1991



**COVER STORY:** *Church Camping grows*

**PLUS:** A Friendly Church is Hard to Find  
The World Council meetings in Canberra, Australia



## Pentecost and Babel

The counterpart of the Tower of Babel is the event of Pentecost.

Pentecost represents the gift of the Holy Spirit and the creation of unity. The significance of Pentecost was not simply to bestow some new gifts, such as the gift of speaking with tongues upon the apostles. Rather it was to bring the fullness of Christ to people after the completion of his redemptive work. Its purpose was to remedy the loss of centre that had taken place at Babel.

At Pentecost, the estrangement and hostility symbolized by the confusion of tongues at Babel, is reversed. People are now "united in heart and soul" (Acts 4:32). Though of different languages, they experience the miracle of hearing the apostles "telling in (their) own tongue the great things God has done (Acts 2:11). The confusion of tongues is ended. Divisions are overcome.

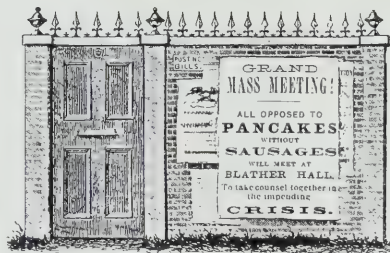
— William Klempa



## Speaking People Language

When the Church of God gets to talking it doesn't talk in unknown tongues. It talks in the tongues of people. It talks in their native dialect. It knows how to talk "hippie." . . . It knows how to talk "bum" language. It knows how to talk presidential language. It knows how to talk all kinds of language. The Spirit of God becomes articulate and speaks the language of people. It doesn't get up in church with a holy whine and talk about "thee" and "thou" and "what" and "what not." When the church becomes articulate, it becomes articulate in the language in which people are born — not some foreign, ministerial kind of language.

— Clarence Jordan



## Church as Ark

Nicolet stared up at the snowy white church. The wooden steps mounted to the double doors which were hooked open to let the day in; the newly gilded Roman numerals glittered against the black dial, above it the spire rose sharp as a pin. The church as mother, Nicolet thought: cock-eyed old sloven with her arms flung wide to embrace the world. The church as virgin: aloof and inviolate, suffering only the pure to approach. This afternoon on Congress Street she was all virgin, laced up to the chin in goose-white clapboard, Christ's maid. Nicolet scratched the flaked stair-rail with his thumbnail and read: "Pentecost: the Birthday of the Church." *Clack, clack*, he thought, and a wildness, a gaiety, stirred in him as he boarded her: the church as ark — whitewashed, barnacled, smelling of the sea.

— Frederick Buechner

## Autographed Works

When a former student wrote asking for an autographed copy of one of his works, Karl Barth sent a photograph of his family, with the inscription, "These are my works."

## Prayers

From silly devotions and from sour-faced saints, good Lord, deliver us.

— St. Teresa of Avila

Teach us, O Lord, to fear you without being afraid; to fear you in love that we may love you without fear.

— Christina Rossetti

## Church as Ship

If we think of our Christian life together as a journey, then the good ship "Church" is our sailboat. And there are storms to be weathered and rocks to be avoided along the way. It's not a question of whether or not these bad storms and dangerous rocks will be there, because they will — every experienced sailor knows that. The only question is about how we will face them. Whenever we are faced with a crisis, we can let it defeat us . . . or we can make that crisis into a challenge to be faced and answered and learned from.

— Patricia Van Gelder

## Fund-Raising

I doubt that Jesus was protesting the occasional fund-raising event in the church basement when he drove the money-changers and merchants from the Temple. The mere suggestion of that trivializes what he was protesting — the commercialism, materialism, consumerism (whatever you want to call it) that can overtake our lives and our faith. It's not the quite innocent Tea or Rummage Sale that is threatening the church, but rather the commercialism of our "money society." Those who devote their energy to "getting ahead" no longer have time for church, while many of those who do have time for it succumb to the temptation to run it like a profit-making business.

— William Van Gelder



## Chronologically Gifted

*Christian Century* has discovered a delicate new way to refer to people who are sometimes described as "senior citizens" or "the elderly."

Some folks, it seems, have taken to calling them the "chronologically gifted."

The *Century* is unimpressed, calling this and similar euphemisms "cutesy-pie" terms which are "uninformative" and "trivializing."

John Congram

## Isn't It About Time?



Two recent events have focused my attention on *Living Faith*, a document commended by the General Assembly in 1984 'as an acceptable statement, useful in both worship and study.'

This year, as moderator of our local presbytery, I conducted several ordinations and inductions. Frequently, during those services, copies of *Living Faith* peered out at me from the pews. But as moderator, I acted as if this contemporary statement of faith does not exist. I spoke of the *Westminster Confession of Faith* and the *Declaration of Faith Concerning Church and Nation* but said nothing of *Living Faith*, although it is probably better known by most members than either of the other two.

May is convocation month and with it the awarding of Doctor of Divinity degrees by our colleges. The conferring of this honour on Stephen Hayes, by Knox College, again reminded me of *Living Faith*.

Did you notice the news reports last fall, in both the secular and religious press, that The Presbyterian Church in Canada was the only mainline denomination in North America to experience numerical growth the previous year? The report claimed that we had gained a little over 2,000 members and adherents in 1989 for a total membership of 213,690.

These reports were based on figures in the *Yearbook of American and Canadian Churches*. This book, published each year, provides statistical data on all North American denominations. Where do they get their figures? I suspect they subscribe to our own "Blue Book" (the yearly record of the actions of the General Assembly plus statistics). But haven't we been in constant decline?

Stephen served as mid-wife to this document. Without his dogged tenacity, I feel convinced we would have had another still birth. We already experienced several in previous years.

It was Stephen's idea to use *A Declaration of Faith*, from the Presbyterian Church in the United States, for inspiration and general outline. Experts said you could not write confessions of faith this way. Stephen listened to his critics but continued undeterred.

When, after many revisions, it was presented to the General Assembly in its final form, its framers carefully pointed out that it was not intended to replace the *Westminster Confession of Faith* but simply to be commended to the church for use in worship and study.

Since that acceptance by the General Assembly, this document has been warmly received and widely used. The original

committee declared that the whole church, through its response and usage, would determine the future of *Living Faith*.

I believe the church has spoken clearly. In reality, it has become a part of our subordinate standards. The General Assembly should make it formal by adding it to that section of *The Preamble*, read during ordinations and inductions, which says: "Our subordinate standards are the *Westminster Confession of Faith* as adopted in 1875 and 1889, the *Declaration of Faith Concerning Church and Nation* of 1955, *Living Faith* of 1984, and such doctrine as the church in obedience to Scripture and under the promised guidance of the Holy Spirit may yet confess in its continuing function of reformulating the faith."

This General Assembly should begin the process by sending the question to the presbyteries for their response.

## Keep The Rumour Alive

Quite frankly I've been tempted to leave the story there. We all know the power of rumour. Left as reported, these news stories of growth might become self-fulfilling prophecies and give a much needed lift to our spirits.

Honesty compels me to admit that the figures on which these reports were based are probably incorrect. Ron Van Auken from Church Growth indicates that we lost about 900 members in 1989.

Why the difference? The Blue Book reflects the figures reported by congregations. Anyone who has ever filled out one of these income-tax-like forms knows that by the end of the process you are prepared to put almost anything in the little boxes just to be done with it. Church Growth, on the other hand, checks out figures that

indicate either dramatic growth or decline. For example, one congregation reported an increase of 400 members in a town of not many more than 400.

I don't know what you can say to all those who have already congratulated you on the growth of our denomination. Maybe you should say nothing and keep the rumour alive. Besides, there are solid grounds for hope. Ron Van Auken reports that by using traditional counting methods, we have lost 9,247 members over the last decade. But by using a "composite figure" which considers membership, church school enrolment, worship attendance and adherents, The Presbyterian Church in Canada has actually grown 2.79 per cent since 1982. □



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# LETTERS

## Thanks

I've been a subscriber for many a long year but, quite honestly, I think the February *Record* has the best and most interesting articles I can remember.

Thanks.

Audrey E. Ames,  
Rocky Mountain, Alta.

## With the Suffering

A word of thanks to the General Assembly's International Affairs Committee for its quick distribution of the pamphlet "In the Name of the Prince of Peace" just before the slaughter (it was not a war) began in the Middle East.

The committee will doubtless receive criticism for going against popular wisdom that "the tyrant had to be stopped." In a few short words, the committee's pamphlet showed that its members understand the deeper issues. Saddam Hussein could have been stopped much earlier. He did not suddenly appear on August 2nd with the Kuwaiti invasion. He was helped into power and sold his weapons by the same people who ordered the start of the slaughter in January.

Perhaps saddest of all is that the people who died in the war (on all sides) were not the ones who chose to start hostilities. As usual.

With the unholy calls for prayer and appeals to God from all sides,

***We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.***

one reporter asked the head of the World Council of Churches whose side he thought God was on. The reply, "On the side of the people who are suffering."

That's the side the Church must also take.

Glenn Cooper,  
Point Edward, Ont.

## Integrate Children

I, too, am concerned that many of our young people do not have the opportunity to attend worship services regularly with their parents (Dorcas Gordon's series on "Children in the Worshipping Community").

In our congregation, from nursery right through to high school graduation, children and young people spend most of their time separated or apart from the congregation. Only by attending worship regularly can children grow to feel comfortable with and love the liturgy, hymns and celebration of worship. When we do not

give them this opportunity to belong to the church family, we lose many of them, and frequently their parents as well, when Sunday school days are over.

An ideal solution would be to have Sunday school for all ages before or after the worship service. Where this is not possible, or desired, congregations might consider the idea of a regular family service.

Nine years ago, our congregation decided to have a monthly family service. Nursery was provided for infants and toddlers, but the older children sat with their parents. Sunday school children who came on their own sat with their teachers. The children were encouraged to participate in various ways, such as singing in the junior choir, providing vocal or instrumental music during the offering, reading the scriptures and acting as greeters with their parents.

Initially, some of the congregation were not pleased with the changes. However, this special service soon became a very important part of the church life — so much so that after three years the congregation decided to have Sunday school and Bible classes after church so that children could attend worship every Sunday.

If we want to keep our children and young adults in the church family, we need to let them participate and grow in faith along with us. A

continued over page

# WATSON'S WORLD

Noel Watson





## Letters

continued from previous page

church that does this will have a stronger and more vital congregation.

*J.A. Isbister,  
Scarborough, Ont.*

### Is Nothing Sacred?

It's bad enough we have to read responsive psalms from the back of the hymn book that have been paraphrased beyond recognition; sing hymns that have been changed for the sake of change; engage in multiple choice when it comes to reading scripture from "the Bible." Now our confused souls must accommodate a new, revised, watered-down edition of the Lord's Prayer ("Save Us from the Time of Trial," March issue). And, like the *Book of Praise*, it only took them 10 years to perform their miracle. Will the Apostle's Creed be whipped into shape by the year 2000?

*George R. Roberts,  
Sidney, B.C.*

The first thing that struck the eye (March issue) was the new version of the Lord's Prayer shown on the back cover. When will the so-called experts on language and theology stop meddling with the traditions of our Christian religion?

Are we now given to understand that the prayer, learned by many at their mother's knee, no longer suffices? In our opinion the entire exercise does absolutely nothing to further better understanding of the divine instruction as recorded in Matthew 6:9-13 of the King James' Bible.

*Peter and Gertrude McPhedran,  
Sarnia, Ont.*

### Poets and Writers

Among your readership are, without doubt, poets and writers like myself, who aspire to see their works in print. As publishing goes, the options available to us are confusing. In my confusion, I have decided to do a private study to find out what happens to the thousands of pieces written and the authors who write them. I would like to correspond directly SASE with others who have or are considering publishing alternatives. I respectfully request your assistance in helping me gather data and make correspondence contact with as many of my peers as possible.

Thank you for your help.

*William R. Coombes,  
Box 296,  
Sundridge, Ont P0A 1Z0*

### You've Come a Long Way

I write with regard to the article "A Sterling Occasion: Ordination of Women" (Feb. issue). What took so long? It's a long time ago since Emmeline Pankhurst and her two daughters, Christabel and Sylvia, fought for women's suffrage.

I congratulate all women on the many fine things they have accomplished since 1905, the year of my birth. May I request that they never lose that healing touch in homes or hospitals where a loving mother placed her hand on a fevered brow, or kissed a small injury, or listened with patience to an account of momentous happenings in a small boy's life at school.

Women have come a long way in the business world and church, but the sky is the limit. I hope you keep on even though the way may be hard at times.

Working in harmony ought to be the aim of both sexes. I feel sure that intelligent women and men can and will accomplish much for our faith and the love of Christ.

*James Rae,  
Agincourt, Ont.*

### Works to Support Faith

After reading the article (Nov. issue) concerning Faith Presbyterian Church in Fort McMurray, Alberta, the session of Westview Church, Toronto, instituted "One Week of Faith" for Faith Church. The object was to raise \$100 from this church and send it to Faith Church to help with the expenses for one week. It was hoped that other churches might also be interested in this "statement of faith" in Faith and do likewise to keep this church alive and to affirm their faith.

The money has been sent and we have received a beautiful response telling us of their progress and that they are starting to prepare for the search for a new minister.

It is also "Good News" to have such healthy communication between Alberta and Ontario, showing that we

do care for each other.

*Alan Stewart, Toronto*

### God Doesn't Err

It is enlightening to know that there are those who believe that Jesus did not make the best choice when he selected 12 men as his disciples, instead of balancing his selection with an equal number of women ("Gleanings," Feb. issue).

I find this suggestion extremely offensive. When printed in the *Presbyterian Record*, I find it blasphemous. To question our Lord's choice with the thought in mind that we could have done a much better job; to say that he was forced in his decision and to indicate that the outcome was second choice is outrageous! Who do we think we are to suggest that God made a potential mistake?

If this is the theology we are promoting, then God help the Church when he comes to judge her. Thank God that there are those like Louis Ollett of Australia (Feb. issue) who had the God-given sense to cancel his subscription.

*John A. Fraser,  
Calgary*

### One More Cheer

Three cheers for Douglas Lowry (Nov. issue).

Let's salute and celebrate his attempt at rapprochement with the Roman Catholic Church. I feel that this is one step towards wiping away the blood of the thousands of martyrs of the last five centuries, both Roman Catholic martyrs and Protestant martyrs. Martyred, I believe, because of a malignant take-over of religion by the politics of nationalism.

Somewhere along the road from St. Jerome to John Calvin, we lost it: the teachings of our Lord Jesus — to love one another. And love without right to judge on the merits of the recipient of the loved one!

Love one another: not just Presbyterians loving Presbyterians or not just "nice" people loving "nice" people. And certainly, not just loving those people who celebrate communion like we do or sing the same hymns.

When I worked for our church in Jobat Hospital, India, the differences between our mission and the Roman Catholic mission down the road were barely perceptible. Certainly the Hin-

dus couldn't see much difference between the Westerners; they seemed to hear the same message but with different accents. Back in North America, in a secular, commercial and militaristic culture dominating the hearts of people, I realize that our squabbles and our historical hang-ups confuse and alienate an increasingly superstitious and non-Christian society.

I believe that a more united Christian presence, with clergy and laity obeying our Lord's orders to work at finding and expressing Christian love, would be a statement as persuasive and convincing as another resurrection.

*A.I. Cunningham,  
Hamilton, Ont.*

### Letters Prompt Response

Jim Robertson's letter (March issue) advocates church offices moving to Crieff Hills Community. I support that idea 100 per cent.

In the same issue, J.W. Cunningham disagrees with Dorcas Gordon's proposal to involve children in the regular worship. On what grounds does he base his judgment? I feel only a minority of ministers are unable to communicate with children. Time spent by children in communal worship is time well spent. I agree wholeheartedly with Dorcas Gordon's views.

*Marilyn Rutherford,  
St. Catharines, Ont.*

# FROM THE MODERATOR

**John F. Allan**

## Happy Pentecost!

**H**appy Pentecost! Presbyterians, I've noticed, don't get very excited about Pentecost. I wonder what we would have done had we been present in Jerusalem with those first Christians when the Holy Spirit descended upon them and sent them out into the street shouting the good news.

So much for conjecture. What is not conjecture is the real need of our church, our country and our world for the guidance, healing and blessing that only the Holy Spirit can give.

I ask you to pray for our church. Pray that we may be empowered by the Spirit to proclaim the gospel of Christ. Pray that the Holy Spirit will bless each of our ministers, congregations and presbyteries. Pray that the Spirit will fill The Presbyterian Church in Canada with the grace and love of Christ our Lord, and the desire to share that love with others.

I ask you to pray for Canada. Pray for our leaders in the federal and provincial governments that the Holy Spirit will give them wisdom and grace as they deal with the future of our country.

I ask you to pray for our world and its leaders. Pray that the Holy Spirit will guide people everywhere to seek peace with justice for all. Pray that by the working of the Spirit, God's reign of truth, righteousness and love may come on earth. □



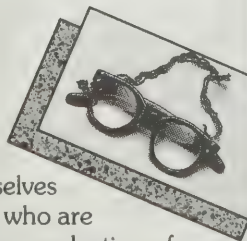
*John F. Allan*



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Lloyd Robertson

## A Refreshing Change of Tone



### ***A call to take seriously the unity of Canada — a country envied by much of the world***

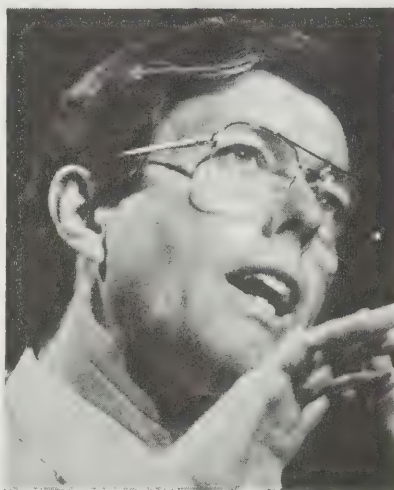
**I**t is not a good time for Canada's depression-era children. Growing up, as we did, in the wake of World War II, and in a vibrant country that was thriving and establishing a sound sense of itself, the current downhill drift toward breakup is disheartening and frustrating. We are confused and disturbed to hear so many Canadians, even good friends, talk about the inevitability of a shattered union. We want to shake them free of such notions and tell them now is the time we should be fighting hardest to stay together, when we should be bringing all of our talent and ingenuity to bear in the cause of saving what we have built — a country that is the envy of so much of the world.

Sometimes we find encouragement from like-minded individuals from many streams of Canadian life. There is a veteran by the name of Jim Steele who floods media outlets with his call for Canadians to pull themselves together. He is saddened by the sight of the Canadian family split into so many fragments and says we must put aside apathy and "speak with a straight tongue." He is concerned that too many politicians are incapable of putting the good of the nation above the good of their parties and their own personal ambitions. And he deplores "the abundant supply of negative leaders who are spouting off in all provinces a message of divisiveness and distrust."

How refreshing, then, to find a nugget of inspiration from a political place not always known for tomes of enlightenment. It comes from MP David MacDonald who represents the Toronto riding of Rosedale. He was taking his turn in the budget debate. His remarks, described by the *Toronto Star's* Carol Goar as "a lesson in classic intelligent debate," touched many bases that cut to the core of Canada's present troubles and how we got to where we are.

MacDonald is a United Church minister whom I have known for more than 20 years. As well as being a Member of Parliament, he has also had careers as an ambassador and a broadcaster. His Commons speech

**Other countries cannot understand how problems they regard as infinitesimally small could so dominate our national agenda**



Rev. David MacDonald - WCC Photo

brought together the disciplines of his various pursuits as he attempted to make sense of our current Canadian predicament.

He notes that there is a greater difficulty these days for Canadians to see the country in its totality. We tend to look "through a particular microscope, in a particular locality." In referring to the constitutional debates that dominated so much of the '80s, MacDonald said: "... by at-

tempting to resolve something that may have been much more difficult to resolve than we realized, we opened a kind of Pandora's box and created a kind of expectation, if not a desire, for people to try and satisfy all local anxieties in some kind of new national context while not really being sure of what that might be." He pointed to his overseas contacts and talked about the "automatic willingness" of countries in Asia and Africa "to engage in conversations with Canadians because we have a record of being helpful in a disinterested way that does not carry with it some hidden agenda or some kind of exploitation or unfair advantage." When the subject turns to Canada in discussions with these groups, he noted how "eyes glaze over" because they cannot understand how problems they regard as "infinitesimally small, could so dominate our national agenda."

MacDonald worked his comments back into the budget debate by calling on political parties to rediscover priorities for the country in the 1990s. He came to the nub of his argument by noting a conversation he had with Judith Maxwell, president of the Economic Council of Canada. She told him that one of the fundamental weaknesses of the Canadian economy is that "we may be too affected by an adversarial situation." While acknowledging that constant testing is an important part of parliamentary democracy, he then called upon his colleagues to make effective, constructive contributions to debate in the House.

Apparently the member from Toronto Rosedale had touched a chord. The next few speakers displayed a different, more positive tone. Trying to deal constructively with our problems and searching for what unites us may not seem like very much but it is critically important to the health of our country at this hour. □

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Helen Goggin

## Is the Church Called to Program?

*God primarily calls church leaders to teach, not program*



Over the past few years, I have noticed advertisements in the *Presbyterian Record* for positions described as "program director." Usually they represent a congregation's search for a second staff person to co-ordinate the church school or other Christian education and weekday activities. I challenge the assumption that appears to underline this job description.

Hundreds of community organizations provide thousands of programs with a dizzying array of options. I argue that the primary purpose of a Christian congregation should *not* be to provide programs.

I admit that congregations do sponsor programs and that the church school is sometimes referred to as a "program." But is that what a congregation is fundamentally called to do? Some would argue that the last thing most churches need is another "program."

Jesus mandated the Church for mission, not program. James Michael Lee claims that the church cannot respond to this commission without religious education. He argues that Jesus actually gave the Church two commissions: "to celebrate the sacraments and to teach." He contends that we have taken the second one "very lightly."

In its wisdom, the Presbyterian Church has recognized two orders of ministry, teaching and ruling elders. In the church's history, "teacher" has been a respected and honoured office, still retained in the "job description" of The Presbyterian Church in Canada. I make no distinction between those ordained to Word and Sacrament and members of the Order of Diaconal Ministries. Both are called as teachers of the Word, whether in a sacramental or an educational context.

Their call is not to be "program directors" but teachers of people, proclaimers of good news, story-tellers. This tradition stretches back through Moses and into the mists of the early religious stirrings of the human race.

Any human organization can run programs. The Church is a place for those with spiritual hunger, where their journey of faith can be nurtured. The claim is being made that fewer

find this in mainline denominations. Could the reason be that we have abdicated our commission to be knowledgeable, sensitive and caring teachers of the Word?

A teacher of the Word opens the meaning of the Scriptures for people's lives. Teaching occurs in formal Bible studies and counselling sessions, or in informal conversation around a dinner table.

If the message of Jesus Christ is not reflected in everything that is done in the congregation, we are merely duplicating services that people could obtain elsewhere. The Church's unique role, different from other self-help groups, is the thoughtful Christian perspective it brings through which people can view their lives and the world around them.

A few years ago I conducted a



- Art by Iris Ward

wedding at the Argonaut Rowing Club in Toronto. Several guests expressed surprise that I conducted a Christian service in that setting. My reply was, that because I was a Christian minister, it was the only kind of service I conducted. For some it became an occasion where learning occurred.

As a teacher at Ewart College, I

am deeply concerned that our colleges provide congregations with teachers, men and women who know the Scriptures, who have made "the story" their story and who are able to share it with others. Perhaps the new direction of the Committee on Theological Education will enable colleges to fulfil the late Dr. James Smart's dream of a church where 'ministers take more seriously their role as educators and educators take more seriously their role as biblical theologians.'

**The Church is a place for those with spiritual hunger where their faith journey can be nurtured**

On the morning of the resurrection, in a garden, a lay person conferred upon the risen Christ an earthly title, "Rabboni," teacher. Do not people in congregations today also have the right to expect their leaders to be teachers and, like Jesus, to teach not with coercive dogmatism but with persuasive love? With honesty, teachers challenge people to seek truth and question long-held assumptions. Like Jesus, they invite others to walk with them, learning, questioning, doubting, coming to their own way of believing and confession of who Jesus is. And teachers themselves will continue learning, changing and maturing along with their people.

I admit that anyone who works in the church today will be involved in programs. It is how we organize our activities. Directing programs may be *one* of the tasks of ministers and educators. But to see that task as the primary ministry of the congregation will impoverish both its life and witness. □

Helen Goggin teaches at Ewart College in Toronto.

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Art by Iris Ward

## From Silence

**A**t Pentecost some few were given  
Mouth-searing syllables, words, tongue-burning  
So that by those words the world is driven  
Moaning, gasping toward the great o'erturning  
While in a frozen garden Christ subordinate  
Kneels quietly mumbling prayer-smoke onto his  
Bare, blue hands. Thus their word: conflagrate  
Or frozen. Oh God, how can I pray those  
Red-cold words? Not prayers of fire  
Nor prayers of ice — neither move me from silence.  
Must I both burn and freeze my soul aspiring  
To you? May I not find a temperate place  
Where by your Word, my words commence  
And silence is made prayer through grace.

— Julia Bathke

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# Faith of Our Mothers

A love-letter to Mother Eve from one of her sons

by Joseph C. McLelland

## Dear Eve,

They say it all started with you. The old Saga makes Adam look like a wimp, or maybe just childish. It gives the best lines to the snake, coiled like a question mark around God's Word. We call it a Fall, although much was gained by it. Augustine (our favourite theologian, though nobody reads him anymore) was fascinated with original sin, but made a good point: *O felix culpa!* — O happy guilt, that gave us such a Redeemer! Is that what you had in mind, Eve — your unfinished paradise, the need to interpret God's words, to look for something *more*?

Your Saga is incomplete, since the Tree of Knowledge got in the way of the Tree of Life. The second went underground, as it were, into our subconscious, nourishing our hopes and daydreams and myths. We're still your children! It will surface at last when the Kingdom comes to unite all things and so complete the human story. Meanwhile, we blame you and your daughters as the cause of our troubles (just as you blamed the tempter). Recently, women have begun to come into their own, to be set free from the illusion of weakness and dependency, though there's still a long way to go.

## What about "equity" rather than mere equality?

Take our church, for instance. We started ordaining women as elders and ministers only 25 years ago. Right now we're celebrating this equality, and that's good. But it's like your Eden, it's only the beginning. Is that all your daughters want, merely to be equal with men? I know some men who are as good as women, but generally we're victims of our own self-serving egos. What about "equity" rather than mere



- Art by Iris Ward

equality? That's more promising; it's *more*. Aristotle defined equity as better than mere justice, in fact "a correction of legal justice." John Calvin followed suit, calling for a "just and equitable" interpretation of natural law. Law will be shaped by something "more," by grace indeed. As lovers know, or mothers, or you

yourself. Those whom James Joyce called "gracehoppers."

Look at your descendants. Not your immediate family, Eve; I don't want to lay another guilt trip on you about the kids. Abel's life was a waste (did you expect that when you named him "Emptiness"? ) and Cain had a violent streak (where *did* he get his wife?). No, I refer to those ladies-in-waiting who were barren but who bore children through God's mercy. Most important was Sarah, whose postmenopausal pregnancy brought such laughter to her and her old man that they named their child "Laughter" — the same "Isaac" through whom God's covenant mercy flows.

Sarah's powerlessness becomes a pattern and a refrain. It's a kind of female litany: Sarah was barren . . . Rebekah . . . Rachel . . . Manoah's wife (anonymous) . . . Hannah (apparently) . . . and, at last, Elizabeth and her cousin Mary (not barren but virgin). So their children, born of a strange providence, form a brotherhood of Laughter, a lineage of hope. Isaac, Esau and Jacob, Joseph, Samson, Samuel and, at last, John called Baptist and Jesus called Messiah.

The pattern is upsetting. The male contribution is zero; the female everything. Yet it's the male offspring who steal the show. So we miss the point about covenant. If there are promises to keep, gods to worship, a future to raise our hopes, men aren't up to it. Only if God is faithful to his word, only if he quickens dead things, will there be more to come. I like to think, Eve, that you saw this vision, you wanted a future outside the Garden, you knew that equality is boring, that history which men make — their captains and kings, their heroes and villains — must be left behind. Is that why the first to visit the empty tomb were women?

And I take it, Eve, that you are our Mother only if we honour your spirit of adventure, your woman's intuition that there's more to learn outside paradise, more room to grow, more worlds to conquer. To stay inside Eden was too easy, too comfortable. You were tempted, tested, and you rose to the bait. I think you knew the peril of your venture, the cost of your experiment. You wanted to know good and bad for yourself, to *rise* to moral decision, to see whether the game is worth playing. You wanted things on your terms as well as God's. And it worked! God made a new covenant, fit for adventurers, mortals, sinners.

### The male contribution is zero; the female everything

You were right, O Lady Eve! You led Adam — and all of us — out of the dark wood into light, out of "dreaming innocence" into the knowledge of God the Redeemer. Without the death you chose there would be no Easter. Those barren wombs gave way, as the sealed tomb would give way, to Life. I wonder if by seizing the Tree of Knowledge you discovered the only way to the Tree of Life — through trial, suffering, redemption?

So, we're celebrating, Mother, but unsure of exactly what. To be equal with men in their way of doing things must seem a small thing to you, and to Life's daughters. Perhaps our own task is to seek equity, uneven equality, mutuality without sameness, in ways that only lovers sometimes realize. If so, then, *vive la difference!*

Your son,  
**Joseph** □



Joseph McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, and a contributing editor of this magazine.

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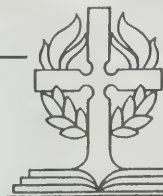
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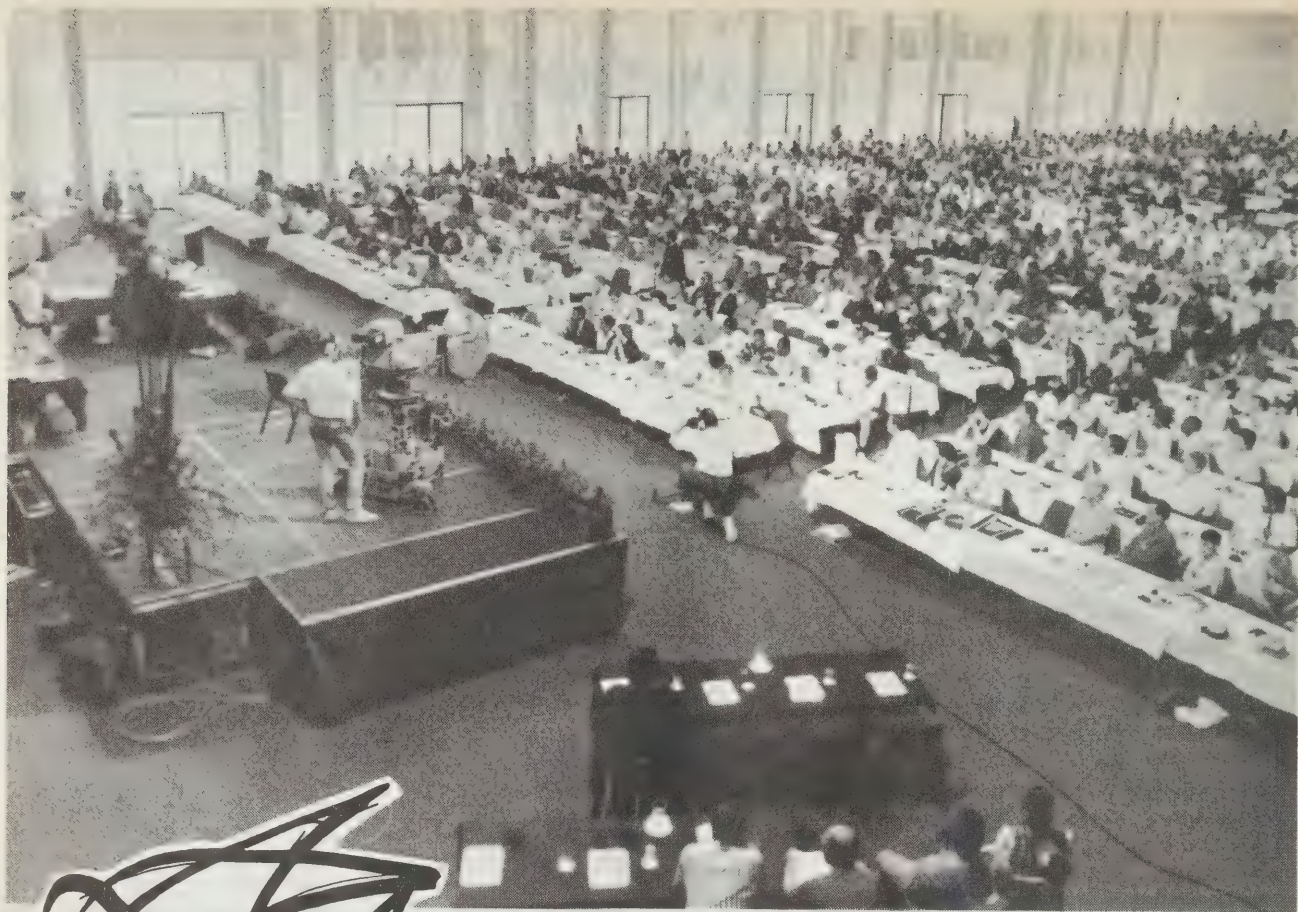
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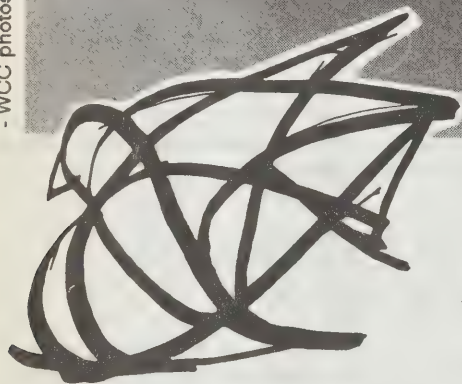
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Opening plenary session at the World Council of Churches, Australia.



# ***Let the Spirit Speak to the Churches***

**(A report of the World Council of Churches meetings in Canberra, Australia)**

**by Stephen A. Hayes**

**T**he World Council of Churches (WCC) meets in plenary session once in every seven years. It met in Vancouver in 1983. Its most recent meeting, the Seventh Assembly, was held in Canberra, Australia, from February 7-20 this year.

In all about 3,500 people were there for two weeks of meetings. Of these only about 850 were actual voting delegates. The rest were media people (about 400), observers, visitors and stewards. (Roman Catholics

are not part of the WCC but sent many observers. In fact, while they only "observed" the plenary sessions, they took an active and valuable part in working groups. The group I was in had three Roman Catholics in it.)

We were housed at the Australian National University (nice foliage, but bad architecture) with working groups meeting there and plenary sessions held downtown at the National Convention Centre — a huge,

modern building. We were bused there on a regular basis.

Worship was held in a gigantic tent erected on the grounds of the university. The tent reminds us of our Old Testament roots and worship in the wilderness. It especially "works" in an ecumenical setting because it is space owned by no one denomination. We could not violate anyone's tradition of worship in terms of space because no one group owned it. Here is a good idea that will probably con-





Canadian Presbyterian voting delegate Alexandra Johnston.

tinue as long as World Councils meet. The worship, with its robust singing in many traditions, was a highlight.

Canadian Presbyterians were well represented. Three of us were voting delegates: Alexandra Johnston, principal, Victoria University, Toronto; Annabelle Cameron, student, New Glasgow, N.S.; and myself. Three were youth stewards: Mary Ellen Ruddell, student, Guelph University; Premanand Padarath, Toronto; and Tim Archibald, recent graduate of Knox College. Bob Spencer attended as an observer for the North American Retreat Directors Association. Heather Johnston, Maureen Spencer and Moira Hayes were visitors. Doug Ducharme was "Co-opted Staff" and came from his present posting with the Middle East Council of Churches.

The work of the Council was mainly done in four working groups on the general theme of "Come Holy Spirit, Renew the Whole Creation." *Section One* grappled with a theology of creation and dealt with ecology and economy. One statement asserted that "... we should not lose sight of how the world community must be accountable to the whole creation and responsible for the economic and ecological choices to which the whole trade system leads."

*Section Two* was concerned with the theme "Spirit of Truth, Set Us Free." Such freedom is recognized as a personal word through Christ: "The freedom we enjoy as a gift of the Spirit is a personal word. It is a word that frees us from the power of

sin, death and evil." But that freedom is also communal and calls us to break down barriers that keep others oppressed. For instance, *Section Two* contains these words about the "discovery" of the Americas:

The 12th of October, 1492, marks the beginning of 500 years of genocide, racial oppression and environmental destruction in the Americas. It marked the starting point of the decimation of Africa through the slave trade which was an integral part of the exploitation of the Americas' lands and resources. This process enriched and made powerful European nations and churches and funded the colonization of other parts of the world by the same nations and churches.

Here and elsewhere, this section expressed special concern for the indigenous peoples of the world.



Romania's Lázló Tőkés.  
"Many had thought this brave man was dead."

**T**he assembly of the WCC tried hard to be sensitive to the indigenous people of Australia and throughout the world. Opening worship began with permission being sought from the elders of those people to hold the assembly in their land. There was also an effort to use some of their rituals. For instance, outside the worship tent for the opening service was a fire, the smoke of which indigenous people regard as purifying. The symbolism was that people passed through this purifying smoke to enter the house of worship. Was this syncretism, or was it no more harmless than the church appropriating the festival of the sun for Christmas Day?

Before the assembly a committee

of the World Council studied the Aboriginal situation in Australia and issued a rather harsh report. Many Australians were offended by outsiders trying to tell them what to do and also implying that the churches and others had done either little or nothing. At the first plenary session,

## The giant tent for worship reminded us of our Old Testament roots and worship in the wilderness

Prime Minister Bob Hawke announced a special grant of one billion dollars to help Aboriginal people. Also the Aboriginal people's presentation, using everything from acting, to videos, to slides, to a rock show, was an outstanding highlight of the assembly. One wonders if it might even constitute a turning point in their lives, a new experience of self, along with recognition by the world family of churches.

*Section Three* was about reconciliation: "Spirit of Unity, Reconcile Your People." Our oneness as a church is ultimately meant to symbolize our oneness as a human family. But of course it is unity in diversity, all within the limits of confession of Jesus Christ as God and Saviour. The report states: "The purpose of God according to Holy Scripture is to gather the whole creation under the Lordship of Christ Jesus, in whom, by the power of the Holy Spirit, all are brought into communion with God (Ephesians 1)." But reconciliation also means action *within* the church, including continuing focus on the Decade of Churches in Solidarity with Women.

An interesting act of reconciliation occurred when the WCC admitted the China Christian Council (CCC) into membership. Four Chinese denominations were founding members of the WCC in 1948, but resigned shortly after the founding of the communist regime. The CCC is not exactly a church, but the WCC accepted the assurance that it is on the way to becoming a national church.

The Taiwan Presbyterian Church demanded and received assurance that CCC membership would not compromise its place. Bishop K.H.



## Let the Spirit Speak

continued



Presbyterians participating in the WCC meetings: Back row, from left, Robert Spencer, Douglas Ducharme, Alexandra Johnston, Maureen Spencer, Stephen Hayes, Moira Hayes. Front row, from left, Tim Archibald, Mary Ellen Ruddell, Annabelle Cameron. Absent, Prem Padarath.



Emilio Castro, centre, embraces Bishop K. H. Ting, left, of China, and Rev. C.M. Kao, right, of Taiwan, after the re-entry of the Chinese Church into WCC membership was announced.

Ting of the CCC noted in his acceptance speech that he spoke for the churches of "mainland China" and that CCC membership would not impose on the internal policies of any other member church.

Ting stepped out of the pattern of other Chinese social orga-

nizations. Usually, when joining an international organization, Chinese have demanded special designations for groups from Taiwan. Following Ting's speech, Rev. Kao Chun-ming from the Presbyterian Church in Taiwan went to the podium to shake Ting's hand.

**If you are anxious for one great church, don't hold your breath. If worried it might happen, don't**

**S**ection Four was about spirituality: "Holy Spirit, Transform and Sanctify Us." God calls us to be transformed and sanctified: "It has been said that spirituality is so to organize life as to allow the Holy Spirit room to act." The section asserts that the Spirit calls us to move toward unity: "... the Holy Spirit has drawn the churches out of isolation and division. The Holy Spirit is calling us to acknowledge the unity that exists among us and to overcome confessional and other barriers in order to be able to share our energies, gifts and ministries on a common spiritual journey toward visible unity."

However, if you are anxious for one great church, don't hold your breath! On the other hand, if you are worried that this might happen, don't worry! Any suggestion that because we met as a World Council we are about to have one great world church is wildly unrealistic. We have to remember that the WCC is a voluntary organization and has no power, or at least very little power, over member churches. It is not like a Presbyterian General Assembly creating rules and laws by which local churches have to abide. Rather the WCC is an association of churches held together by their common confession of Jesus Christ as Lord. Those who have pondered Christian history know how wise it is to come together to worship, to talk, to consider matters of common interest. The Christian church, a source of so much good, has also been a source of much evil. Knowledge of that past drives us together and requires us to be open in discussion, willing to hear and to learn what the Spirit teaches us through other denominations.

It was a magnificent experience to have been part of the WCC. It was



the most dramatic slice of world-wide Christianity I shall ever experience. One must be very dull of mind not to be moved by such a gathering, an expression of hope for the world.

Many of the people present were not only powerful in their respective churches, but some had put their lives on the line in witness to the Gospel. For plenary sessions, Alexandra Johnston sat beside Dr. Kao, General Secretary of the Presbyterian Church in Taiwan. He spent four years in jail in his struggle for human rights in his

**These meetings were the most dramatic slice of world-wide Christianity I shall ever experience**

country, a struggle driven by his belief in Christ. A few rows behind us sat Lázló Tökés, a minister of the Reformed Church in Romania. A year ago last December, we were astonished to see the winds of freedom that had blown across Eastern Europe settling in Romania and centring on this one minister and his congregation. Many had thought this brave man was dead because of the activities of the Romanian secret police. There were many other wonderful and talented people there at Canberra. To meet them, to come to know them, was a great joy.

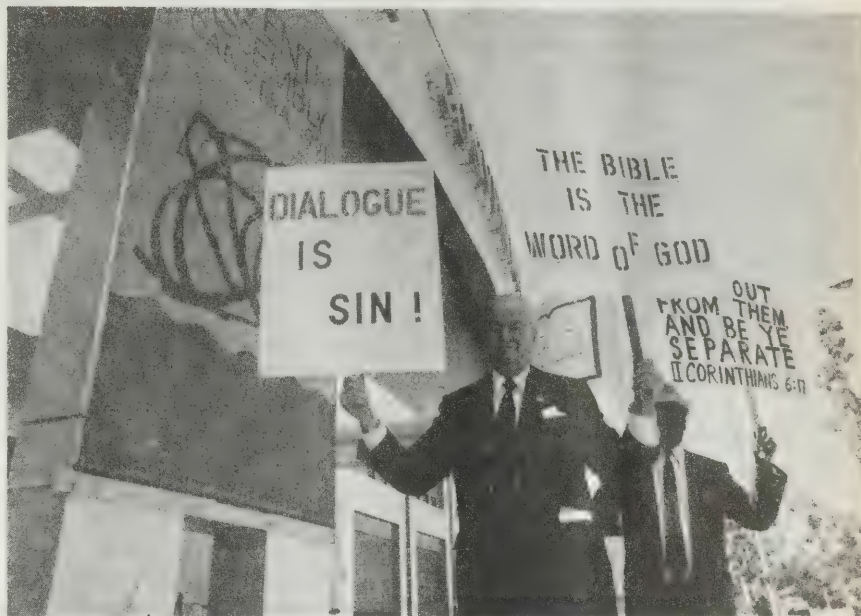
Much of the work of the Council seemed to centre on liberation theology. I believe that Christ does, indeed, call us to peace and justice and to the integrity of creation. But I left wondering, along with Orthodox Church delegates, if we should not have spent more time on other emphases of the Gospel.

Then there were two elements that constituted a downside for me. One was fatigue: the endless meetings had a numbing effect after a while. The other was the politicking. Between assemblies, the Council is run by eight presidents (one of whom is now a youth president, a 25-year-old woman from Sri Lanka) and the Central Committee of 150. I had been warned that this was coming, but we still spent far too much time on these two items. Everyone wanted to make

continued

# Impressions of Canberra

***Our three youth stewards react to the recent meetings of the World Council in Canberra, Australia***



Anti-WCC demonstrators, led by Carl McIntire, outside the National Convention Centre where the plenary sessions were held.

## Enjoying "Sin" in Canberra

by Mary Ellen Ruddell

**D**ialogue is sin." This statement was scrawled across one of the many placards carried by protesters at the World Council of Churches, Seventh Assembly. If true, many sinned and enjoyed every minute of it.

This does not mean that the assembly was all fun and good times. We experienced both joy and pain.

Many people believed that to dialogue meant to compromise their beliefs, thus being untrue to God. I believe that during dialogue we saw the Holy Spirit most at work. Dialogue built lasting bridges as we learned new languages of other traditions and denominations. The ecumenical fire burned as we stepped outside our own shells and listened to stories of exploitation and injustice. This dialogue was not always

positive or productive but it showed us a different part of the world and perspective from our own.

Often dialogue kept us bogged down in rhetoric and politics. Sometimes it seemed to stop us from getting any work accomplished. We must pray now for continued dialogue between members of the Central Committee of the World Council, between Christians in our own communities and within The Presbyterian Church in Canada. May that dialogue reflect the Holy Spirit within us and result in a positive, energizing reflection of our faith.

The theme for the assembly was "Come Holy Spirit, Renew Your Whole Creation." Often it was hard to see the Holy Spirit. But time and time again we were softly reminded that the Holy Spirit was there; we just needed to be open. As Dr. Philip Potter stated, "Do not stop to ask for the Spirit; be in it to feel its rush."

More Impressions, next page



## Let the Spirit Speak

continued

sure that their group was represented. Each group had a valid point to make: yes, of course, women should be fairly represented, as well as each region, each age group, each colour, etc. But when you put it all together, it came across as a cacophony, a strident me-too'ism. I think Christian

love in such a setting means that we trust one another. But I did not see too much of that.

Lois Wilson of the United Church of Canada, a significant leader in the WCC, and just retired as one of the presidents, intervened in her usual humorous way by stating that presi-

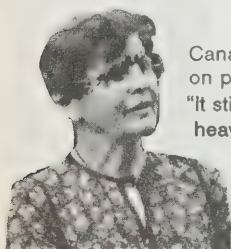
## MORE YOUTH IMPRESSIONS

### Disappointment in Canberra

by Prem Padarath

I was disappointed when too much time was spent on presentations and not enough on discussion of the issues. When Dr. Emilio Castro spoke to youth, he admitted that this problem existed but said that nothing could be done about it at this assembly. I felt that more meaningful discussion would have occurred if the reports had been distributed earlier. Too many were read verbatim.

Choosing the Central Committee and the presidents also disturbed me. There seemed to be a juggling of numbers and statistics to satisfy the predetermined formula. The satisfaction of this formula appeared to come before the skills, gifts and spiritual leading of the candidates. The whole process had loud overtones of secular politicking.



Canada's Lois Wilson on politicking: "It stinks to high heaven."

In a meeting of the assembly, Lois Wilson, one of the presidents, and a former moderator of the United Church of Canada, said of the politicking surrounding the assembly: "It stinks to high heaven."

On a more positive note, there

are those in the World Council whose attitude and frame of mind reflect the Lord's work and the ecumenical movement. At the end of the Aboriginal presentation, one delegate pleaded with the Aborigines to let others "walk" with them, share their burdens and help in their pursuit of justice. The presentation was moving, especially for those who were ignorant of, or felt the burden of, the Aboriginal people and wanted to share in it.

### Meeting the Global Church

by Tim Archibald

The World Council of Churches is an opportunity to get to know the global church family. One can venture to Brazil for breakfast, linger over lunch in Latin America, take a break in Britain and dine in Denmark — all in the same day.

You begin to understand more clearly who the wealthy of the world are when you hear from people like Marta, a Lutheran pastor from Hungary. Her seven dollar phone call home during the assembly would have paid for a month's daycare for her three-year-old daughter. Of her \$80-a-month salary, one-half must be spent on groceries.

One receives hope from the peoples of Africa. They share so generously their enthusiasm for worship and singing. It is hard for westerners like myself to believe that youth are the majority in the African church. □

dents were there to represent the entire world church and not just their region. She added: "I hope I've done a good job in *not* representing Canada." But her remarks, so delightfully pointed, had no effect that I could detect.

As for our interest in regionalism, Canada is well-represented on the Central Committee by Michael Peers, Primate of the Anglican Church; Marion Best, the United Church; and Barbara Bazett, the Society of Friends (Quaker). Heather Johnston, a Presbyterian from Hamilton, used to serve on that committee.

It was quite a time! I will remember the *singing*. (But how to appropriate that for our local congregations?) The song leaders were sensational, the crowd vast and enthusiastic, the musical back-up terrific. I will remember that *we North Americans do not "run the show"* nor are we even the main contributors. The WCC is driven by European money, chiefly from the State churches of Germany and Sweden. I will remember the gathering of 10,000 people in a park for a stage event, performed by the Australian churches, called "Gathering Under the Southern Cross." I will remember *all those bishops from the Orthodox churches* coming to meetings in sweltering heat, and attired in all their ecclesiastical vestments: another reminder that the Christian church continues to find expression in vastly different traditions. Most of all, I will remember that *the Holy Spirit has yet new light to shed from the Scriptures and from the churches*.

We should be spared the illusion that the church is ours: it is God's, impelled forward by what Brother Lawrence years ago called "the gale of the Holy Spirit." □



Stephen Hayes is minister of Calvin Church in North Bay, Ont.

## by Gene and Nancy Preston

**Editor's note:** Three years ago I became the editor of this magazine. Since that time, I have visited a number of different congregations as a stranger and visitor. The following article, though set in the United States, resonates with my own experience.

Our family returned to the United States last summer after nearly two decades of living abroad where we were active in several international congregations. We settled into an attractive, east-coast town assured, by *Forbes* and other surveyors of great places to live, that we were practically relocating in paradise. The many, beautiful churches of the historic town were part of its appeal. Having read of the steady membership decline of most mainline denominations, we were certain that we would be eagerly embraced.

Our travels had inculcated a tolerance for diversity and an acceptance of the vagaries of interdenominational churches. The factor most important to us was a friendly welcome, for we knew from past experience that we would make most of our friends at church. Also, we hoped to orient our two college students in a local church by summer's end. With a dozen university-related churches within two miles of our doorstep, we anticipated an abundance of fellowship for the whole family.

We visited 10 mainline congregations — four Methodist, two Presbyterian, two Episcopal, one Baptist and one Lutheran — and one conservative Presbyterian church because it was the only congregation recommended to us by casual contacts. We also attended mass at the Roman Catholic university parish. We returned to three congregations twice. At the outset we never intended to visit so many churches, but kept





## Hard to Find

continued

looking as we found each successive congregation unwelcoming.

We practised the good manners of church visitors. We tried to arrive 10 minutes before the service and stayed in our pews through the postlude. We greeted the minister and attended each post-service fellowship. We always signed the visitor register with our full names, phone numbers and address. The same information appeared on our cheques with which we made contributions.

### We never intended to visit 12 congregations, but kept looking as we found each successive congregation unwelcoming

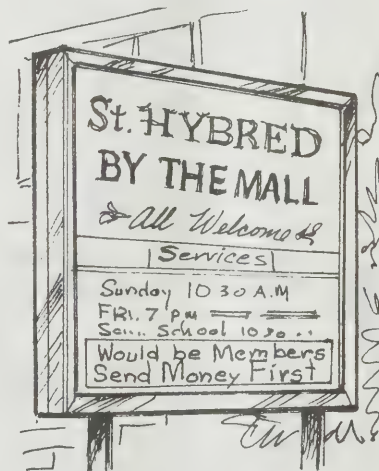
Our expectations were modest. We did not presume to receive casseroles at the door, invitations to supper or the loan of futons, though we would have welcomed these. We hoped merely to meet a few friendly souls at the service and at coffee hours, to get a welcoming letter from the pastor or a follow-up phone call from a church member. We would have warmly welcomed a church visitor.

From the 11 Protestant congregations we visited, six ministers wrote short, nice form-letters acknowledging our visit and inviting us to return if we were interested in joining. Not a single minister phoned us, though these churches' total ordained staff, as listed in the bulletins, was 24. Our answering machine recorded the sole call of a laywoman who left a greeting but no invitation to call back. We received one unannounced pastoral visit, from the new minister of the nearest Methodist church. Three of our immediate neighbours are members of churches we visited. Though we volunteered to them that we had visited their churches, neither they nor anyone else ever discussed affiliation with us.

Not a single church mailed a newsletter, bulletin or special promotion to us. One campus minister promised

our children that he would call them regarding a program in July, but did not. In September, when both had left for school, a brochure arrived for our son. One young rector, whom we complimented for his courageous sermon, said he would phone and visit us, but he did not.

Greetings at the church door were usually perfunctory. Only at one church did an usher ask if we were visitors. This was also the only church where someone introduced herself to us after worship and invited us to the coffee hour where she passed us on to several other members. We were so impressed that we returned that afternoon for an ice-cream social, where our names were remembered from the morning introductions. This was a rare opportunity for us to respond to a church member's warmth. The only other was the visit by the new Methodist minister. We invited him to see a movie with us, which he accepted. But in general, we were struck by the absence of spontaneous interaction during our search for friendliness in the Protestant mainline.



- Art by Iris Ward

The 10 or so Sunday morning coffee hours we attended struck us as wasted opportunities for outreach. Overseas we were used to high-decibel chat after the service: people caught up with each other's lives, and sometimes even critiqued the sermon. In the United States we found these levees invariably quiet and restrained, and neither the majority of the morning worshippers nor the pastors bothered to attend. Regulars

spoke quietly to a few friends and left. As no one seemed to want to talk, we wondered why any were there. Certainly not for the cookies.

The most egregious example of bad manners came from one pastor who discussed church business with her council president while we stood

### We were struck by the absence of spontaneous interaction during our search for friendliness in the Protestant mainline

at her elbow hopeful of a pause and acknowledgement. After five minutes we departed — the only visitors at the church that morning, yet unable to catch anyone's attention.

Response to our financial contributions was also disappointing. Our typical freewill cheque was for \$20. But in one very small church, driven by tax considerations, we dropped a \$1,000 cheque into the basket. Though the church cashed the cheque, it has not in three months contacted us once. By contrast, our \$20 cheque to one large church elicited, almost immediately, a three-page computer printout — "This is a financial statement, not a bill," in which our token donation seemed naked amid columns of zeros; then an unsolicited box of 52 pledge envelopes arrived; later the letter from the pastor. At one Baptist church, our cheque bounced. It was embarrassing for us. But after six weeks, we had not heard from the church regarding the cheque or ourselves.

From the visitor's perspective, we offer the following suggestions on how to make a congregation more welcoming. First, check the signs out front. We found some unreadable from a moving car, and in two cases the worship hour was listed incorrectly. And why not say something nice here — and in the bulletin as well — to obvious visitors like tourists, new residents, students, immigrants and those in need?

Examine how your registration forms are phrased. The ones we signed gave the single option "Do you want the pastor to call?" No, we didn't as the first contact, but we would have welcomed a lay member's call. That option was never

given, even though surveys indicate lay visits are much more effective than pastoral calls in prompting repeat visits.

Pastors should be more accessible to the total congregation, particularly to newcomers, on Sunday mornings. They should be at the door before the service and move through the congregation and greet the early comers, including visitors, in the pews. They should attend the post-service fellowships, where they should put graciousness ahead of church business.

A follow-up phone call is probably more effective than a form letter signed by the pastor. But the letter is nice, too. Don't practise false postal economies; a program announcement and even a second letter are not overkill.

Most of the churches' liturgies included the passing of the peace, which is about the only point in the liturgy where spontaneous conversation can ensue (prayer being the other). Strengthen the peace by giving the congregation several minutes to focus on greeting and meeting other

worshippers. Social overreach is much better than reticence when celebrating the blessings of God. The liturgist sets the example here. Some pastors lacked initiative and warmth at this special moment of the service.

Congregations should consider

### **Only those over 65 had the social confidence to approach us as strangers and show us around**

why they host a coffee hour. If they wish to use it to welcome visitors, they should provide guides for newcomers and focus discussion to stimulate conversation. If that time exists only to proffer a cup of coffee, the church might as well move the pot to the narthex.

Membership committees can make creative use of older members' social skills. In our experience, only those older than 65 had the social confidence to approach us as strangers and show us around. Longtime members know the history of the congregation

and the building. And only senior citizens seem to know enough geography to understand where exotic visitors are from. We were thrilled to meet an 80-year-old retired missionary who could distinguish Karachi, where we had lived for three years, from Caracas. Ushers might be instructed to seat newcomers next to an elderly member who is likely to take them under wing right after worship and at the coffee hour.

By the end of the summer we had not affiliated with a church. It proved easier to find a good plumber, get on the mailing lists of theatre groups and antique shows, and arrange for cable television than to make comparable connections with any Protestant church. We were committed to push beyond the cool exteriors of several of these churches — but it was easier to see how and why so many might have dropped from the Protestant mainline during the years we were abroad. □

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## EXPERIENCE CREATION

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# Thank You, Gladys

***The generosity of a little-known woman  
has lit up the lives  
of thousands of campers***



Huron Feathers, Ontario

**P**eople remember Gladys Montgomery as a tall, dark woman, quiet and somewhat withdrawn. She studied at both the Ontario Conservatory of Music and the Ontario College of Art. Her ceramic creations were exhibited throughout Canada and the United States. Little else is known of her.

But when Gladys Montgomery died on January 23, 1978, she left half a million dollars to The Presbyterian Church in Canada. Although her will, in terms of how the money could be used, provided great freedom for the church, it did say this: "It is my desire, provided it is feasible or considered practical, that the said moneys given to the Presbyterian Church as aforesaid shall be used by them towards establishing a summer home or camp for children where

they may be given a holiday free of charge."

When the church received this legacy, people began to ask, "Who was Gladys Montgomery?" and "Why did she give this generous legacy to the church?" As far as anyone has been able to determine, Gladys had no close ties with the Presbyterian Church.

A clue may come from her childhood. Summers were spent at a family cottage on Lake Simcoe near Beaverton, Ontario. Across the bay from the cottage stood an Anglican camp, Mhorlands. Friends, who knew Gladys during that period, say that she delighted in watching the children enjoy their camp activities — experiences she never tasted.

But why, since it was an Anglican camp that so impressed her, did she

give her money to the Presbyterians? We can only speculate. In the same area at that time was a Presbyterian camp, Glen Mhor. Perhaps, the Presbyterian Church received half a million dollars through confusion or a clerical error. Whether true or not, Gladys would be delighted to see the happy faces and the enriched camping experiences her money has produced.

When the church received this legacy, a task force was established to determine how the Gladys E. Montgomery Estate Fund (GEM) should be dispersed. A decision was made to use the money to improve the level of camping (facilities, programs and leadership) in Presbyterian camps throughout Canada, so that every camp leader and camper might experience faith and Christian community.

In 1986, Shirley Ford (ironically, an Anglican herself) was hired to work with senior staff and camp committees across Canada. What's been happening in camping since that decision?

Carol Young worked as an employment counsellor with McMaster University in Hamilton, Ontario. She recently accepted the challenge to be the first year-round administrative director for Camp Kannawin in Alberta. She is one of several people who now work full-time in camp ministries in Canada.

**Gladys Montgomery left  
half a million dollars to  
the Presbyterian Church  
in her will**

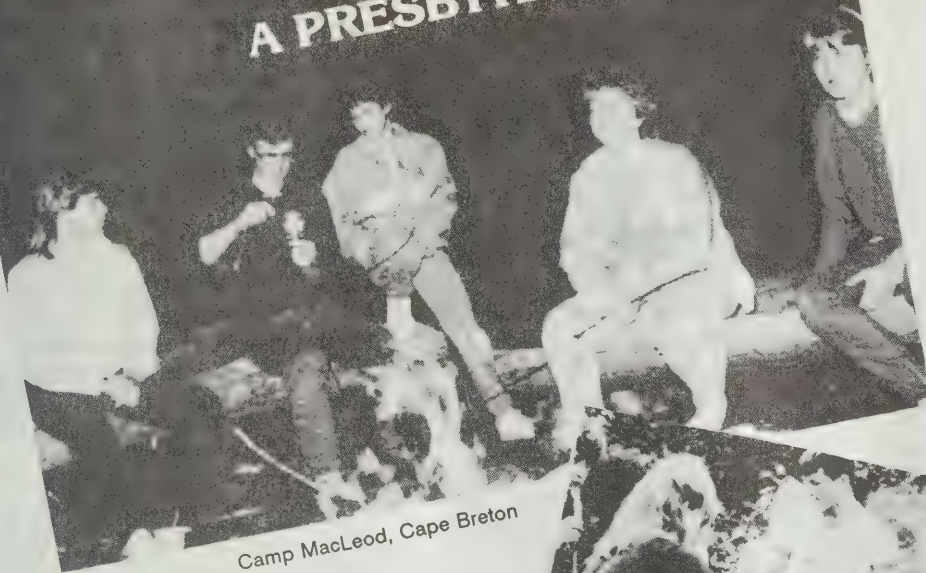
**M**ore and more Presbyterians realize that camp ministry continues all year and can involve people of all ages. Camp committees are increasingly reassessing their ministry and planning for extended seasons and, in some places, year-round operation.

Jim, a disabled person, was sponsored to one of our camps. The camp and Christian community were new experiences for him. Both made deep impressions on him. When he returned home, he had new friends with whom he began attending



# SCRAPBOOK

## A PRESBYTERIAN CAMP



Camp MacLeod, Cape Breton



Iona, Ontario



Gracefield, Quebec



Kannawin, Alberta



## Thank You, Gladys!

continued

church school. Jim's mother, a single parent, also returned to church and soon became active in various groups as well as attending worship.

Jean and Peter, autistic teenagers, came to an intergenerational camp. They had *never* lived outside of their group home. The camp included the full spectrum of ages, from preschoolers to grey-haired grandparents. Some adult campers later admitted they were alarmed and disturbed when they heard about the presence of these two teenagers with special needs.

Jean and Peter began to express their delight at experiencing firsthand the practical love of Christian community. Campers and staff discovered the time of their lives as they came to share the love Jean and Peter expressed. The Holy Spirit, working through Jean and Peter, ensured that no one returned home the same person.

### **In 1989, 545 disadvantaged children were among the over 4,000 participants at Presbyterian camps**

In 1989, 545 disadvantaged people participated in Presbyterian camps. In Nova Scotia, children with spina bifida enjoyed beach life. Autistic youth in Quebec learned skills of communication through music. Hearing-impaired children participated fully in camp life in Ontario. Youngsters with severe allergies played and learned in safety with their friends at a prairie camp. In British Columbia, a physically-disabled counsellor successfully carried on her demanding job from her wheelchair.

Camps are being challenged to meet special needs. One camp is developing mechanisms for discovering the needs of disadvantaged people in the congregations of the presbytery as well as the local community.

Another camp plans to train staff to understand and work with autistic children. Another hopes to train staff

in water safety and out-tripping programs for physically-challenged youngsters. Another camp hopes to make its site totally wheelchair accessible.

While taking a giant step forward in ministering to disadvantaged persons, camp committees across Canada have continued to enlarge and enrich their programs for everyone. In 1989 nearly 4,000 youngsters experienced camping. Supporting them were over 600 program staff and counsellors. Some were paid, but many volunteered their time and energy because they love camping and know what it can do for young people. Many in leadership positions in the church received training and inspiration from camping experiences.



Huron Feathers, Ontario

**C**amp Geddies in Nova Scotia has recently completed a beautiful new lodge. Carolyn Shaw, from Halifax, has been a camper there for five years, the last one as a counsellor-in-training. In a recent issue of *The Presbyterian Message*, she speaks warmly of her camping experiences: "In Merigomish, Nova Scotia, there is a very special place called Camp Geddies. It is a beautiful place where everyone has fun and learns about Christian fellowship. I know that my best times were spent there. We all

love Camp Geddies and will remember our good times there forever."

Thousands of others across Canada echo Carolyn's words. In part, this is because future visioning and documented plans for the future have become the norm rather than the exception today in Presbyterian camping.

Shirley Ford's five-year mandate has ended. In many ways she believes that she worked herself out of a job. She hopes the leaders and camp committees, that she has helped train across Canada, will "take up the torch." She hopes that camping will fulfil its potential in becoming the life-blood ministry of the church. She feels confident that camp committees are now equipped to move forward, secure in the knowledge that staff resources for special camping ministries are in place.

Prior to Shirley's appointment, the GEM Fund had determined that after five years the remaining capital would be dispersed. Camp committees are busily engaged in writing proposals, anticipating some further benefits from Gladys Montgomery's generous bequest.

Shirley is ready to return to "civilian" life. "In serving the church through camping," she says, "I have been stretched, and I have grown — professionally and spiritually. Christian community forms the basis of Presbyterian camping — places for giving and forgiving, where the weakest member finds full acceptance and love."

Decades ago a small girl watched children frolicking on the grounds of a summer camp. When she was grown, with a few strokes of her pen, she reached into the lives of disadvantaged children and youth and all who form a part of camping and outdoor ministries in the Presbyterian Church.

The work she started rolls on — camp fires across the country, vespers on hilltops, lakeshores and seashores quietly echoing the shared fun of camp communities. Children and youth gather in silent coves and beside sparkling streams, sharing God's created wonder.

Thank you, Gladys. □

Prepared by the *Record* from Shirley Ford's staff report to the 1991 annual meeting of the Board of Congregational Life.

# What's Coming Up at General Assembly

**T**he highest court of The Presbyterian Church in Canada will begin its meetings on Sunday, June 2 in the Continental Inn in Barrie, Ontario. Opening worship and business sessions will be held in the 1,200-seat auditorium so that there will be plenty of room for guests and visitors to attend.

Each morning will begin with worship. This year the Rev. Diane Clark, minister of Elmvale Presbyterian Church, and the Rev. John Dowds, from the host church of St. Andrew's, will share the preaching.

The Special Committee on Restructuring, appointed by last year's Assembly to implement the restructuring that was approved in principle, will make its report. Among other things it will recommend the appointment of general secretaries to the two major agencies of Life and Mission, and Support Services. The committee is proposing that under the latter agency there will be four people: a general secretary, finance management, building development and extension, and resource productions. Under Life and Mission there will be a general secretary plus three people involved in education for discipleship which is to include worship, Christian education, stewardship and evangelism. There will be one person in ministry and four in mission and justice, the latter to include Presbyterian World Service and Development, justice issues, Canada operations and overseas missions. At this Assembly, the committee will seek the appointment of the two senior

secretaries, plus approval of job descriptions for all other positions.

Along with the two major agencies, the committee envisions an Assembly Office which would carry on the functions of the present Clerk's Office plus some additional responsibilities. It proposes that the appointment of a principal clerk be made in June 1992.

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## **The International Affairs Committee talks about the church in Eastern Europe. It will request the Assembly to affirm the right of the republics of Estonia, Latvia and Lithuania to independence from the Soviet Union**

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The Administrative Council will be replaced by an Assembly Council.

The Women's Missionary Society will ask the Assembly to affirm its present status as an autonomous organization within the structure of The Presbyterian Church in Canada, while noting WMS willingness to cooperate with all agencies of the General Assembly.

Perhaps the most significant thing about the Church Doctrine report will be what is not there. For about two years, a subcommittee has been working on a report on human sexuality. Originally planned to be presented to this year's Assembly, the

subcommittee has still to present its report to the Committee on Church Doctrine and, therefore, no report will be made to this year's Assembly.

The statement on the theology of mission referred to the Church Doctrine Committee by last year's Assembly will be presented. In light of responses from the church courts, a new statement has been drafted. Not surprisingly, it asserts the centrality of the church's mission. After an opening paragraph stating the church's mission is God's mission, the new statement asserts: "The mission of the church is both to tell the story, and sure achievement of Christ, and to continue Christ's ministry to the world in the power of the Holy Spirit. The mission of the church in both *word* and *deed* is the calling of the whole people of God."

The Board of World Mission (BWM) will report to the Assembly that it has prioritized its work under 13 levels. The first three are francophone ministry, new mission work and support for Native congregations. The board also reports its decision to no longer fund hospital and presbytery workers, educational workers in church extension and summer students as of March 31, 1992. The board hopes that presbyteries, congregations and synods will finance this work that the BWM is no longer able to support.

The International Affairs Committee will present a comprehensive statement on the ramifications of the Gulf War and the prospects for peace

continued



## What's coming up

continued

and justice in the Middle East now that the war is over. This year it also includes a section on the church in Eastern Europe and will ask the Assembly to affirm the right of the republics of Estonia, Latvia and Lithuania to independence from the Soviet Union.

### **The Women's Missionary Society will ask the Assembly to affirm its present status as an autonomous organization within the structure of The Presbyterian Church in Canada**

After many years of study and work, the Board of Congregational Life will ask that the new *Book of Common Worship* be approved for voluntary use in The Presbyterian Church in Canada. As noted elsewhere in this magazine, it is the intention of the board to produce this book in both hard cover and electronic editions. The latter can be updated and modified on a regular basis. The board will also request the Assembly to revise the preamble and questions for ordination, designation and induction to make the language more inclusive in accordance with previous decisions of the General Assembly.

The board continues to develop its thinking on energy and sustainable development, introduced last year with the paper "Caretakers or Careless-takers." This year's report will include a proposed energy policy framework with specific policy recommendations for churches. The board will also include a section on aboriginal rights and recommend how congregations and presbyteries can be involved in these issues with Native peoples.

Many in our church have fond memories of Presbyterian Residence (better known as Pres Res) in Saskatoon, Saskatchewan, either through living there as students attending the University of Saskatchewan or participating in youth events such as the annual Summer School for young people. With the decline of the building in recent years, fewer students

have made use of it as a residence. The board feels radical action must be taken now. It will recommend to the Assembly that the residence be torn down and replaced with an 11-storey condominium, called Presbyterian Place, which will also include a chapel plus facilities for meetings and church-related events.

In the year in which we celebrate 25 years of ordaining women, the Board of Ministry will ask Assembly

to take a major step forward regarding the Diaconal Ministry. It will recommend "that active members of the Order of Diaconal Ministries, who are serving congregations, or courts or agencies of the church, be members of the courts of the church."

While not all reports had been received before preparing this report, this will give our readers a glimpse of some of the major decisions the Assembly will face in June. □

## WITH THANKS TO GOD

We acknowledge receipt of gifts from those people who in their Last Will and Testament remembered The Presbyterian Church in Canada in 1990. Their gifts totalled \$582,160.20 to continue the Church's work in the areas of church extension, pensions for ministers and widows, for overseas works, the National Development Fund and for its general work.

Anderson, Nellie May  
Baker, Estelle MacBeth  
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Dewar, Helen Lillooah  
Douglas, Helen Cicily  
Findlay, Edna C.  
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Mitchell, James Symington  
Moore, Matilda Kathleen  
Murray, Norman  
MacDonald, Hilda Havergal  
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Thomson, Dorothy Montgomery  
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Summerside, PEI  
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Ottawa, ON  
Toronto, ON  
Moncton, NB  
Montague, ON





## FACES OF HOPE

### Around The World

From Kajiampau, Kenya, to Restigouche, New Brunswick, friends of Presbyterian World Service and Development share their stories of struggle and hope. As many of our church partners realize, the God of Life inspires not only faith which believes but also deeds which transform. Our Special Edition this year is dedicated to those who carry the cross of Jesus in their everyday lives, and who continue to embody the work of the Spirit in our world today.



Illustration  
from BWM  
photo



# A F R I C A

## Sarah of MALAWI

Sarah caught the eye of Sister Nyierenda who was weaving her way through the crowded shelter. She could feel the labour pains coming on now and knew her delivery time was near.

It was lucky Sarah had made it to the hospital at all. Travel from her village had been long and hard. There was no ambulance and no one in her village had a car.

But nurses from Mulanje Hospital had come to Sarah's rural area as part of a community health program. They held a prenatal clinic for pregnant women in the village. Because Sarah had a difficult delivery with her first baby, the nurses suggested she go into the hospital for the next one.

Mulanje Hospital, run by the Church of Central Africa Presbyterian, was known for its good work with women and children. But, because of the distance and lack of accommodation, many women, even those with previous complications, decided against hospital deliveries. Several women had died in childbirth as a result. Sarah thought the risk was too great for her to stay home. So here she was.

But the waiting house outside the hospital was small and crude. Filled with tired, expectant

mothers, many from refugee camps along the Mozambican border, the place was hot and crowded. No wonder others had decided to take a chance and stay in their villages!

Sister Nyierenda made it over to Sarah's cot. "It's time, is it?", she smiled. Sarah nodded. "It'll be a relief to finally get into the hospital."

As they left the shelter, Sister Nyierenda shared some good news with Sarah. "We are going

to build three new brick waiting homes. Presbyterian World Service and Development, in Canada, is helping us. Each building will have a kitchen, washrooms, and room for 60 women to live."

"That will be good," Sarah replied, "Women can come earlier and be sure of a place to stay."

"We think it will encourage mothers to come to the hospital for difficult deliveries," added Sister Nyierenda, "and it will give us room to teach the nutrition and child care classes."

Sarah grinned. "Actually, sitting in that shelter, I wondered myself if the trip was worth it. But with my next baby I'll have to come back just to see what you've done!" "We'll look forward to it!" said the Sister, as they passed through the hospital doors.

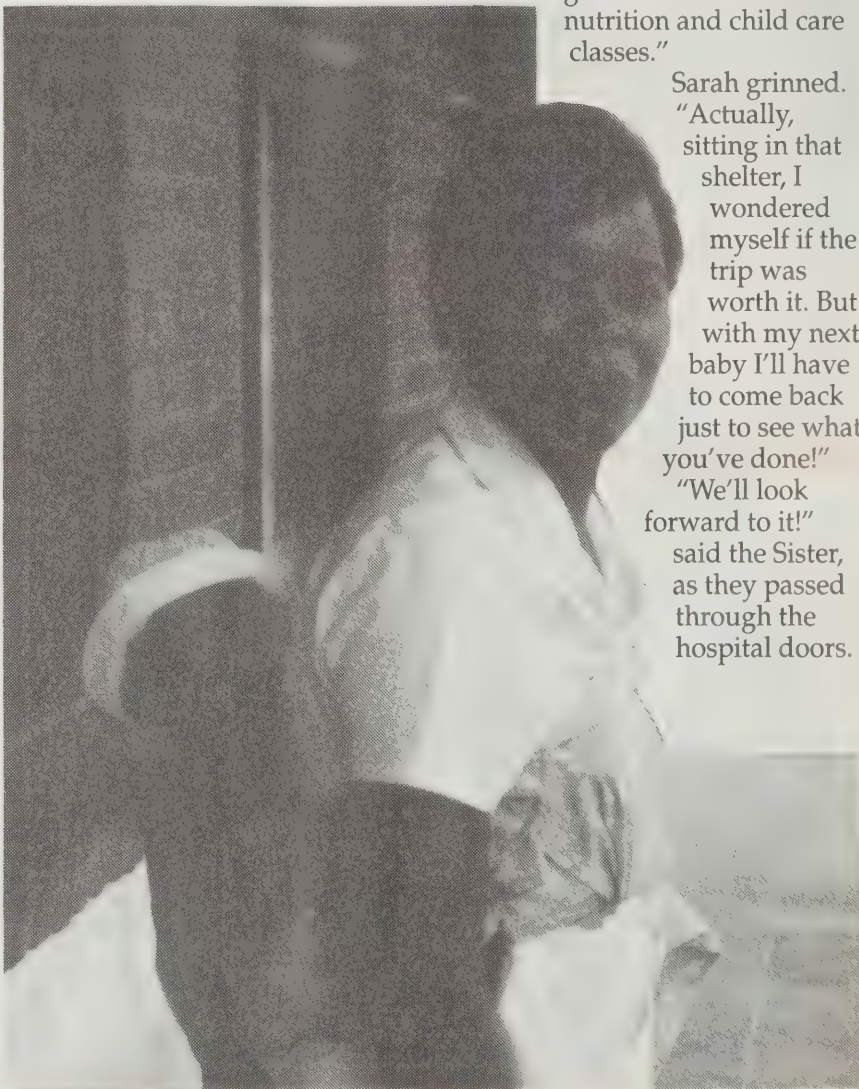


Photo: BWM





# Francis of KENYA

Heat radiates from the sun-baked earth. Francis wipes his brow on a soiled sleeve. With hands covered in dirt, he raises a mound around the final seedling. Then, straightening up, he surveys the row of young trees.

"Well done!" calls his mother, a few yards away. Others from the village were fencing in the goat shed. Once the new trees had a chance to become established their fruit pods would provide an alternative food for the community's livestock. In the meanwhile, their goats would have to make do with grass.

Little rain comes to this district

of Kenya. In fact, the drought a few years back had killed most of the village's livestock. That was why Francis' family, and the rest of the Kajiampau community, wanted to work with the Presbyterian Church of East Africa in setting up a goat farm.

Families in the area helped by providing and preparing the land for the church's Tharaka Rural Development Project. Volunteers with the project in turn built goat shelters and bought goats to distribute among needy families. Support for the purchase of materials and goats came from Presbyterian World Service and Development, a partner of the project in Canada.

Francis was excited because his family would be getting a goat. He cleaned his hands under the tap and walked past the field of sorghum and millet which fed his family, thinking about the goats. He would be able to drink fresh milk! And income from the sale of

the goat's offspring would pay for his sister's school fees. One of the young goats would be returned to the project so that another family would benefit. That way their community project could become



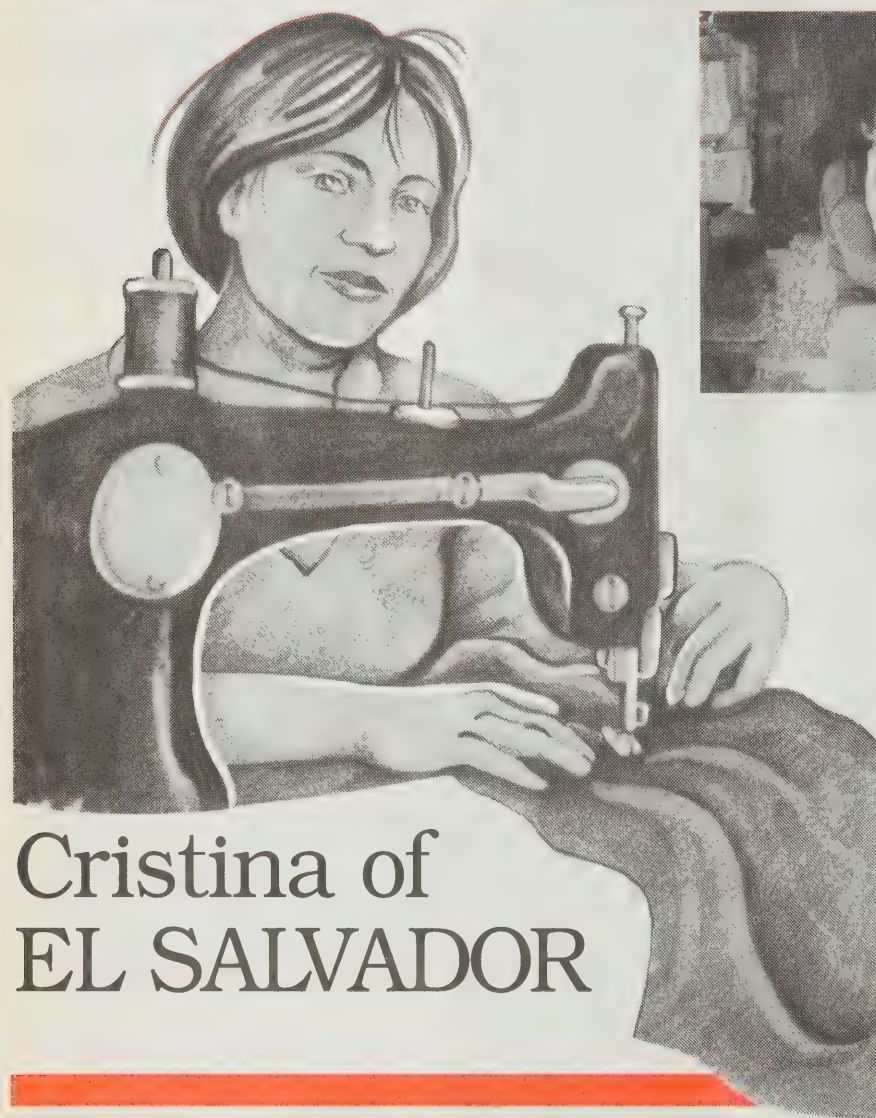
self-supporting.

Francis was glad that he was old enough now to help look after the goats. He would go with his mother to the farm's demonstration field to learn how to care more effectively for their goat, and to get veterinary help.

Cooling off in the shade of their thatched roof house, Francis' family joked about their day in the field. "I hope the fencing on the goat shed is strong," said his mother. "Yes," added Francis, "otherwise we'll all be out there planting new trees again tomorrow!"



# CENTRAL



## Cristina of EL SALVADOR

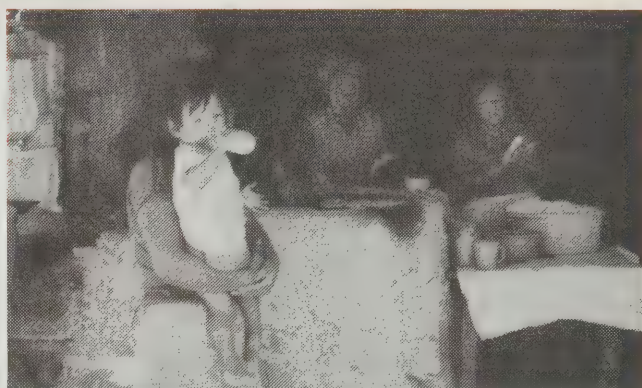


Photo: Glynis Williams

each day, Cristina and five other women gather to sew clothing which they will sell in the community. Two of the women are more experienced seamstresses; the other four, including Cristina, are being trained.

The program was set up by their community organization, CORDECOM, made up of representatives from the local councils of Suchinango and 24 other shantytowns. Sewing machines, fabric, Coleman lamps and other materials were supplied by an agency in Canada, Presbyterian World Service and Development.

Now, with income from clothing sales, Cristina can buy more nutritious food for her family. One of the other women is learning how to manage the finances of the group. A revolving fund is being set up for the purchase of materials so that the project can become self-supporting.

Through the workshop, Cristina is also able to participate in the larger discussions of the community. She adds her voice to those calling for peace, and the building of a more just and humane society. The sewing project is a good place to start. Together with others from across El Salvador, Cristina and her family are slowly but surely rebuilding their ravaged country.

A shaft of light pierces through a hole in the cardboard siding of Cristina's home and tosses a bright circle on the mud floor. Cristina pushes aside the plastic sheet that serves as a window and calls out to her daughter and mother who are hanging laundry in the back: "I'm off now. See you in the afternoon!"

Cristina is on her way to the small community house in the shantytown of Suchinango on the outskirts of the capital, San Salva-

dor. She is one of the hundreds of thousands of Salvadorans living in squatter settlements who were displaced by war and economic hardships.

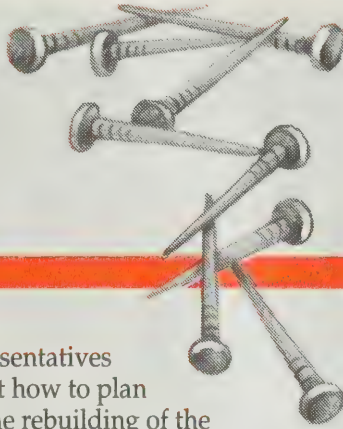
Like many in Suchinango, Cristina's husband was killed in the war. She was left to raise three children and provide for her aging parents. Jobs are scarce. It is hard to make ends meet.

But a new program has been set up in Suchinango. For four hours



# AMERICA

## Leonel of NICARAGUA



Laughter tumbles out of the lean-to perched on the ridge. It echoes off the distant hills and spills onto the drowned fields below. Empty window frames stare skyward, remnants of homes swept away in the flood.

There is really not much to laugh about in this Nicaraguan community. Refugees who had left because of the contra war are returning now that it is over. Food is in short supply, particularly since most crops were destroyed. And the new government, tied strongly to foreign economic interests, is little help. But Leonel and his fellow villagers are not giving up hope. There is still much to be thankful for, and reason to rejoice.

Leonel and several villagers are now gathered on the ridge to disperse tools and building materials among families whose homes were destroyed. Earlier, staff from the social agency of their church had met with representatives from many villages along Nicaragua's Atlantic coast. The staff of this agency, IDSIM (Instituto de Desarrollo Social de la Iglesia Morava) were themselves from the Atlantic coast and trained in agriculture and local technology. They shared ideas with the village

representatives about how to plan for the rebuilding of the community.

Leonel, as a village representative, was given light sheets of zinc roofing along with nails and other tools for distribution. If another

flood came, these houses would be easy to transport elsewhere and rebuild.

Some of the materials were bought with the help of Presbyterian World Service and Development. Leonel and the villagers knew that the churches wanted to help their community get back on its feet, and to work with them for justice. As for Leonel, he would help to rebuild homes, and continue to meet with the IDSIM staff. He hoped that the village would one day be strong enough to deal with its own crises. But it was good to know that friends were willing to help along the way.



Photo: BWM



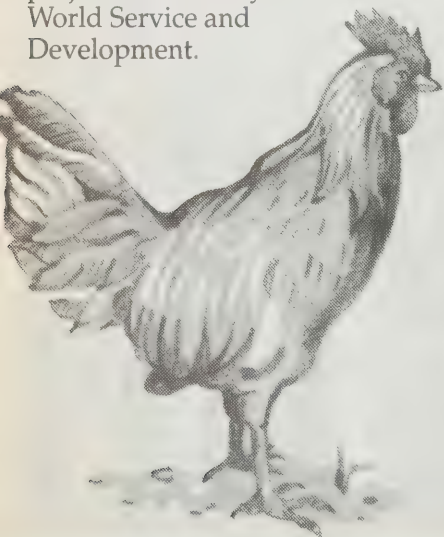
# ASIA

## Sundari of INDIA

The scent of woodsmoke drifts along the breeze. Its path traces back to a stove outside a thatched mud hut. There, a group of women and children cluster around a steaming pot.

Here in Maduapakkam, Sundari, a local health worker, shows the women how to make *kanjee*. Each of the children will get a bowlful of the nutritious gruel made from ragi flour.

Sundari is from the village herself. The women chose her to attend nutrition and health classes held by an Indian rural development organization called 'Roofs for the Roofless'. Several years ago the director of 'Roofs', Mrs. Savithri Devanesen, received support for the health project from Presbyterian World Service and Development.



PWS&D continues to provide for the training of local health workers, like Sundari, in the villages around Madras.

Sundari finishes her demonstration. She tells the women that the protein of the meal will increase if they add milk from the goats which were distributed last year.

Several of the women nod and one adds that three of the goats have kidded. The young ones have been given to others in the village.

"That is good," said Sundari, "perhaps soon we can bring in some chickens as well. The people in Vengaivasal have some chicks to distribute. The eggs would be good protein too."

After the group has dispersed, Sundari visits homes in the

village, checking up on those who are sick. Some will have to go to the hospital. It is up to Sundari to make sure they have transportation.

Last week Sundari helped to deliver a baby in one of the homes. She stopped in again to chat with the new mother. Everything was going well with this one, who was getting better nutrition. The baby would be immunized as well.

Sundari was glad to be working with Roofs for the Roofless. She knew that Mrs. Devanesen, the director, had recently visited Canada and spent time with friends from PWS&D. It looked as if they would continue to have a good partnership for years to come.





## Teklab of ERITREA

A lone cow, with ribs and shanks protruding, nibbles at a cactus. Dust, stirred up at its hooves, settles back down onto what was once a productive field. This cow, one of the last left alive, would be needed to plow, if the rain ever came. Several yards away, a group of people gather around a canvas tent.

The scene is outside a food distribution centre in the province of Eritrea, Ethiopia. The year is 1991. Here and in neighbouring Sudan, war and drought have combined to produce a famine which threatens over 12 million people.

Traditionally, peoples in the area were able to survive periods of drought. But because of war in the last several decades, famine has become cyclical.

Teklab, waiting in line with a bandaged arm explains that, as he was working in his field, his shovel hit a bullet that exploded and tore up his hand. He describes how the military blew up his agricultural town of Afabet and all the fields surrounding it. He was at the distribution centre to get food for his family. Otherwise they would starve.

Luckily for Teklab's family and others, grain and water have been trucked in by Canadian relief agencies. These groups, including Presbyterian World Service and Development, use food convoys over land through Sudan to get aid to Eritrea and Tigray. Now that the port of Massawa is open, aid can come by ship. How-

ever, this easy distribution point for food may again be closed off by fighting.

Relief agencies are asking for more food aid to deal with the immediate problem. And they are asking Canadians to play a positive role in resolving the conflict in Sudan and Ethiopia. Teklab only hopes and prays, as he waits for the food which will mean life for his family.

While supplying aid to Eritrea, Tigray, and Sudan, PWS&D has also responded recently to a variety of requests for emergency relief in Mozambique, Malawi, Sri Lanka, China, the Philippines, Nicaragua, the Middle East, Romania, Afghanistan, Rwanda, and Liberia.



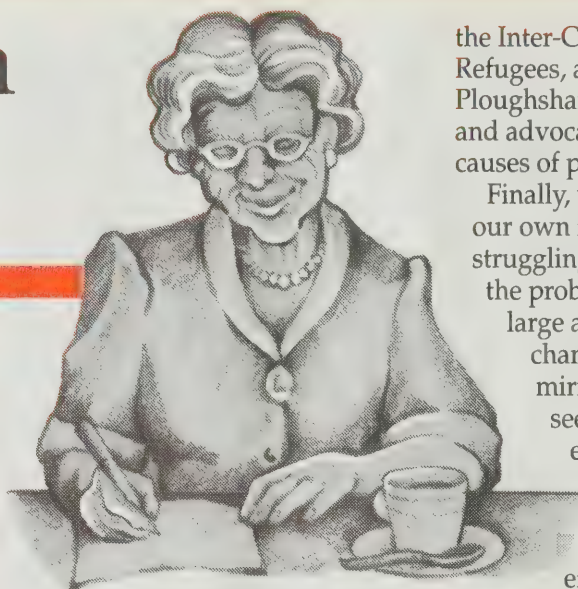


# CANADA

## PWS&D in CANADA

The faces of our friends around the world include some from Canada. We see Karen, a low-income mother participating in the Hope Centre Health Care program in Winnipeg. We remember Tim, who now grows his family's food through the Self-Help Acres Farming Project in Restigouche, New Brunswick. Alice's face also springs to mind, from the B.C. Child Poverty Action Committee.

These people are involved in programs funded by PLURA, an ecumenical agency. Supported by Presbyterian World Service and Development, PLURA works with



native peoples, women, children, refugees, the elderly, and other low-income Canadians to provide basic needs.

We also see the faces of Canadians who are involved in church justice coalitions supported by PWS&D. These groups, such as Ten Days for World Development,

the Inter-Church Committee on Refugees, and Project Ploughshares, promote education and advocacy addressing the root causes of poverty in our world.

Finally, we see your faces, and our own faces; people who are struggling too, who often find the problems in our world too large and too impossible to change. We look in the mirror and sometimes we see despair, but often enough we see hope too.

It is hope that life can be a little better for others because of our efforts. It is hope in a

God who came in spirit and body to "bring good news to the poor, release to the captives, recovery of sight to the blind and to let the oppressed go free."

It is this hope that we, as Canadian Presbyterians, celebrate through Presbyterian World Service and Development.

Presbyterian World Service and Development  
50 Wynford Drive, Don Mills, Ontario M3C 1J7

PWS&D is the official agency of the Presbyterian Church in Canada responsible for relief and development in needy areas of the world. We do not receive funds from 'Presbyterians Sharing', although we are accountable to the General Assembly through an appointed Committee.

**Committee Members:** John Small, Ottawa, Convener; Glynis Williams, Montreal, Vice-Convener; Neil Faris, Elmvale; Elvira Jacobs, Vancouver; Robert Hudspeth, Dundas; Robert Smith, Thornhill; Margaret Stewart, Halifax; Donna Wilkinson, Regina; Robert Wilson, Saskatoon.

**Staff:** Marjorie Ross, Interim Director; Rhoda Stellick, Administrative Assistant; Monica Buza, Projects; Gail Allan and Leigh Thomson, Development Education.

We seek your direct support. Financial contributions

are often matched in a three to one ratio by C.I.D.A., an agency of the federal government, or on a 1:1 basis by one of the provincial governments.

Your support can go a long way.

Cheques can be made payable to Presbyterian World Service and Development and can be sent individually or through your congregation. Or contact us for more information at 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 (416) 441-1111.

Thank you for your prayers and continued support.

**PWS Developments** is produced four times each year and is free of charge. Individual and bulk subscriptions are available through the address above.

Editor: Leigh Thomson  
Design and Illustrations: Michele Nidenoff  
Typesetting: Kate Hemi

# God's In Here Somewhere

by Gwyneth J. Whilsmith

Out of the mouths of babes comes wisdom." How true.

Children, with their crystal-clear vision, speak the undiluted and unpolluted truth, lisping words we adults find naive and even humorous. But upon reflection, those words may reveal warnings or affirmations that seem to come straight from above.

When our daughter JoAnne was little, we gave her a puppy, Tammy, for her birthday. They were, immediately, inseparable. Late one afternoon, when JoAnne grew tired and cross, faithful Tammy was still close at her heels. When they got tangled up and she tripped, she turned on him with unaccustomed annoyance. "Oh, Tammy," she cried as she pushed him away, "isn't it bad enough I've got God with me all the time without you following me around?"

Her father and I turned our faces to hide our smiles. But the next day, when I recounted the incident to a friend, she remarked sagely, "Well, I guess that's how it is with most of us: we like the idea of God being with us until he gets in our way."

The truth of that statement hit home. We certainly want God to be in all our business endeavours; but we may hope he's not in the room when we make out our income tax forms. We invite God to come along on our holidays to protect us from harm; but we wish he'd fade out of the picture when we try to sneak something across the border without declaring it. We bask in God's presence as we sit in church with the mighty chords of the organ rolling around us; until someone we haven't spoken to in years comes in and sits beside us. When we turn a cold shoulder we assume God isn't looking. We want God to bless our marriages; but we may also want him to have the grace to look the other way when we flirt at the office or cheat on our spouses. Yes, there are times many of us wish God wouldn't get so close.

Again, when JoAnne was six, she like many children, was a great little preacher, often using mealtimes to repeat what she had learned in Sunday School. One day, she was giving us a lesson about this idea of God being with us. "He's sitting right beside me; he's beside Mommy and beside Daddy," and then, her eyes landing on her two-and-a-half-year-old brother sitting across the table in his highchair, she drew to a



dramatic climax. "And he's standing right there behind Robert!" Robert, his brown eyes ever-widening, cast a furtive glance over his shoulder. "Go 'way," he whispered in alarm. "Go 'way!"

Of course, there are those adults who would never think of God as being that close by. If they ever think of him at all, they visualize him as being out-there-some-place. Children, on the other hand, understand that God is here now, with us, around us, in us. And they're right. No matter how fervently we may wish for God to

"Go 'way," sometimes he doesn't. And we can thank all the powers-that-be that he doesn't, never leaving us, no matter what the circumstances.

When our younger son, Braden, was four, he had a little friend, Laurie, a few years older than he, who, though mentally handicapped, was a most lovable child. We often took her with us on day trips to the cottage. On one occasion, when we were spinning along on a beautiful summer's day, Braden began to speak about God. "God is everywhere," he informed us gravely. "He's in the clouds, and in the trees, and in the grass and . . ."

"Yes," Laurie interrupted him as she bounced up and down on the back seat, "God is everywhere — he's even in this car." She stopped and gazed around, a perplexed frown clouding her little face. Then a happy smile broke forth. "I don't know where he is, but I *know* he's in here somewhere!"

In the 20-odd years since Laurie uttered that childish remark, I've repeated it many times. "I don't know where you are, God, but I know you're in here somewhere."

I hung onto those words the night JoAnne, recovering from a back operation, almost bled to death when her stitches broke open. I clung to them when my dear mother-in-law lost her tongue and lower jaw in an operation to stop the spread of cancer. And when she died a slow death two years later.

Those same words upheld me through many difficulties and disappointments. They came back to me, time and time again, during family crises, whether they were caused by finances, sickness and death, or marital breakup and divorce. God is true to his promise: he does not leave us like orphans, comfortless and desolate (John 14, *Amplified Bible*). And although it may not always be too apparent just where he is in a certain situation, we can be assured that, just as Laurie said, "He's in here somewhere!" □

Gwyneth Whilsmith is a free-lance writer who lives in Zurich, Ont.



# One of Our Own

by Kenneth L. Gible

**Adoption provides an opportunity for Christians to offer the gift of family to children without one**



- Illustrations by Iris Ward

**K**atie is adopted. How strange it seems to write that now, several years after we first brought her home with us, an 11-month-old baby just learning to walk.

Like all adoptive parents, Ann and I have vivid memories of meeting our child for the first time. Sitting in the social worker's office at the adoption agency, we could hear the oohs and aahs from the secretaries as the little girl was carried past them down the hallway. When we saw Katie ourselves, we could understand their reactions. She had dark hair that framed a round face; wide, coal-black eyes that searched the room and the faces of the two strangers waiting for her.

She began to cry. Not a loud, tantrum-like cry, but soft, earnest sobs that would not and could not stop. Somehow she knew that these two people represented a change, a farewell to the foster family who had

loved her since birth.

Our adoption agency's policy required a short introductory visit between the child and adoptive parents. The following day the child could be taken to her new home. Ann and I returned the next afternoon fully prepared to deal with more tears. We realized that a child's "bonding" to adoptive parents

**Yesterday I grieved, but  
today I begin my new life.  
Let's get on with it**

requires time. To our amazement, however, Katie greeted us with a smile and welcomed our embraces. She willingly waved bye-bye to the office staff and enjoyed being carried out to our car.

It was almost as though she had said to herself: "Yesterday I grieved,

but today I begin my new life. Let's get on with it."

Of course, not all adoptive parents find it as "easy" as we did. Adoption can be difficult, but also very rewarding.

Adoption is a common practice today, but it was not always so. Upon learning of our intentions, a woman who had been a longtime friend of my family wrote us a lengthy letter. She told of the suspicion and even open hostility she and her husband had encountered when, many years before, they had taken an infant into their family. Never would she forget how an elderly minister had asked them dubiously, "How will you be able to love this girl like you do your boys, like one of your own?" This good woman had quickly responded, "But you see, now she *is* one of our own."

As a pastor, I had welcomed other adopted children into our church family and had seen the special glow of adoptive parents. On the brink of experiencing it myself, I explored what the Bible says on the subject. What I found both surprised and delighted me.

In the Old Testament the Hebrew word for *father* doesn't imply paternity, but instead means "protector" or "nourisher." The role of the father was important to the Hebrews, not only because the father was the head of the family, but also because he could acknowledge or refuse to acknowledge the child as his heir. Abraham, for example, rejected his first-born son, Ishmael, in favour of his second son, Isaac. For the ancient Hebrews, fatherhood was a voluntary relationship more than a biological one.

Unlike many people of their time,

the Israelites did not believe the God they worshipped had consorted with a female deity to produce the human race. True, the Hebrews came to think of God as a father, but the use of the term "father" to refer to God is rare in the Old Testament. And what is especially important is the Hebrew understanding that God had chosen — adopted — Israel.

In the New Testament the concept of adoption comes to full flower. In his letter to the Galatians, the apostle Paul tells his Christian friends that in Christ, they are *all* children of God, Jews and Gentiles alike. How can this be? Here is Paul's answer:

God sent his Son . . . to redeem those who were under the law, so that we might receive adoption as children.

(Galatians 4:4-5, NRSV)

God's children by adoption! No Christian comes into the kingdom of God through biological birth. The only way into God's family is by adoption. This biblical truth has far-reaching implications.

## No Christian comes into the kingdom of God through biological birth

The first is that I recognize I have no more claim to God's favour than any other of my adopted sisters and brothers. The natural children of parents tend to think: "My parents owe me certain things; after all, I'm their flesh and blood; they brought me into this world. It is reasonable that I demand of them food, shelter, a college education." Many who are "born" into the church, who grow up in Christian families, may have somewhat similar feelings about God.

But there is a subtle yet important change in attitude when I recognize that I am in the family by adoption. I realize then that ties of blood and flesh are non-existent. I am totally dependent upon my parents' love for me. I know that my parents weren't forced to take care of me; they have *chosen* to do so. In much the same way does my awareness of God's freely-given love fill me with humility and gratitude.

A second implication has to do with the meaning of parenthood.

"We know and believe the love God has for us," says the writer of I John. God does not love us because of what we do or do not do. God loves us because that is God's nature. "God is love" (I John 4:8).

As human parents we cannot duplicate God's love. Many times children come into the world not being loved for themselves. They may be *wanted* by their parents, but the wanting may be for a variety of reasons. Parents may want children because all their friends have children, or because they hope children will help the marriage, or because *their* parents say they want to be grandparents. In the case of wanting a second or third child, the reasons may range from wanting a companion for the first child to wanting a child of the opposite sex. But unless the primary reason for having a child is the desire to love that child for his or her own sake, the child that is born will be cheated of its most crucial birthright.



Going through the process of adopting a child is a humbling experience. Would-be parents undergo close scrutiny by the agency. The questions can get uncomfortably personal. But through this process comes the sober realization that having a child is serious business indeed. I was particularly struck by a question the judge asked me during the final legal proceedings: "Do you realize that this adoption is final and permanently

binding?" The full weight of the responsibility we were taking on came home to me at that moment.

Ann and I have remarked many times that it would be good if every couple had to undergo such a testing process before having children. If nothing else, it would force them to ask themselves: "Why do we want this child?"

## The faces of children without a home of their own stared out at us

One of our most painful tasks during the adoption process occurred when we were invited to look through several huge scrapbooks. Each page had the picture of a child and a brief life history. The faces of children without a home of their own stared out at us. White children, black children, Native children. Many had physical or mental disabilities. Others, of school age, were hard to place because they were older. Each of them was being denied the most precious gift of all — a loving, supportive family.

Of all people, Christians should have the greatest motivation to adopt such children. We know what it is to be part of God's family, not because we deserve it or were born into the family, but because God in love took us in, adopted us.

Many readers of this article have the resources — material, spiritual and emotional — to provide a home for an unwanted child. A call to a local agency for information about hard-to-place children is the place to start. Then comes the need to talk over the idea of pursuing adoption with the whole family. Perhaps, in the process, God's call will come to expand the circle of love, to make a homeless child "one of our own." □



Kenneth Gible is a free-lance writer from Arlington, Virginia.



# BOOKS

## Gender and Grace: Love, Work and Parenting in a Changing World

by Mary Stewart Van Leeuwen.  
InterVarsity Press, 1990. \$7.00.  
Reviewed by Sabrina Caldwell.

Some debates are not easily put to rest. The debate over "nature or nurture?", particularly in light of gender differences, is one which continues to raise its head. It poses questions for a wide range of disciplines including philosophy, the natural and the social sciences. It asks questions which touch everyone on a day-to-day basis: what does it mean, in practical terms, to be male or female at home and in the work place? As parents, what do we want to teach and how do we want to influence our children with respect to their sexuality and identity? As a society, what can we expect of and what rights do we afford men and women? And so it is also a theological question. Answering it, even addressing it, shapes our lives and our society.



Van Leeuwen, an accomplished scholar and "evangelical feminist," tackles this huge subject with integrity from theological, biological and sociological perspectives. Her knowledge of and grounding in scripture is impressive and sometimes controversial. To hear a "creation, fall, redemption" theology ex-

pounded without apology, and related to life, is refreshing. She argues that the classic roles of "male domination and female social enmeshment" are the result of distortion due to the Fall rather than the will of God. These roles do not reflect the nature of God nor the wholeness in which both women and men were created. As corrupt expressions of our humanity, they are in need of redemption, a redemption which is possible to live out in our present time.

To develop her thesis, Van Leeuwen examines a number of biological discussions: the genetic basis for gender differences; the effect of hormones on men and women (for any woman whose potential was ever diminished by accusations of Pre-menstrual Syndrome, she quotes a wonderful, though equally simplistic, comeback about "testosterone poisoning" which is delightful reading); and the influence of right and left brain hemispheres on our thinking

THE WEST END

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and relating. She puts some of our popular myths into a more realistic perspective.

To her credit, Van Leeuwen refrains from "male bashing." She points to our fallen state and challenges all people to confront the colusion which continues to create our social order.

The book continues to address some of the theological arguments from the *status quo*, which point to "the way God made us," and argues in favour of a new order based on "the way God intends us to be" and the hope we have for change.

As a Christian feminist, Van Leeuwen sees the lack of equality in power and mutuality in relationships as one which has needlessly, yet necessarily, oppressed women and limited men. She calls for radical change, however costly, not only in the marketplace but also in the home.

### CHRISTIAN EDUCATION DIRECTOR

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She believes God has acted, in grace through Jesus Christ, making such change possible. This perspective further reminds us that God is for us and not against us. To align ourselves with God's true agenda may challenge but not disappoint.

If "nature or nurture" remains a conundrum for you, this book will serve to keep your searching honest. If, in your quest for wholeness as a partner, parent or professional, you are feeling tired, this book will remind you of the Grace which sustains us as we move toward mutuality and completion.

Sabrina Caldwell is a Presbyterian chaplain at the University of Western Ontario.

### Wee Kirks and Stately Steeples: A History of the Presbytery of Hamilton, The Presbyterian Church in Canada, 1800-1990

*Edited by Thomas Melville Bailey.*

Eagle Press Printers, 1990. \$20.00.

*Reviewed by E.M. Smillie.*

*Wee Kirks and Stately Steeples* presents the story of the Presbytery of Hamilton from its beginnings to the present day. This coffee-table volume provides pleasant browsing as well as serious reading. The history of every church in the presbytery, past and present, is covered in fascinating detail. Almost every page is illustrated with old or recent photographs. They give the feeling of discovering a cache of old family photos as one hunts for remembered faces and buildings. A few pictures show evidence of age; but most are clear and recognizable.

The individual church histories reveal changing times over nearly 200 years: first church services (perhaps in a pioneer log schoolhouse), two world wars, the events of 1925, the Depression years, fires, the changing role of women and the new challenges of today. Pictures and text show development of the physical buildings. But more than the buildings, the work of men and women — clergy and laity — in the church and community is reflected here.

There are several general articles on such topics as the organ debate, young people's societies, the Women's Missionary Society, the Hamilton Hospital ministry. These reviews

are carefully researched and fill many gaps in most people's knowledge of presbytery history.

Although this book will be read with enjoyment and great interest, within the Hamilton Presbytery and beyond, perhaps its most lasting value is that it will awaken a sense of history, of where we came from, and the value of preserving material that can so easily be lost. Dr. Bailey and his committee deserve great commendation for showing us how interesting Presbyterian history can be.

Eunice Smillie is a member of MacNab Street Presbyterian Church in Hamilton, Ont.

WORDS  
WORDS WORDS  
WORDS WORDS

### Words with Power

*by Northrop Frye.*

Viking Press, 1990. \$29.95.

*Reviewed by Bert Vancook.*

My feet ache and my head is still spinning! Northrop Frye has just taken me on a 3,000-year tour of western literature and the Bible. It has meant ascending and descending spiral staircases, admiring gardens full of exotic plants, spelunking through dank, dark caverns, exploring the results of great fires and seeing exciting new patterns. Frye strolls down broad thoroughfares laid out by Job, Milton, Blake and Dante, while pointing down alleys named Freud and Frazer. We relaxed in local eateries operated by Jung, Eliade and Plato, enjoying the conversation as much as the food. Later, perhaps, there will be time to see the photographs, to look over the brochures again and to read the diary of the trip. Then it will be possible to marvel at the amount of ground covered, to remember the indigestion caused by strange foods, and the fatigue of trying to keep up with a hyperactive guide, to celebrate the exhilaration of new vistas and the satisfaction of personal and cultural histories falling into place.

*Words with Power* could only have been written by Northrop Frye. Per-

continued on page 33





## THE PRESBYTERIAN CHURCH IN CANADA ANNUAL FINANCIAL REPORT - 1990

To All Members and Adherents:

The financial results for 1990 are set out on this page for your information.

Revenue from Presbyterians Sharing totalled \$7,930,580, from the Women's Missionary Society (W.D.) and Atlantic Mission Society \$462,000, and from other sources \$564,381. Therefore, total revenues were \$8,956,961.

Expenditures of \$9,048,650 by the boards/committees were as planned with only minor amounts being in excess of the approved budget.

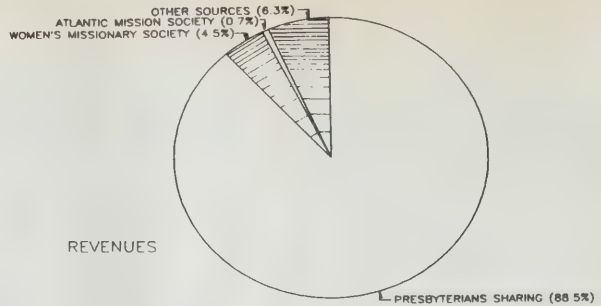
We spent in total \$91,689 more than we received which sum was held in surplus from prior year's savings.

Complete financial statements for the year ended December 31, 1990 will be included in the Acts and Proceedings of the 117th General Assembly or are available by writing to my office.

On behalf of all of us who work for the boards/committees of the General Assembly, thank you for your support of the work through your prayers and your offerings. Please remember us in the coming year.

Sincerely,

Donald A. Taylor, C.G.A.  
Comptroller

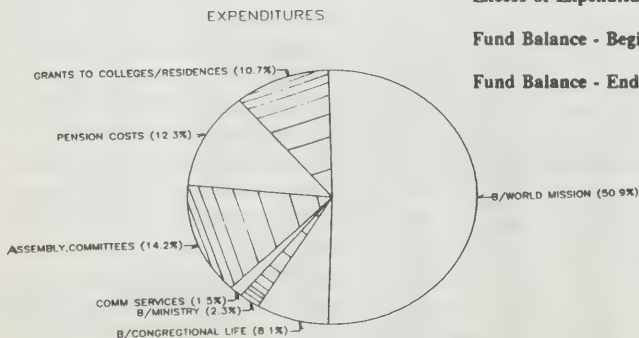


## The Presbyterian Church in Canada

Statement of Operating Fund Revenue, Expenditure and Fund Balance - Unallocated

For the year ended December 31, 1990

	1990	1989
<b>Revenue</b>		
Contributions from congregations	\$ 7,930,580	\$ 7,661,792
Income earned from - investments	255,653	326,021
- estates	146,422	152,506
Contributions for work of the Board of World Mission		
Women's Missionary Society (W. D.)	400,000	400,000
Atlantic Mission Society	62,000	60,000
Presbyterian Record - net revenue	3,287	23,284
Presbyterian Calendar - net revenue	12,665	13,355
Income from other sources	82,870	74,040
	<u>8,893,477</u>	<u>8,710,998</u>
Bequests received for current use	39,748	57,513
Gifts received for current use	<u>23,736</u>	<u>23,761</u>
<b>Total Revenue</b>	<u>8,956,961</u>	<u>8,792,272</u>
<b>Expenditure</b>		
Operating Boards and Committees		
Board of World Mission	4,603,263	4,585,684
Board of Congregational Life	736,351	768,780
Board of Ministry	209,543	193,103
Communications Services Committee	<u>131,757</u>	<u>114,624</u>
	<u>5,680,914</u>	<u>5,662,191</u>
General Assembly, its Council and Committees	1,284,091	1,130,266
Church Share of Pension Costs	1,112,923	1,065,785
Grants to Colleges and Residences	<u>970,722</u>	<u>958,285</u>
<b>Total Expenditure</b>	<u>9,048,650</u>	<u>8,816,527</u>
<b>Excess of Expenditure Over Revenue for the Year</b>	<b>\$ (91,689)</b>	<b>\$ (24,255)</b>
<b>Fund Balance - Beginning of Year</b>	<u>394,890</u>	<u>419,145</u>
<b>Fund Balance - End of Year</b>	<u>\$ 303,201</u>	<u>\$ 394,890</u>



## Books

continued from page 31

haps only the recently deceased Frye could have fully understood the book. As in *The Great Code*, his first published study of the Bible and literature, Frye insists that the Bible be recognized as the central source of myth and theme in western literature. Be warned though, this book is not written from the point of view of a Christian believer. Frye writes as a literary critic, trying to persuade our culture to know the biblical stories for their thematic and imaginative functions in developing literature and the western world itself. The effort of following Frye's thoughts is also rewarding for the Christian. To go from the Garden of Eden to the *Song of Songs* to the *Revelation of John* in one thought is astounding. To connect the staircase of Jacob's dream about God with the spiralling double helix of the DNA structure is breathtaking.

Northrop Frye assumes the role of Job, discussing and arguing with friends, sometimes challenging God and ending *Words with Power* with a suitable epitaph that is soundly biblical: "When we become intolerably oppressed by the mystery of human existence and by what seems the utter impotence of God to do or even care anything about human suffering, we enter the stage of Eliot's 'word in the desert' . . . After that, perhaps, the terrifying and welcome voices may begin, annihilating everything we thought we knew, and restoring everything we have never lost."

Bert Vancook is minister of the Presbyterian Church in Summerside, P.E.I.

## Come Holy Spirit, Renew the Whole Creation

by World Council of Churches.

WCC Publications, Geneva. 1989. \$7.95  
Reviewed by Donald V. Wade.

Six studies, prepared for the Seventh Assembly of the World Council of Churches in Canberra, Australia in 1991, will develop interest in and build upon the great theme of the Holy Spirit's work of renewal. Each is based upon three scripture pas-

continued on page 34

# FROM THE PAST RECORD

## May 1966 (25 years)

### You Were Asking?

**Q** Will The Presbyterian Church in Canada be ordaining women to the ministry and eldership?

**A** All changes in doctrine, government, discipline and worship of the church must be referred to the presbyteries under "The Barrier Act" (Section 293, *Book of Forms*). If the majority of the 49 presbyteries say yes to the remit or if a majority of those answering say yes, and that majority represents on their presbytery rolls a majority of ministers and elders on all presbytery rolls, the situation is this: the assembly *may* pass legislation in the terms of the remit.

## Co-operation with reformed church

Dr. Howard Doig, acting secretary for home missions, told of co-operation with the Reformed Church of America in its Canadian congregations and in immigration. In Barrie Presbytery, the Reformed Church minister will also serve the Presbyterian congregation in Angus.

## May 1916 (75 years)

### "After The War."

"Holy men of old spake as they were moved by the Holy Spirit." 'Twere well to-day, before venturing on prophecy, to wait for the same moving.

There is not a little spoken and written about the new conditions that will face the Church of Christ in Canada "after the war"; — "a new world" — "a new Canada" — "a new Christian consciousness" — "a new conception of Christianity" — "new methods of Christian work" — etc., etc., etc.

Nothing is easier than prophecy of this sort. It requires no facts, and but little else save facility in piling nouns and buttressing them with adjectives. It is safe, too, none can say nay; and like the Delphic oracle, it is usually so vague that it may mean anything. The world and the Church would be the better if the time and space of such speculations concerning the fu-

ture were devoted to present helpfulness.



## May 1891 (100 years)

### What about the Chinese in British Columbia?

The following, from a good member of the church in Nova Scotia, is doubtless intended to meet the eyes of the Foreign Mission Committee of the Western section, who we believe are anxiously considering not what they *should* do so much as what they are able to do in the direction indicated: "It is a glad thing to observe the anxiety of the church to extend the Kingdom of Christ among the heathen in foreign lands, but, oh! where is the consistency of *labouring* to carry the banner of the cross into the dark recesses of heathendom — to the neglect of the crying need of heathen at home. . . . In the city of Victoria alone there are, I believe, some four or five thousand Chinese people who, I assure you, have not improved by their association with their more civilized (?) and enlightened neighbours. There is the most urgent need that a missionary should be sent to poor "Chinatown" in the city of Victoria. Here we find the opium dens frequented not by their own people merely but by young men and *women* of the city still in their teens, many of whom almost before attaining manhood and womanhood, sink into dishonoured graves. No doubt a missionary would have more difficult work here (where vice and immorality abound, brought about largely by their contact with the more refined (?) "white" man) than in the heart of China itself; but are we to stand aloof from these people? . . . I bring this matter before the attention of the church with the prayer that the Great Head will raise up some one heroic enough to take up this work — not insurmountable — through the help of the Holy Spirit." □



## Books

continued

sages, one from the Old Testament, one from the Gospels and one from other parts of the New Testament.

Brief expositions are followed by comments and testimonies from people around the world. The studies are by no means exhaustive, and readers are encouraged to be as flexible and innovative as possible. "All of us must have our own contributions to make and our own way of relating the Word to the world in which we are living." Useful questions for discussion are included.

This little book, 100 pages in length, could be a useful basis for a series of Bible studies in any setting and at any time. It could be a catalyst for the renewal we all long for in our congregations.

Donald Wade recently retired as minister from St. John's Presbyterian Church, Milliken, Ont.

### David Martyn Lloyd-Jones. *The Fight of Faith 1939-1981*

by Iain H. Murray.

The Banner of Truth Trust, Edinburgh, 1990.

Reviewed by John P. Vaudry.

Martyn Lloyd-Jones was for many years minister of Westminster Chapel (Congregational) in London, England, and the leading Nonconform-

ist evangelical in Britain. In this massive book, Iain Murray, a longtime associate of Lloyd-Jones, continues and concludes the fascinating story begun in volume 1, *The First Forty Years*.

By any standard, Dr. Lloyd-Jones was a remarkable man. Born in Wales he began his career in medicine, working with the famous Lord

Horder. Then he was called to the ministry and left Harley Street for a mission hall in South Wales. After 11 years he returned to London to assist and succeed G. Campbell Morgan at Westminster.

Lloyd-Jones had a brilliant mind, phenomenal preaching gifts and enormous energy. In addition to preaching three times a week from



"Greater love hath no man..."



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his own pulpit, he gave leadership to the Inter-Varsity Fellowship, the Evangelical Library and the Puritan Conference. He also travelled extensively in the United Kingdom, preaching evangelistic sermons in churches large and small. His travels brought him to Canada, too, where he ministered in Presbyterian and United churches in Toronto. It was on a visit to Toronto in 1932 that he discovered the Oxford edition of the writings of Princeton's B.B. Warfield in the library of Knox College. The study of Warfield brought a new theological depth to his preaching.

Lloyd-Jones was grieved by the liberalism of the British Nonconformist churches, the fuzzy thinking of much of the ecumenical movement, and what he perceived to be a doctrinal drift among Anglican evangelicals. In his later years, he was often almost alone in standing for the older evangelicalism.

It is good that Murray has revealed so much of the humanity of Dr. Lloyd-Jones — humour (rarely seen in the pulpit), his love for his wife and family, his concern to encourage others, his compassion. One unforgettable incident was the time he saw two girls at a train station being sent away to boarding school by their mother. He was so moved by their tears that he wept himself.

His wisdom and balance were impressive. Doctrine was of the utmost importance, but so was Christian experience. Principles were always to be distinguished from personalities. Thus he and John Stott could disagree strongly on church issues and still remain friends.

The predominant impression made by this book is of a great saint, a man of prayer who truly lived for the glory of God, and who at his life's end could say he was "nothing but an old sinner saved by the grace of God." It is the fact that this is the biography not only of a minister but of a great *Christian* that makes it relevant for a wide readership.

As we might expect from Lloyd-Jones' former assistant, this is a sympathetic portrait of "the Doctor," yet not an uncritical one. There will probably be other assessments of the life of this amazing man, but this will

undoubtedly remain the definitive biography.

John Vaudry is minister of St. Andrew's Presbyterian Church in Wingham, Ont.



### **Cotton Candy Chatterbox**

by Esther McIlveen.

Credo, Langley, B.C. \$7.95.

Reviewed by Lucie Milne.

*Cotton Candy Chatterbox* is a book of "Verbal Snapshots of Childhood." With humour and thoughtfulness, Esther McIlveen has captured the past when her three children were 10 years old. Each poem is written from a child's viewpoint — a child who is a member of a down-to-earth family.

Feelings are valued and allowed expression: "I had a mad at my dad today." Dad is also "on Sunday mornings — in a suit, serious and proper — like God behind the pulpit." "My mother is so weird . . . She has gone and hid the Hallowe'en candy . . . She nearly overdosed me on porridge." And then there is the new jacket she bought. "Here goes another year — of trying to catch up — to the jacket. She calls this economy."

My parental memory (or is it conscience?) is pricked by these poems. For was not I also that mother to my 10 year olds!

Themes in the poems include facing death, fears, sibling rivalry and the sadness of a friend who moves

away, "a hole inside is all that's left." And then, there are words about forgiveness after fighting, "not outwardly but in sneaky ways," and friendship repaired, "my mom sews a small tear before it gets too big." And this, "We all need the hug of God's forgiveness."

I like usable books, ones with thoughts and ideas to be shared. These poems can be shared in a Sunday school class or at a women's group. Grandparents will remember how it was with their children, and how it still is with the grandchildren. I plan to read "certain" poems aloud to my own adult children, and together remember — and we will laugh!

*This book may be purchased from the author, Unit 3-3051 Springfield Dr., Richmond, B.C. V7E 1Y9. (\$7.95 plus postage)*

Lucie Milne is minister of the Presbyterian Church in Cromarty, Ont.

### **Inside Outer Canada**

by David Kilgour.

Lone Pine Press, Edmonton, 1990.

\$14.95.

Reviewed by Calvin Chambers.

High school or university never taught this kind of Canadian history — at least not the schools I attended. This remarkable, insightful book gave me a brief course in the history of our nation. It opened my mind to Canadian life I knew little or nothing about.

Canadian unity, and the way it has been undermined throughout our entire history, dominates the second book by David Kilgour, a Presbyterian from Edmonton. Kilgour is convinced that two Canadas have developed, not just one united dominion from sea to sea. From Windsor through southern Ontario to Toronto, and then on to Kingston, Ottawa and Montreal — a thin strip of economic, political and intellectual power dominates and controls the rest of the country. Kilgour calls this Inner Canada. The rest of the nation, he calls, Outer Canada.

In the West and East, a strong feeling of alienation has developed. This includes not only French Canadians,

continued on page 36



## Books

continued

but prairie farmers, Maritime fishermen and B.C. loggers. Ottawa's consistent preference for the big business and the industrial corporations of Ontario and Montreal, and all they represent in terms of money and power, perpetuates a sense of being second rate in the other regions.

In the second section, Kilgour indicts the federal government now in power in Ottawa for continuing this tradition of neglect. The failure of Meech Lake merely continued the deep sense of disunity which tears at the heart and soul of all caring Canadians, especially the Native people and the French.

Kilgour seeks ways for Canadians to come to grips with Canada's disunity. He presents the Federal Republic of Germany as a possible model which might be studied and adapted to the needs of our peculiar situation. The reform of the Senate, including election of senators, is critically important to demonstrate concern for all Canadians, not just the privileged, wealthy and powerful.

As the book ends, Kilgour reiterates that Canadians need a renewed determination to face the challenges that could destroy Canada. A new constitutional deal would foster harmony among the various regions and peoples of Canada. Creative ways must be devised to reduce the national debt. (Kilgour's opposition to the Goods and Services Tax resulted in his removal from the Progressive Conservative Party.) Parliamentarians must be men and women of high integrity, committed to the whole of Canada, not just to their own partisan interests. The intellectual and spiritual vacuum which has taken hold of us must be superseded by a strong desire for reconciliation between all groups who feel alienated from each other.

All of this may seem like a tall order, an impossible dream. But Kilgour is not an impractical idealist. He is a man of action who has the inner strength, courage and faith to fight for what he believes.

continued on page 38

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May, *the month*  
The time of showers  
and flowers  
and the blessings of God  
so richly bestowed.

May, *the word for permission*  
Like yes,  
you may  
do more  
to share  
those blessings of God  
so richly bestowed

May, *a prayer*  
That you may be  
showers and flowers  
and...

**"PRESBYTERIANS SHARING..."**

# YOU WERE ASKING?

Tony Plomp

## Godparents and grand pianos



**Some Presbyterians allow godparents to be involved in a baptismal service for infants. I always thought Presbyterians did not believe in having godparents.**

The long and short of it, in my opinion, is that godparents are not part of the baptismal service in our denomination because the congregation acts in that role. The congregation affirms that it will take responsibility to support the parents and the child in Christian nurture. By implication, the congregation, through its office-bearers, also takes on certain responsibilities to assist the child in whatever way circumstances and needs dictate as he or she grows up. True godparents take on the responsibility of legal guardianship if the child is orphaned. Only individuals chosen by the parents should act in that capacity.

The role of the congregation is well-stated in the draft proposal for a new *Book of Common Worship*, produced in 1987 by the Board of Congregational Life. "The Presbyterian and Reformed tradition has always emphasized the responsibility of the whole congregation in receiving and nurturing a new Christian." And again, "... the role of the congregation is essential."

Does this mean we cannot acquiesce to having godparents stand with the parents at the baptism of the child if this is requested? Not at all. But no questions will be directed to them. They will be acknowledged as significant people in the life of that family but they will not be asked the questions that are asked of the congregation.

In the proposed new *Book of Common Worship*, provision is made for the presence of "sponsors."

Sponsors may be appointed for adults who are being baptized as well as for children or infants. Sponsors will serve the newly-baptized person as a

friend in Christ. They have been appointed or approved by the session as practising Christians who are willing and able to provide spiritual nurture, affection and counsel to parents, children or adults. A sponsor may be of special help to a baptized adult whose background was outside the Christian church, or whose native language and culture may be different from that of the congregation.

The proposed liturgy of Word and Sacraments provides a place in the baptismal service "for the sponsor and the congregation to declare their intent. Although the role of the sponsor may be optional, the role of the congregation is essential."



**What are the ethics of allowing an outside group, which contains members of the congregation, to sell tickets to a concert in the sanctuary for no other reasons than the grand piano and good acoustics? If Christ were to have walked in during the performance, would he have driven everyone out with a whip?**

He might have bought a ticket and enjoyed the concert!

It really puzzles me why people get so upset about this sort of thing. It has always been my understanding that when Jesus drove the money-

changers out of the temple, saying that it was to be a "house of prayer" and not a "den of thieves," he did so because of the crookedness of those money-changers. Don't forget that, at the time, Roman currency had to be exchanged for the temple currency so that the temple would not become polluted by Gentile money portraying the graven image of the Caesar. I do not believe that Jesus quarrelled with that aspect of the money-changing trade. What he *did* quarrel with was the exorbitant exchange rates that were set and the gross profits that went into the pockets of those who sponsored and held the concessions. A legitimate and religiously-prescribed business had apparently become utterly corrupt.

Does a money-raising event in a church compare with that? Is our Lord offended when we get together for a good cause and use the money raised for some higher purpose? If that is the only way money is raised in the church, and we avoid true Christian stewardship, then a case can be made against such projects. In some churches this may well be a real problem. Sometimes the Women's Auxiliary provides a large part of the congregational budget through bake sales and the like. But otherwise I certainly do not get vexed when women in the congregation sell the annual Presbyterian Church calendar after the service. Nor do we look guiltily over our shoulders when the choir sponsors a concert held in the sanctuary in aid of the organ fund or for an outreach project in the community. It is another opportunity for us to get together, for members of the community to join us, and for us to enjoy and boast about our fine organ and marvellous acoustics!

Let the music begin! ☐

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond B.C. V7C 4S3. Include name and address for information only.





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### Hamilton-London Synod Consultant to Youth Ministries and Director of Camp Kintail

The Synod of Hamilton-London of the Presbyterian Church in Canada seeks a self-motivated and experienced person to serve as Director of Camp Kintail and Consultant to Youth Ministries, effective January 1st, 1992. The position is full-time with a competitive salary and benefits. The successful candidate will be required to reside at Camp Kintail, near Goderich, during the summer. The permanent office for this position is in London, Ontario.

For a complete job description and to make application contact:

Nancy A. Lockyear  
19 Kenwood Crescent  
London, Ontario N5Y 3W6.

Deadline for applications: July 31, 1991.

### DIRECTOR OF PRAISE

St. Andrew's Presbyterian Church, Barrie, Ontario, is seeking an Organist and Choir Director who will assume responsibility for its Senior and Junior Choirs. Other opportunities include youth orchestra and teaching privileges using a two manual Casavant.

Forward resumé to Music Committee, St. Andrew's Presbyterian Church, 47 Owen St., Barrie, Ontario, L4M 3G9.

## Books

continued from page 36

Throughout the book Kilgour sets down, in great detail (some might say too much detail), a vivid description of the various historical, political and social crises which have undermined the unity of our country in the past, and continue to threaten it today. In seeking to understand what other leading Canadians were thinking, he invited 110 people to answer a questionnaire. I was impressed by the views of many significant members of society. But I was disappointed that he neglected to poll any Canadian clergy. Many have probably done more thinking about the nature of unity and how it might be achieved than most other groups.

Apart from this, the book is full of prophetic insight and analysis. It has the potential to lift people out of fatalistic resignation and challenge them to become creative participants in producing a Canada which is morally and spiritually strong, concerned with human need, and united.

Calvin Chambers is a retired Presbyterian minister living in Mission, B.C.

### Fire in the Bones (The Lively Emotions of Daily Life)

by Robert A. Wallace.

The United Church Publishing House,  
1990. \$13.95.

Reviewed by Kenneth Stright.

If you are looking for something usable, readable, practical, down-to-earth, and yet exciting, for your devotional life or as a resource for your group, this is it.

If you have ever looked for some devotional material that is not afraid to dwell on the dark side of human emotion, yet brings a positive, inspiring message of faith, then you need look no further.

Wallace gives 56 complete devotionals to take us through the Christian year. They also take us through the cycle of human emotions, from anger to joy, from despair to passion.

A daily devotional can become a drag, but not when there is *Fire in the*

*Bones*. For those who know Wallace's volume *A Present Help*, this is a delightful addition. New readers will have an excellent resource to take on their journey of faith.

Kenneth Stright is minister of St. Andrew's Presbyterian Church, Pictou, N.S.

### Slow Down, Moses

by David Steele.

Augsburg, 1990.

\$9.75.

Reviewed by John Congram.

David Steele is a Presbyterian minister in California and a fine columnist in *The Presbyterian Outlook*. In this little paperback he attempts to provide a humorous book of poems about biblical characters that will help "us relate to people in the Bible as we see their humanity — and ours." The objective is worthy but in my view these poems seldom attain it.

Too often the poems are simply silly. More serious is the fact that often the poems moralize the stories, a propensity ministers and educators already have too much of, instead of allowing the stories to speak for themselves. There are exceptions, the story of Zacchaeus and the Good Samaritan being two of them.

Steele is right when he contends that "we need to catch the twinkle in God's eye." I suppose if the book does nothing more than that it will have served a worthwhile purpose.

Meanwhile, let me offer Steele some of his own medicine.

David Steele wrote

A book, but not of note.

A silly book of verse,

At times it's something worse.

To make us laugh, he tries,  
And get the Bible by surprise.

Unkind I hope and pray

I'm not as Heaven knows.

But if I'm asked, I'll say,

David, stick to prose.

**All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.**

Michael Farris

## What Does It Take to Enliven Dry Bones?

**Pentecost, May 17**

**Acts 2: 1-21 or Ezekiel 37: 1-14; Psalm 104: 24-34; Romans 8: 22-27; John 15: 26-27, 16: 4b-15.**

**Y**ou notice a lot of either/ors in the readings for Pentecost Sunday. No doubt this is right for the work of the Spirit who refuses to be pinned down even by the lectionary. As Jesus said, "The wind blows where it wills" (John 3:8). This is as close as we get to an explanation of God's Spirit. But as the old sailor said, "I may not know where the wind comes from but I do know when to hoist a sail!" Hence we mark Pentecost to give thanks for every marvellous way the Spirit gives life.

But where to begin? Some turn to Acts for what they call the "coming of the Spirit." Strictly speaking this is not true. God's Spirit "brooded upon the waters" in the opening verses of creation and raised up men and women to do his will long before the disciples gathered in Jerusalem. So start today with Psalm 104, a hymn on the creation of all living things — the first coming of the Spirit. Woven into creation itself are the two ways of the world:

"When you hide your face, they are dismayed; when you take away their breath, they die and return to the dust.

When you send forth your spirit, they are created; and you renew the face of the ground (Psalm 104:29, 30)."

Where God turns away and takes away "their breath," there is death. Where God sends his Spirit, there is life and the earth is renewed.

### What we cannot do for ourselves is the special interest of God's Spirit

Ezekiel saw it, too, in the bones of his own people, heaped up in the valley. Their hope, their very life, was "cut off completely" (Ezekiel 37:11). Some may see no miracle in the created order; but no one can miss the power of the dead brought back to life. Dry bones become God's people



again. Look out some Sunday at those empty pews. Are they just row upon row of empty places or are they the bones of some once living body? What does it take to bring bones to life? Dry ones like ours? Ask Ezekiel, because he is a witness to Pentecost too.

Paul also calls upon the Spirit where we have fallen short. "The Spirit helps us in our weakness; for we do not know how to pray as we ought but that very Spirit intercedes with sighs too deep for words" (Romans 8:26). Do you see the pattern beginning to form here? What we cannot do for ourselves is the special interest of God's Spirit. There are many Pentecosts throughout history and throughout the believer's life. So what we celebrate this one day of the year is but a reminder of what God has been doing for us from the beginning. Whether it be bones in a valley, our prayers, or our church, it is the coming of God's Spirit that makes

the difference. Just as the psalmist observed, it is the difference between life and death.

Now we are ready for the more familiar stories of Pentecost. Jesus tells his disciples that when he goes away from them "the Comforter will come" (John 16:7). The name of the Spirit here is variously the Helper, Counsellor or Advocate, depending on the version of the Bible. But more than a title, Jesus speaks of a ministry of the Spirit here. Most of all, the Spirit is the presence of the otherwise absent Christ. It is the Spirit who continues his ministry of judgement and redemption.

Notice as well the scope of the Spirit's work. Where Paul spoke of the Spirit moving deep within our sighs, Jesus reminds us that the same Spirit "convicts the *world* concerning sin and righteousness and judgement" (John 16:8). Such a balance of perspective will keep us safe from making light of the Spirit's ambitions in our world. They are nothing less than the just rule of God over all things, all nations, all institutions — not just our selves. This clearly will be a Pentecost fulfilled in some future day.

This world-wide dimension of the Spirit's work is at the heart of Acts 2. Look not so much at the flames on the ceiling as at the men and women out on the streets. Listen not so much to the sound of rushing wind as to what people are saying in every language of the ancient world. They are speaking of "the mighty works of God" (Acts 2:11) and, what is more, being understood. It is still a live question which really is the greater miracle: people preaching the gospel or people believing it. In either case, it is still the Spirit's work and cause for celebration this day. □

Michael Farris is minister of First Presbyterian Church, Winnipeg.



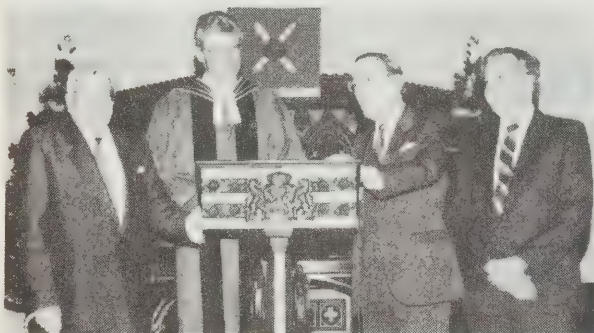
# PEOPLE AND PLACES



THE CONGREGATION OF Knox's Galt Church, Cambridge, Ont., declared Feb. 10 "Moose Creek Sunday," raising more than \$3000 towards the rebuilding of Knox Church, Moose Creek, Ont., which was destroyed by fire on Nov. 24, 1990. The Cambridge congregation itself suffered a similar fire in 1989. Pictured, left to right, are: Carol Rennie, Dawn McIlwraith, Alice Ferguson, Heather McDonald and the Rev. Linda Ewing.



THE CONGREGATION OF Melita Church, Melita, Man., recently presented John McRae with an inscribed plaque in appreciation of his 31 years as clerk of session. Pictured with Mr. McRae are the Rev. Barbara Alston and Mrs. Marian Greig, present clerk of session.



THE CONGREGATION AND SESSION of St. Andrew's Church, Ottawa, honoured Frank T. Collins, 91, upon his retirement as clerk of session after 33 years. Mr. Collins was presented with a mounted communion token bearing the inscription "St. Andrew's Church, Bytown 1831." A special award to a member of the church school will hereafter be made each year in his honour. Pictured with Mr. Collins (left) are the Rev. James Peter Jones, C. Douglas Robertson, convener to consult with the minister and Stuart Mcleod, the new clerk of session.



A GHETTO BLASTER WAS PRESENTED to the Sunday school of First Church, Pictou, N.S., by Mr. and Mrs. Ronald MacDonald, in memory of their daughter Tracy, who passed away 10 years ago. Pictured, left to right, are: Mrs. Carol MacKay, Sunday school superintendent; Johnson Sellars, clerk of session; the Rev. Meriam Patterson, guest minister for the day; Mr. and Mrs. MacDonald and their son Christopher.



AUKI VANDERVRIE was presented with a book by Shaun Baines and Donna Clark, on behalf of the church school and Christian education committee of Durham Church, Durham, Ont., to mark his retirement as church school superintendent after 20 years of service. Mr. Vandervrie's wife, Reta, was also honoured for her similar years of service as pianist for the church school.

Photo: In-Focus Studio



PICTURED WITH the new organ (a Wurlitzer C300) recently purchased by the music committee of Knox Church, Bobcaygeon, Ont., are church organist Roberta Kennedy and Wes Mitchell, convener of the music committee.





PICTOU (N.S.) PRESBYTERY YOUTH held a rally recently, co-hosted by Union Church, Thorburn and Sutherland's River Church Youth Groups. Close to 100 people participated in the rally, which had the theme "Homeless Alone." Guest speakers came from the Adolescent Assessment Centre and the Halifax-based foundation "Stepping Stone." The Rev. Mark McLennan of Scottsburn spoke on the church's responsibility toward homeless and troubled young people. Presbytery diaconal minister Jo-Ann Vines and synod youth worker Audrey Cameron assisted the minister and youth group leaders in organizing and conducting the event.



THE CONGREGATION OF Knox Moore Church, Mooretown, Ont., honoured Mrs. Irma White upon her retirement as organist with the presentation of a plaque recognizing her many years of faithful service. Pictured, the Rev. Keith McKee (right) presents the plaque to Mrs. White, while Ken Smith, clerk of session, looks on.



TWO SISTERS AND the wife of the minister were among four people ordained as elders at St. Giles Church, North Sydney, N.S., Feb. 17. Pictured with the Rev. Murdock MacRae are Ruth MacRae, Georgina Keeping, Bonnie LeBlanc (Mrs. MacRae's sister) and Dr. Doug Kohlsmith.

**Editor's note:** Although the Record does not normally carry news of the ordination of elders in this section, an exception has been made because of the unusual family connections.



PICTURED WAITING FOR the judges' decisions are some of the contestants in the third annual Men's Pie Baking Contest at Elmvale Church, Elmvale, Ont., Feb. 10. Neil Farris, shown on the far right, was hoping to win the prize for biggest pie with his 16" apple pie.

*Mrs. Alice MacDonald of Middle River, Cape Breton, N.S., was honoured by the members of the Farquharson Memorial Society of the Atlantic Mission Society with the presentation of a plaque for 65 years of devoted and faithful service.*



THE CONGREGATION OF Munro Church, Blueberry Mountain, Alta., celebrated its 50th anniversary Sept. 8 and 9, 1990. Dr. Alex MacSween, the church's founding minister, spoke at a potluck dinner Saturday evening, which was attended by close to 60 people. The Rev. George Johnston, Superintendent of Missions for the Synod of Alberta, also spoke at the dinner. He was a student minister at Blueberry Mountain in 1942. The sanctuary was full for the anniversary service on Sunday afternoon. Dr. Ronald Davidson, who officiated at the dedication of the church building in 1950 on behalf of the Peace River Presbytery, preached the sermon. Two of the original charter members, Graeme Thomlinson and Mrs. Florence Jeffrey, were presented with special membership certificates. Mr. Thomlinson is senior elder and clerk of session. Mrs. Jeffrey is an active member of the congregation, who, although without sight for some years, has read the complete Bible in braille. Pictured, back row, left to right, are: the Rev. George Johnston; R. Graeme Thomlinson; Dr. Ronald Davidson; the Rev. J.T. Hurd, present minister of Munro Church; and J. Ted Smyth, elder. In the front are Dr. Alex MacSween and Mrs. Florence Jeffrey.

continued



## People and Places

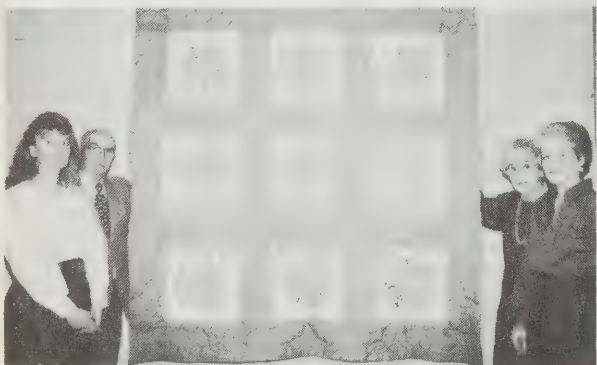
continued from previous page



A NEW LOUNGE, elevator and facilities for the handicapped were dedicated at Knox Church, Windsor, Ont., Feb. 11. An Access Grant from the Province of Ontario helped to make the addition possible. Participating in the service were (from left): the Rev. Gerald Doran, minister of Knox Church; John Hreno, architect; the Rev. Thomas Kay, moderator of presbytery, in charge of the service; Ian Kepran and Mrs. Jane Clark, representing the congregation; and Dennis Douthart, elder and convener of the building committee.



THE CONGREGATION OF Knox Church, Sundridge, Ont., paid off a \$45,000 loan from the Presbyterian Church Lending Fund in 1990. The money, borrowed in 1988, helped finance a \$90,000 church renovation project, which was also paid off last year. Pictured reading a letter of congratulations from the national Church Offices are (from left): board secretary John MacLachlan; session clerk Ethel Hopcraft; treasurer Verna Gilbertson and board convener Jack Gilbertson.



THE LADIES AID SOCIETY of St. Paul's Church, Winchester, Ont., was delighted to receive a gift of nine antique dresden plate quilt blocks from Rae Munroe. The blocks were made by Mr. Munroe's grandmother, Agnes (Sproule) Munroe in the 1930s. The blocks were assembled by Mrs. Elizabeth Morrison and quilted by Mrs. Orma Stoodley. The quilt was purchased by Mrs. Sue Johnstone, a vice-president of the Ladies Aid group. Pictured, left to right, are: Sue Johnstone, Rae Munroe, Orma Stoodley and Elizabeth Morrison.



PICTURED, Susan Raeburn-Gibson, who works with the Board of World Mission as an English teacher in China, spoke from the pulpit her grandfather once occupied when she was guest speaker at Knox Church, Mitchell, Ont., recently. The Rev. A. Raeburn-Gibson was minister of the congregation from 1930-39. Shown with Ms. Raeburn-Gibson are the Rev. Bill Milne, and Jim Wright, convener of the worship and nurture committee.



THE CONGREGATION OF Richmond Church, Richmond, B.C., presented a purse to Bob Gauvreau, who retired as clerk of session in January after 23 years of service. Shown making the presentation is the Rev. Dr. Tony Plomp, senior minister, assisted by Dr. J.F. Allan, Moderator of the 116th General Assembly, and the Rev. Sylvia Cleland, assistant minister.



THE CONGREGATION OF St. Andrew's Church, Stratford, Ont., honoured a valued member, Violet Russell, on Feb. 24 on the occasion of her 80th birthday. Daughter of the architect who designed and built the sanctuary of St. Andrew's, she was the first president of the Emily Garden W.M.S., a choir member for many years and as much a 'pillar' of the church as the one in the photo. She continues to serve the congregation in many ways, not the least being a faithful ministry of visitation. Pictured are Violet Russell and the Rev. James Ross Dickey.





A NEW CHURCH HALL was dedicated to "the glory of God" by the Rev. Kenneth Wild following the 150th anniversary service of Kenyon Church, Dunvegan, Ont., last fall. The Rev. W.A. Douglas, a former minister of the congregation, was the guest speaker for the anniversary.




THE CONGREGATION OF Clairlea Park Church, Scarborough, Ont., held a social evening to pay tribute to its minister, the Rev. George Wilson, on the occasion of his retirement. Pictured, left to right, are: James McPherson, clerk of session; Edward Brock, elder; Mrs. Edwina Wilson; the Rev. George Wilson; Mrs. Betty Lefevre, a founding member; and Albert Mills, elder.



THE CONGREGATION OF Trinity Church, Campbell River, B.C., celebrated its 10th anniversary on Feb. 24. The focus for the service was music in worship, with special contributions from the choir under the direction of Kay Wilson and accompanied by Lynda Simms.

Photo: Brian Kyle, Vancouver Island Photo-graphic Ltd.



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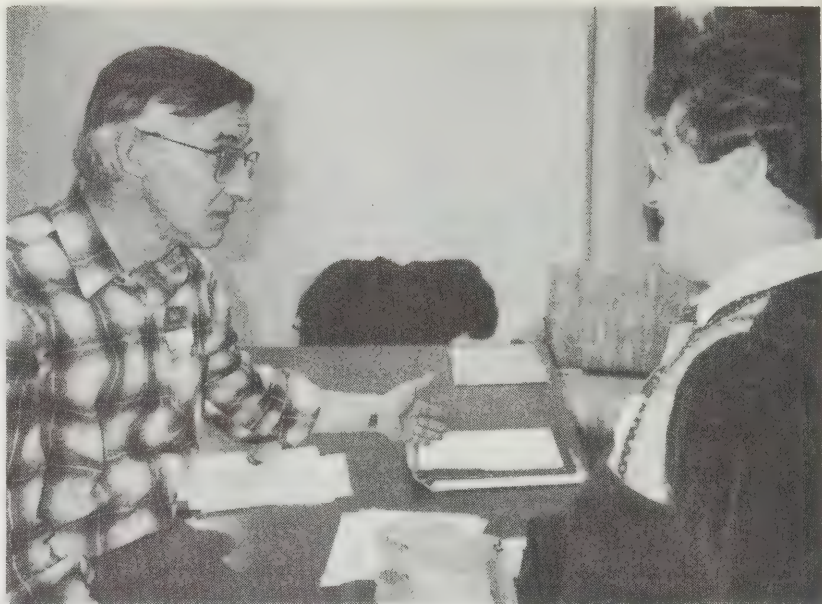


## Writers' Workshop Worked

A Writers' Workshop sponsored by the *Presbyterian Record* and Crieff Hills Community, Puslinch, Ontario, was held at Crieff Hills the weekend of February 1.

Jim Taylor, writer, editor and partner in Wood Lake Press, was the weekend's leader. Taylor not only conducts workshops for writers and editors, he also leads workshops on the subject of spirituality. Thus, he was able to integrate periods of worship and work in an effective way.

The maximum enrolment of 25 for the Writers' Workshop was easily filled and some applications had to be turned down. Because of the favourable response, it is hoped that a similar event can be held in 1991.



Pictured in conversation at the Writers' Workshop are Ian Dudgeon of Cambridge, Ont., and Margaret Taylor of Elmira, Ont.

## Presbytery seeks moratorium on national restructuring

The Presbytery of Westminster, B.C., has submitted an overture to the Committee on Business of the 117th General Assembly asking that a five-year moratorium be placed on any restructuring of the agencies of the national church. The overture also asks the 117th General Assembly to affirm the present structure of boards, committees and Administrative Council as both effective and reflective of Presbyterian tradition and polity.

The presbytery's overture gives several reasons why restructuring should be halted, drawing attention to the "uncertainty inherent in such a massive task" and the hasty and unnecessarily short time schedule set for the procedure.

The overture goes on to state that the call for restructuring seems "largely to have come from national staff rather than from a perceived need for change from the grassroots of the church."

Although driven by the concern to produce a 'lean and accountable' administration, the proposed restructuring has, according to the overture, already "consumed tremendous energy and expense" without evidence of a

"significant reduction in actual administration costs."

An erosion of morale among national staff personnel has also resulted from the uncertainty surrounding the process.

Calling for more theological reflection, the overture suggests that a process of careful planning and review, relying on the work and data already assembled, along with input from the courts of the church and the Committee on Church Doctrine, as to how the services of the church "may be delivered as efficiently and effectively as possible."

The presbytery also offers thanks to the present national staff for their labour and commitment, particularly during the restructuring process, and the Task Force on Restructuring, and the current Special Committee on Restructuring for all their efforts.

## Columbus Leo returns to Canada — and freedom

Columbus Leo (Lo Yi-shih), the Taiwanese/Canadian dissident, was finally released from prison on Dec. 15, 1990; he had finished serving a

10-month sentence for "illegal entry" into Taiwan. While the more serious sedition charges had been dropped at his High Court trial last October, his case was referred back to District Court.

The District Court charges are still pending, but no restrictions were placed on Leo's travel, thus providing the authorities with a face-saving way out of an incident which had become an international embarrassment to the Taiwan government.

Columbus Leo and his wife, Pi-ling, left for Canada on Dec. 20. He is the only Canadian ever named an Amnesty International "prisoner of conscience."

Bruce McLeod, a well-known United Church of Canada minister and columnist for the *Toronto Star*, who had travelled to Taiwan to visit Leo last year, celebrated Columbus Leo's return when he wrote on Dec. 27:

"(Leo's) spirit is far from broken. Baptized in prison by the minister of Taipei's 'Light of Justice' Presbyterian church, he believes in the power of non-violent change. 'The better

way cannot be kept from the people indefinitely.'

"The oppressor may hold power today; but 'his rod is broken.' That conviction is beyond any prison's power to quench." (*Taiwan Church News*)

### New Presbyterians hope to form congregation

On April 14, 1991, 80 people in the Grenfell, Saskatchewan area joined The Presbyterian Church in Canada.

The nucleus of this group came from Grenfell United Church, although some also came from other denominations or no denomination. The United Church conference has shown understanding towards the move and is co-operating in the transition process.

The decision to join the Presbyterian Church was not made quickly, the new members stress. Rather, it evolved from their dissatisfaction with the United Church over the past few decades. In their opinion, the United Church has moved away from being a Christ-centred, scripturally-based denomination to one which places too much concentration on social issues.

The new Presbyterians have petitioned the Presbytery of Assiniboia for permission to erect a congregation in Grenfell. In preparation, the presbytery provided six evenings of instruction on the history, beliefs and polity of The Presbyterian Church in Canada.

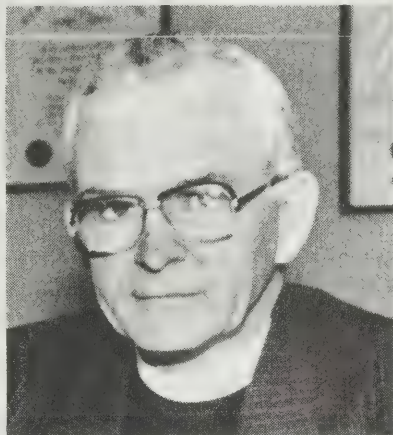
### Administrative Council approves Capital Funds Campaign

The Administrative Council, meeting in the former building of Ewart College, Toronto, April 5-6, has approved plans for a Capital Funds Campaign that would seek to raise \$10 million in gifts and pledges over a three to five year period.

The Council's approval follows a positive report from Resource Service, Inc., (RSI) of Dallas, Texas, the firm it retained to do a feasibility study on the project. The RSI report also suggests a second part to the

campaign, which would involve a "comprehensive stewardship education and enhancement effort, the initial phases of which would be integrated into the special campaign."

RSI bases its recommendations on the response it received from personal interviews, zone meetings and direct mail surveys (see Capital Funds Feasibility Study, News, April Record).



Rev. John Cameron  
- Photo: Toronto Star, Brian McInnis

### The Rev. John R. Cameron Moderator Designate

The Rev. John R. Cameron, minister of the Kirk of St. James, Charlottetown, P.E.I., has been elected Moderator Designate of the 117th General Assembly, which opens in Barrie, Ontario, on June 2.

A graduate of Acadia University (B.A.) and The Presbyterian College (B.D.), Mr. Cameron was awarded the degree of Doctor of Divinity (honoris causa) by The Presbyterian College in 1981. He has served as minister in Dartmouth, N.S. (5 years), Lunenburg, N.S. (11 years) and Charlottetown (18 years).

Mr. Cameron is a past Moderator of the Presbyteries of Halifax-Lunenburg and Prince Edward Island, and was recently appointed Clerk of Synod of the Atlantic Provinces. He has served on General Assembly boards and committees for 23 years.

Mr. Cameron is also the author of *Not by Constraint*, a book about the pastoral role of elders.

He is married to Anne MacEachern, a graduate of Ewart College (1956). They have five sons and one grandson.

### BCL responding to new directions

Despite recent staff changes, reduced staff and pressures of restructuring, the Board of Congregational Life (BCL) is continuing to respond to requests for help and to the directions of the General Assembly. In seeking to provide service under such circumstances, the Board has taken several steps.

In response to a survey concerning the BCL mailing, the usual package will now feature less items and more items will be available free on request. As of the May/June edition, the BCL mailing will be known by the more generic name of *PCPak*. *Equip* is now intended for distribution within congregations, while a new publication, *ExChange*, is intended for professional church leaders.

Other initiatives included the installation of an 800 telephone line, the number yet to be confirmed; a telephone answering machine and a dedicated telephone line with modem which enables BCL staff to access material more readily while away from their offices.

To improve the quality of the slides and photographs available to the denomination, a photo contest has been initiated in co-operation with Fuji Canada. The Board also supports the establishing of a central slide/photo computer-accessible file system.

A new logo is also being used. A logo page will be sent to any congregation on request.

### Churches to reap rich harvest in '90s

Churches in this decade will be reaping a spiritual harvest of unparalleled magnitude.

So say evangelical observers of the world missions scene. They say their predictions are based on a new emphasis on prayer and spiritual renewal in many churches as well as recent breakthroughs in cultural barriers.

Thomas Wang, editor of *AD 2000 and Beyond*, in San Gabriel, California, said global church growth statistics indicate that we are seeing the first signs of a massive international Christian movement. For example,



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## News continued

3,500 churches are starting every week in the world; about 28,000 people per day are joining the church in China; and 20,000 people are converting to Christianity every day in Africa.

According to Wang, only about 12,000 unreached people groups (people who have not heard about Christ) remain in the world today. That number is down from 17,000 in 1974. (*Nat'l and Internat'l Rel. Report*)



## Robert Cruickshank receives Bible Society appointment

The Rev. Robert W. Cruickshank (shown above) has been appointed Nova Scotia District Secretary of the Canadian Bible Society, effective May 1.

Mr. Cruickshank, an ordained Presbyterian minister, has served the congregations of St. Andrew's Church, Red Deer, Alta., First Church, New Glasgow, N.S., Iona Church, Dartmouth, N.S., and, until his appointment to the Bible Society, Varsity Acres Church, Calgary. He is well-known in the Presbyterian Church, having been moderator of four presbyteries, a commissioner to General Assembly and a member of the Administrative Council and the Board of World Mission.

During his ministry in Nova Scotia and Alberta, Mr. Cruickshank served

# DEATHS

**McDONALD, REV. RANALD SOMERLED WALKER**, died March 11.

Ranald McDonald was born in Edinburgh, Scotland. In 1965 Ranald and Helen came to Canada and became members at the Church of St. Columba-by-the-Lake.

After 27 years with Air Canada, McDonald retired in 1983 and began studies for ministry with The Presbyterian Church in Canada. Following graduation from The Presbyterian College in 1986, he was appointed by the Board of World Mission as ordained missionary to St. Peter's, Stanley and St. Paul's Williamsburg, New Brunswick. During four years in the Presbytery of Saint John where he was ordained, he served as moderator, convener of the Congregational Life Committee and member of the synod Camp Geddie Committee. In September 1990, the Presbytery of Montreal inducted him into the pastoral charge of Ormstown and Rockburn, Quebec.

Ranald is survived by his wife, Helen, and by two sons Colin and Graeme. A third son, Alan, predeceased him in 1986.

**PHILPS, REV. GEORGE**, 72, retired minister of The Presbyterian Church in Canada, died suddenly at his home in Sardis, B.C. on November 7, 1990.

Philps was born and educated in Burnaby, B.C. He grew up in Gordon Presbyterian Church. After serving in Italy with the Canadian Armed Forces during World War II, he returned to Burnaby and became active in Gordon Church. In

1966 he graduated from The Presbyterian College, Montreal. Upon ordination, he accepted a call to Gordon Church where he ministered until retirement in 1987.

George Philps will be remembered as a faithful presbyter, a dedicated and loving pastor, and a man of deep commitment and faith to Jesus Christ and his Church. He is survived by his widow Margaret, daughter Margaret Louise, son-in-law Rick, granddaughters Sarah and Rebecca, and two brothers.

**BASSO, GLADYS EVELYN**, 87, longtime member, Knox, Sundridge, Ont. Nov. 24.

**BELL, JAMES HAROLD**, 91, elder on Duff's Kirk Session, Puslinch, Ont. Jan. 25.

**BROOKS, NORMAN D.**, longtime active worker, devoted choir member, Wychwood-Davenport, Toronto. April 6/90.

**COCKS, MARJORIE CHRISTINE**, 69, longtime member, St. John's, Medicine Hat, Alta. Feb. 11.

**FINDLAY, DOROTHY**, charter member, active worker, Wychwood-Davenport, Toronto. Feb. 24.

**HEAD, ALBERT**, 76, elder, St. Andrew's, Picton, Ont.

**JACKSON, MIRIAM**, charter member, faithful worker, Wychwood-Davenport, Toronto. Oct. 22.

**LAMONT, ROBERT McKECHNIE**, 77, longtime treasurer, active member, Tolmie Memorial, Port Elgin, Ont. Jan. 21.

**LYMBURNER, GLENN**, 73, longtime elder, faithful worker, Knox, Dunnville, Ont. Feb. 13.

**MacDONALD, GLADYS**, 93, longtime elder, clerk of session, Knox, Earlton, N.S. March 11.

**MACDONALD, HAROLD**, 82, faithful member, First, New Glasgow, N.S. March 12.

**McDOWELL, JOHN MARTIN**, 90, lifelong member, longtime elder, The Kirk, Pennfield, N.B. March 9.

**MUNROE, JANET PEARL**, 68, faithful member, First, New Glasgow, N.S. Feb. 18.

**OSBORNE, ELLEN "NELL"**, 81, longtime active member, St. Andrew's, Aurora, Ont. March 4.

**PAGE, LORNE**, 82, elder, active board member, Knox's Galt, Cambridge, Ont. Jan. 1.

**PHILPOTT, EMILY KATHERINE**, 2, suddenly in Niger, West Africa, March 11. Survived by her parents, "Pep" and Jane (Little) Philpott, missionaries with SIM Canada and by her sister, Bethany Jane. Granddaughter of Rev. Wallace and Audrey Little, Cambridge and Rev. James Philpott, Ottawa and the late Phyllis Philpott.

**SHORT, EARL R.**, longtime member, faithful worker, St. Andrew's, Hagersville, Ont. Feb. 3.

**SMITH, HARTWILL**, dedicated elder, active member, Knox, Magnetawan; former elder, St. Andrew's, Markham, Ont.

**TURNER, CATHERINE ELIZABETH "KAY"**, 73, longtime elder, devoted member, Knox, Weyburn, Sask. March 3.

## News

continued

on the district Bible Society boards as a member and president.

The appointment brings a return home for Mrs. Cruickshank, the former Joan F. MacLean, who was born in Pictou, N.S.

### 1991 Templeton Prize awarded

The Rt. Hon. Lord Jakobovits, Chief Rabbi of Great Britain and the Commonwealth, has won the 1991 Templeton Prize for Progress in Religion.

The Templeton Prize, awarded annually to a living person who has advanced humankind's understanding of God, is worth 410,000 pounds sterling (about \$800,000 U.S.) and is the world's most valuable prize. It was established in 1972 by Sir John Templeton, a Presbyterian layman.

The award will be presented to Lord Jakobovits by H.R.H. Prince Philip at a private ceremony at Buckingham Palace on May 7.

During the past 50 years, Lord Jakobovits has emerged as a controversial, yet respected world religious leader known for his moderation and compassion on Arab/Israeli issues, his enlightened approach to interfaith relations and his originality in interpreting traditional values of Judaism.

Immanuel Jakobovits, born in Konisberg, Germany, fled the Nazi terror at age 15 and went to London as a refugee. When he was 20 he occupied his first pulpit and by 1947 was minister of the Great Synagogue of London.

From 1949 to 1958, he served as Chief Rabbi of Ireland and during that time wrote *Jewish Medical Ethics*, a groundbreaking analysis which established him as the premier

authority on this discipline.

Named Founder-Rabbi of New York City's Fifth Avenue Synagogue in 1958, Jakobovits gained prominence in the United States in 1962 by opposing the Supreme Court's ban on prayer in public schools.

In 1967, he was appointed Chief Rabbi of Britain and the Commonwealth. After the Six-Day War, Jakobovits again stirred controversy when he declared that there were no religious impediments to territorial concessions for the sake of peace, provided Israel's security was insured.

In 1989, he successfully challenged Joseph Cardinal Glemp of Poland on the Cardinal's position allowing a convent to be maintained at the site of Auschwitz.

Past winners of the Templeton Prize have included Mother Teresa, Alexander Solzhenitsyn, Billy Graham and Dr. James McCord. □



# TRANSITION

## INDUCTIONS and RECOGNITIONS

Ball, Rev. R. Glenn, St. Andrew's, Nanaimo, B.C., March 17.  
Macdonald, Rev. L. George, Knox, Halifax, Feb. 27.  
Nagy-Williams, Rev. Nancy, Director of Pastoral Services, North York General Hospital, North York, Ont., April 2.  
Young, Rev. John P., Waterloo North, Waterloo, Ont., Jan. 6.

## VACANCIES AND INTERIM MODERATORS

### Synod of Atlantic Provinces

Blue Mountain, Knox; Zion and Blair, N.S. pastoral charge. Rev. David Hayward, Box 281, Sherbrooke, N.S. B0J 3C0.  
Charlottetown, Zion Church, P.E.I. Rev. Gordon J. Matheson, Box 103, Charlottetown, P.E.I. C1A 7K2.  
Fredericton, St. Andrew's. Rev. Dave Dewar, Harvey Station, N.B. E0H 3H0.  
Halifax, Calvin. Rev. L.G. Macdonald, 6357 London St., Halifax B3L 1X2.  
Hopewell, N.S., First; Gairloch, St. Andrew's; Middle River, Rocklin. Rev. Dr. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.  
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North River, North Shore; Englishtown, Cape Breton, N.S. Rev. Ian G. MacLeod, Box 184, Baddeck, N.S. B0E 1B0.  
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Ste. Foy, Que., St. Marc. Rev. Daniel Forget, 5 rue Belmont, Melbourne, Que. G0B 2B0.  
Smiths Falls, Ont., Westminster. Dr. Linda J. Bell, Box 28, McDonald's Corners, Ont. K0G 1M0.

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Chatham Township, New St. Andrew's. Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont. N8A 5A1.

Glencoe; Wardsville, St. John's; effective Sept. 1. Interim Moderator Designate, Rev. Tom Godfrey, 231 Margaret St., Dutton, Ont. N0L 1J0.

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Calgary, Korean. Rev. M.J. Morris, 703 Heritage Dr. S.W., Calgary, Alta. T2V 2W4.

Calgary, Varsity Acres, effective Apr. 29. Rev. Murdo Marple, 1924 Georgia St. S.W., Calgary, Alta. T3E 4H2.

Dixonville, Strang. Rev. James Hurd, Box 130, Wanham, Alta. T0H 3P0.

Fort Macleod, St. Andrew's; Jumbo Valley, Knox. Rev. D'Arcy Lade, 1818-5th Ave. S., Lethbridge, Alta. T1J 0W6.

Fort McMurray, Faith. Rev. Lloyd Fournay, 10025-105th St., Edmonton, Alta. T5J 1C8.

Olds, St. Andrew's. Rev. Gordon Cunningham, 3821-59th Ave. Cres., Red Deer, Alta. T4N 4V9.

### Synod of British Columbia

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Calvin Presbyterian Church, Abbotsford, B.C. Part-time position for a Director of Christian Education. Contact: Jim Brenner, Box 629, Yarrow, B.C. V0X 2A9.

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Mission volunteers (male or female, 16 years and up), June 24-September 2.

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**Costa Rica and Nicaragua**, team work project, last three weeks of August, (18 years and up).

Other summer projects are in the works. If you are interested in these projects, or in being a **Youth in Mission** volunteer, contact: Rev. Linda Ashfield, 49 Margaret Ave. S., Waterloo, Ont. N2J 2C8. Phone: 519-886-4150 or 749-2883.

### SYNOD OPPORTUNITIES

The Synod of B.C., with the Presbytery of Westminster, seeks full-time worker for dual roles of part-time **Synod Youth Worker** and part-time **Camp Director**. Experience in administration, camping or recreation, youth ministry, training and equipping of leaders. Contact: Roxanne Stewart, c/o St. Andrew's & St. Stephen's Presbyterian Church, 2641 Chesterfield Ave., North Vancouver, B.C. V7N 3M3.

The Synod of Hamilton-London seeks experienced person as **Consultant to Youth Ministries** and **Director of Camp Kintail** effective January 1, 1992. Summer residence at Camp Kintail, Goderich; office, London, Ontario. Full-time, competitive salary and benefits. Contact: Nancy A. Lockyear, 19 Kenwood Cres., London, Ont. N5Y 3W6. Deadline: July 31.

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Ina Adamson

## A New Relationship



**Read: Luke 24:46-53**

**A**t the end of his gospel, Luke records the ascension of Jesus Christ. As we mark this event in the Christian year, we are reminded that he is not only risen from the dead, but he has again taken up his divine life and now shares in the sovereignty of God over heaven and earth. Ascension Day, 40 days after Easter, marks the beginning of a new relationship between Jesus and his followers. When we celebrate Ascension Day, we affirm that he is Lord of all time and every place.

As we study the life of Jesus Christ, we find that as certain major events occurred, the role and understanding of the people around him changed. The disciples, and others who came in contact with him, were probably first intrigued by him, then captivated, as they came to realize that he was the Son of God. Their high hopes were shattered when they saw him crucified.

Sometimes we have to reach the bottom before things turn around and we take a new lease on life. It was only after the death of Jesus Christ that the resurrection could take place. After the resurrection, the disciples entered into a relationship with him that had a different quality.

There were various occasions throughout the 40 days after the resurrection when Jesus' followers shared time with him — a time that must have been precious and helpful in their understanding of him and themselves. This short period was followed by the ascension and another change in their role. They gradually came to realize that it was up to them to carry on Christ's ministry here on earth. They would have to find the resources within themselves.

This seemed an unlikely group to be left with such a great task. They were ordinary people with human weaknesses. However, they "returned to Jerusalem with great joy; and they were continually in the temple, blessing God." The disciples had entered into yet another type of relationship with Christ — one that they knew was not the end, but another beginning. (Later, the coming of the Holy Spirit would usher in yet another.)

We have inherited their commission. In our world, where war, injustice, prejudice, famine, materialism and brokenness abound, the task is formidable. Yet, I believe that God does not expect us to do anything for which he will not give us the strength and ability. Imperfect as our Christian communities may seem, and unworthy and incapable as we may feel, it is our mandate to carry on Christ's ministry here on earth. When we take that seriously, great things happen.

The power which the disciples were to receive was not restricted to them. Through our baptism, and the partaking of the elements at commu-

nion, we too are empowered to be effective followers of Jesus Christ. As members of the Christian community, we can reflect Christ's love as we interact with others in a just and loving way. Through our worship, actions, words, prayers and stewardship, we praise God; and by so doing, we are following the course set for us when Jesus said to the disciples, "You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

### Prayer:

O God, ruler of all time, we give you thanks that by the resurrection and ascension of our Lord Jesus Christ, we have been given a share in the work and glory of your kingdom. With the help of the Holy Spirit, enable us to follow in his footsteps. We pray in the name of Jesus Christ. Amen. □

Ina Adamson is the Executive Secretary of the Atlantic Mission Society.



**In our world of brokenness,  
the task is formidable**

# Shared Ministry

by Helen and Robert Smith

***Helen and Robert Smith are Presbyterian ministers married to each other. Rather than seeking congregations of their own, they have decided to share in the ministry of one congregation. They speak of the joys and problems of that decision.***

Helen and Robert Smith.  
Photo: Michael Barrett, *The Liberal*.



**A**s a couple trying to balance competing commitments to each other, to children and to ministry, the idea of shared ministry appealed to us. It would enable us to slow down and live more simply. There would be time for baking bread and playing catch and constructing train sets. Despite heavy evening commitments, we would both have the opportunity to tuck our children into bed, albeit on alternate nights.

We attempt to share equally the commitments of home and church. The daily switch from parenting to ministry and back again actually provides refreshment and energy. The demands of children and housekeeping are a pleasant change from the meetings, planning and scheduling of life in the church . . . and vice versa.

Certainly there are costs. Effort has to be put into communicating and organizing. Giving up one stipend was fairly easy because one of our aims was to live more simply. Another, for Bob, is putting up with the strange looks that go with being a male homemaker, and for Helen the assumption that her contribution to the church is secondary.

These are costs only if you concern yourself unduly with what others think. By stressing the mutuality of life together, by valuing both home and work, and by recognizing the sense of identity and worth that God gives us, the costs disappear.

Sharing our lives in this way has been an experience of grace. We have discovered a mutual support system, a combination of different gifts, a refreshing change of rhythms, another brain to pick for ideas and sermon illustrations, and the privilege of parenting. □

Helen and Robert Smith are ministers of Thornhill Presbyterian Church, Thornhill, Ont.





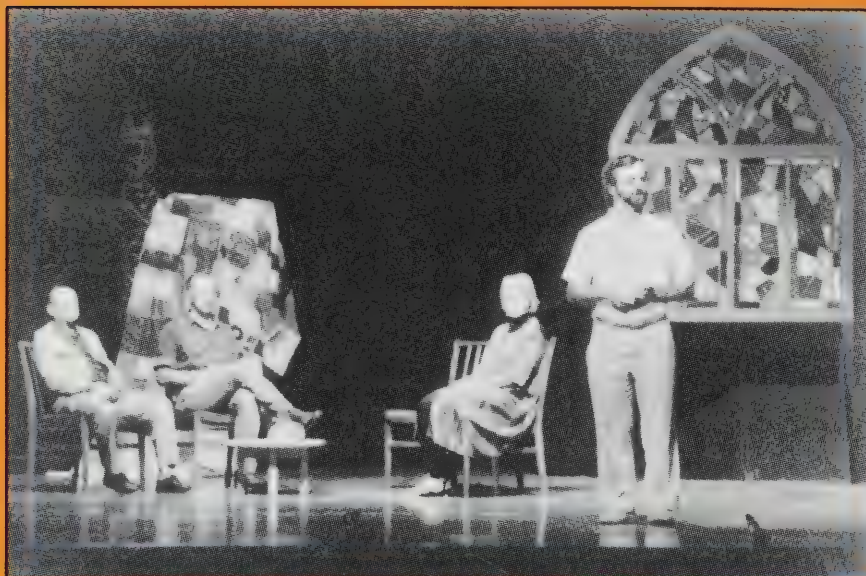
**Morning worship on Ash Wednesday.**

# The World Council of Churches, Australia.

(Story and more photos inside)



**Australian aboriginal people participated in a session on Land Rights and Identity.**



**A dramatic presentation on pastoral challenges raised by AIDS, at a session titled "The Spirit speaks to the Churches."**



# PRESBYTERIAN Record

JUNE, 1991



**The Changing  
Face of Ministry**  
(See page 14)



## Pursuing the Best

Relativism allegedly makes a pluralistic society possible. But taken to excess, relativism can rob a society of one of its richest assets. In legitimizing diverse choices, it can stand in the way of exploring the best of available options. The danger is that we give everything an "A." We blur bad with better, mediocrity with excellence. The net result is that we do not pursue the best, either as individuals or as a nation. Personally, we settle for viewpoints. Nationally, we settle for coexistence. Relativism leads us to misread the finish line.

— Reginald Bibby

## Nova Scotian punishment

Nova Scotian offenders are doing so much community work as an alternative to jail or fines that there's a problem finding enough non-profit agencies they can help. This year, 70,000 hours will be served in places such as libraries for crimes such as shoplifting or sexual assault.

— The Canadian Press.



## Moderation

Moderation should never be confused with indecisiveness. On the contrary, a lack of self-confidence in one's most basic commitments is often expressed in extremism. Only one who is sure of what he stands for can afford to be moderate. A strong heart can risk being an open heart.

— Norman Lamm

## Live like Kings and Queens

Instead of "Take up your cross" we hear "Put on your crown. You can live like kings and queens; just snap your fingers and God will come running to serve you." Morbid talk about suffering and crosses and death doesn't attract large, adoring crowds, and nobody likes looking at a lot of empty pews! . . . Taking up your

cross means lifting up the values and standards that Jesus taught and lived. It means carrying around with you the weight of knowing that there are many people who oppose those values and standards, and that if you live by them you may have to let go of popularity or success.

— William Van Gelder

## Afterthoughts

More Americans believe in heaven and hell than ever recorded before by the Gallup Poll.

- 72 per cent of 1,108 people surveyed believe in heaven; 78 per cent of them rate their chances of getting there as "good" or "excellent."

- 60 per cent believe in hell, but only 4 per cent of them think it's likely they'll be damned.

## Consumer Religion

In Canada, religion is not expected to be very aggressive. A pluralistic society has no place for religions that want to be overly zealous in recruiting people who are members and adherents of other faiths. Frankly, evangelism is not very Canadian; it smacks of intolerance, even bigotry. It also is a violation of privacy. And when it's directed at new arrivals, the poor, the young, and the aged, it borders on imperialism and exploitation. Some say it may even violate the Charter of Rights and Freedoms.

— Reginald Bibby

## The Dechurched

. . . In my ministerial experience, almost all people who ask about becoming Roman Catholics are *dechurched*; they had been relatively active church members sometime in their lives and still bear a Christian memory, good and bad, either of nostalgic joy or of bitter hurts. . . . I wager that 95 per cent of those who swell church-growth statistics in the United States . . . are *dechurched* — former Methodists, Baptists, Episcopalians, Catholics, etc.

Overall in the United States, evangelism seems in fact to be the Christian exchange of pews, collection plates, and parking lots, as well as 'the faith enhancement of the pen-

itent returnees who found it again but elsewhere. The truly *unchurched*, those never before evangelized, the folk with no previous Christian experience or none of any religious tradition — alas, that far more difficult challenge is avoided.

— Thomas Stransky

## Trendy Church Names



There's a growing trend among U.S. churches, especially the evangelistic denominations, to pick names that sound pleasant and avoid images many pastors believe are turn-offs, reports the *Los Angeles Times*. For example, the word "Life" is showing up in many names, to convey vibrancy.

- The Community Church of Joy in Phoenix is an Evangelical Lutheran institution. Services sometimes include a band, comedians, dramas and "high energy choreography."

- Happy Church in Denver was formerly the Full Gospel Chapel.

- Shepherd of the Hills Church in California changed its name from the Van Nuys First Baptist Church when it moved into a new building, based on a survey of people in local movie lines, ball parks and shopping malls. "The name 'Baptist' seems to turn a lot of people off," said Shepherd of the Hills pastor Jess Moody.

- Lyle Shaller, a lecturer on church growth, said a church that's busy all week might prefer to call itself a "Christian centre" to let people know it's not just open on Sundays. "But personally speaking, I would encourage mention of the denomination, even if it is underneath in smaller letters."

— Globe and Mail

# FROM THE EDITOR

John Congram

## Tiananmen Square — An Anniversary We Should Not Forget



**C**ertain anniversaries should not be forgotten — like your wedding anniversary. I mention this not simply to remind all of you who were married in the popular month of June but because in June we observe another anniversary that neither the world nor the church can afford to forget.

June marks the second anniversary of the Tiananmen Square massacre. So many other terrible events have diverted our attention that the Chinese government's wish to return quickly to "business as usual" has been granted.

I might not have thought about it myself had I not noticed a few recent items on the back pages of the local paper. One told of a film from China that had received world-wide recognition, except in China. Government leaders have asked the film-makers to repent for making unpatriotic films and promise never to repeat the exercise.

Another brief item told of the visit of Gao Xin to Toronto. Xin,

a former lecturer at Beijing University and now a visiting scholar at Harvard, was arrested for "detention for investigation" for 185 days without his family knowing whether he was alive or dead. "On the surface," he says, "it looks as if everything is stable, but underneath there is a wave of resistance that will not go away." He believes the Chinese people need more help now than ever before to press for democratic reforms. Some Chinese, he says, feel betrayed by the West's return to normal relations with China.

The final item was about a 23-year-old Chinese dissident, Chen Yanbin, who was sentenced to 15 years for organizing pro-democracy demonstrations at his university in 1989. Another student, Zhang Yafei, was sentenced to 11 years for producing a reform pamphlet. The report said the sentences were harsh because both students remained unrepentant.

Perhaps I was sensitized more than most by Kate Adie's dramatic retelling of those events a year ago

at a conference in Nashville. Adie is a British Broadcasting reporter and was the last foreign journalist to leave Tiananmen Square following the military breakup of the student demonstrations. She witnessed thousands of Chinese being shot and run over by the tanks of their own government and military. For people like her, the rush to return to "business as usual" with China is obscene.

She cannot forget the two students with whom she chatted who suddenly collapsed, dead in a pool of their own blood.

While supporting China's Bishop Ting and his efforts to lead Chinese Christians back into fellowship with the rest of us, including membership in the World Council of Churches, Christians cannot pretend nothing happened two years ago. Failure to give support to those who suffered and died and still suffer will mean that when freedom and democracy come to China, our present silence and neglect will once again condemn us.

## Creative Re-structuring?

**A**fter worship one Sunday, I stood chatting and sipping coffee. Our Christian education worker approached with a potential convert in tow. "John, tell him how wonderful this program is," she pleaded. "Yes," I replied, "it can be a lot of fun — as long as you don't take it too seriously."

Needless to say, my reply did not endear me to my co-worker nor perhaps to you when I say that I feel about the same regarding our own restructuring of church committees and boards. Restructuring is like watching your clothes in the laundromat. It may appear you will get something different in the end, but in fact you only get what you put in.

Restructuring has the potential, as Sandy Johnston the convener points out, to put new wheels under the organization and make it run smoother and better. Unfortunately, it also has the potential to disillusion many people — people who have too high an expectation as to what restructuring can accomplish.

What especially commands my attention in the proposed new structure — the possible imbalance weighted on the side of administration — has the potential to make the new worse than the old. Before anyone jumps up and tears this magazine to pieces, let me clearly state that I believe administration is a necessary gift of

the Spirit. But already our slogan about doing "all things decently and in order" predisposes us towards administration.

The new proposal suggests two main agencies, *Life and Mission* and *Support Services*. The Special Committee on Restructuring is suggesting adding a third mechanism, *General Assembly Offices*. Failing to include this function under the service wing of the new structure will once again give the impression that service, i.e. administration, has a higher priority in our church than mission and education. And the imbalance already a part of our system will be accentuated. □



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## **OUR COVER**

Breaking the conventions of his day, Jesus had friendships with women, spoke with women in public, discussed theological issues with women and treated women with equal dignity to men. In "Christ in the House of Martha and Mary," Vermeer (1632-1675) portrays Jesus in conversation with his two friends. *(Reproduced with permission of the National Galleries of Scotland.)*

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# LETTERS

## Mission Connections

I am always pleased to receive the *Presbyterian Record* but especially this last issue (April 1991) with the cover picture of Scott Mission with Morris Zeidman included and your splendid article giving due recognition to the fine and heroic service of both Morris and Annie.

Morris was one of the five of us in the 1925 class of Knox College who decided to remain with the Presbyterian Church and not enter the United Church. I am the sole survivor of that class which included Alan Reoch, Douglas Gill, Ernie McCullagh and Morris Zeidman.

I want to congratulate you as you so well maintain the fine tradition of our church's national magazine.

Harry Lennox,  
Vancouver

Thank you for including the most interesting article about the Scott Mission. Many of us "new" Canadians wonder about the history behind such Canadian institutions and we are not certain when we get appeals from seemingly worthy causes which are more deserving of support and which tend to spend too much in administration. Articles such as you have written give an excellent background for us to judge.

Maureen H. Roberts,  
Ottawa

**We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.**

## A New Weave

The article "From the Middle East: Glimmers of Hope" (March issue) is an inspiration. Heather Johnston models a way for our North American Christian community to involve itself creatively in Israeli/Palestinian concerns without tearing a rather delicate fabric.

As Canadian Presbyterians, we are wrapped in clothing woven by our Western Christian history. This cloth contains strands of historical tensions with Jews over the years, including anti-Semitic attitudes from Reformation times through to pre-and-post Second World War. To speak out on behalf of Christian Palestinians to North American Jews concerning Israeli injustices presents us with problems.

Problems, because Palestinian Christians do not wear our same historical costume — they do not share

our Western history of anti-Semitism, including the events of the Second World War — and they wish us to speak out with force. But North American Jews have a perfect understanding of our historical treatment of them, and while pleased to discover us wanting to weave a new garment through mutual dialogue over how things are and have been, they won't accept our trying to come to the table wearing Christian Palestinian garb. We come to the table wearing our own history. It is through *that* history that we dialogue here with the Jewish community. The process then is delicate, challenging — but obviously also rewarding.

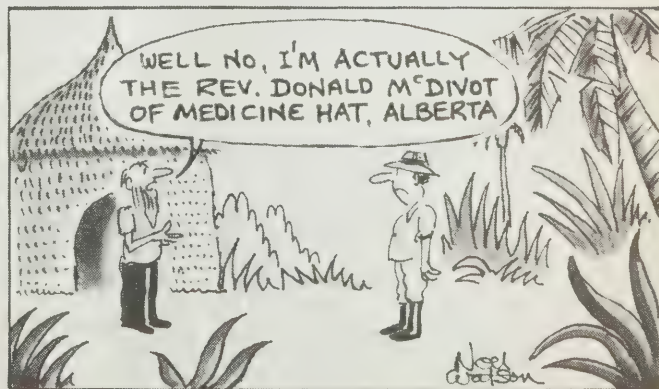
Dr. Johnston's seasoned involvement in Christian/Jewish dialogue has earned her the trust of so many within the Jewish community. This article proves that when we have the integrity to own up to our history before those we have hurt in the past, new doors open towards mutually addressing present injustices without pretending to be a superior moral voice. I thank God for this great achievement and feel that today I wear clothing which boasts a new strength in its weave.

Lance Weisser,  
Victoria

continued over page

## WATSON'S WORLD

Noel Watson





## Letters

continued from previous page

### Wrong "Door"

As a loyal subscriber of both the *Record* and the "Wittenbergless" *Door*, I was disappointed with your "Reader's Digest" (i.e., edited) interview with Dr. Richard Selzer (April issue). Having seen the interview as it originally appeared in the *Door* (1989), I feel that you left out some of Selzer's key points in regards to AIDS, Jehovah's Witnesses and blood transfusions, euthanasia, as well as the ending of the article about his life without the love of God and the grace of Jesus Christ.

In the future, I hope that when you reprint articles, features or cartoons from the *Door* or any other publication in the *Record*, you inform the readers when these are edited or slashed. We should see more than just a "parachuted" feature.

Al Clarkson,  
Scarborough

I was disturbed that you would print the interview with Dr. Selzer. As a nurse and a Christian, I was initially impressed with what he had to say. However, his comments about abortion and euthanasia left me sitting with my mouth open, utterly agast. I worked in a hospital pathology lab last year and for eight months it was my job to dissect the products of abortion. What I saw were dead babies. I know what I saw was wrong and no one can ever distort that truth to me again.

In one paragraph Selzer believes it is right to help a patient die yet in the next he castigates doctors for "playing God." Who does he think he is?

This man is consumed with his own wisdom, not the wisdom of God. I believe this article promoted non-Christian ethics. Shame on you.

Lorraine Keess,  
Calgary, Alta.

### Hateful Mood

Never in my lifetime have I seen Canadians in such a hateful mood.

Frightened by change of any kind, some would bring this country to its knees because of failure to conduct unbiased research into free trade, Meech Lake and G.S.T.

Years of government domination in our everyday lives have lulled many into the belief that governments are the great provider. More government does not mean more democracy, more freedom, more progress. Reality suggests otherwise, *vis-à-vis* Eastern Europe.

Our most disturbing pastime seems to be relentless abuse of the United States by the comfortable few. For some the United States can do no right, perform no worthwhile deed. It's appalling.

In my opinion, no nation in recorded time is more free, democratic, generous and God-fearing. This great nation, our neighbour, has reached out to the needy of this world like no other.

We can no longer hide from the world in our comfortable pews. Membership has its advantages but,



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### Concept of God

If the concept of God has any validity or use, it can only be to make us larger, freer and more loving. If God cannot do this, then it is time we got rid of him.

— James Baldwin

more importantly, it has responsibilities too.

It's about time all Canadians attacked the problems, not the solutions.

*Garth E. Staples,  
Charlottetown*



### Logical?

I would like to cast a vote in favour of the proposal by Jim Robertson of Lucan that the church offices be moved to Crieff Hills.

The area would surely be exhilarating for staff members, visitors and those attending committee meetings. Just relax, concentrate on the meeting without having to worry about "beating" the rush hour traffic.

Logical, I think.

*J.E. Hayter,  
Stratford, Ont.*

### Creation Spirituality

The recent article on "New Age" (Feb. issue) was most helpful in assuring that beliefs so remote from Christianity as reincarnation offer no threat. There is, however, a serious threat from a new cult called "Creation Spirituality" which has recently received media publicity. This opposes individuality, the concept of a personal God and the traditional Christian emphasis on redemption.

The Roman Catholic Church has already condemned the theology as heresy that is both dangerous and deviant. Yet it is attracting disillusioned Christians, some having jumped on the bandwagon of the prevalent, often unprofessional, preoccupation of the public with ecology by teaching that all of nature is God.

It may be timely for the Presbyterian Church also to issue a policy statement that would prevent church members from being misled by this heresy. Already I have heard echoes of Creation Spirituality from the pulpit.

*J. Wilkinson,  
Hastings, Ont.*

# FROM THE MODERATOR

**John F. Allan**

## The Heart of the Message

**M**any years ago, when I was not long out of college, the daughter of one of the senior women in the congregation phoned to tell me her mother was gravely ill. She said, "Mother had a severe stroke. She can't communicate. The doctor says he'll keep her comfortable till the end. There's no point in going to the hospital."

Of course I went. I found the room and looked down into the old, blue eyes. I said, "It's John Allan." Her eyes twinkled back at me. I tried to offer her words of comfort and courage. She tried to speak. It wasn't words. It was noise. I took her hand and tried again. She became agitated and tried even harder to tell me something. This time I listened. Then I heard it. It wasn't noise. It wasn't gibberish. It was "J-e-s-u-s-l-o-v-e-s-m-e-t-h-i-s-I-k-n-o-w . . ." This wonderful old lady was spelling "Jesus loves me, this I know, for the Bible tells me so." She was trying to comfort her young minister. She was telling me: Don't worry about me, I'm alright. I know the love of God in Jesus Christ.

Before I left we prayed. I thanked God for Christ and his love and commended her to her Father's care. I went lightly out of that room, whistling while I walked down the long corridor.

"Jesus loves me, this I know . . ." That's the heart of the Christian gospel. That's the message we have to share. I readily admit it's not the whole message, but it is basic and it is central. I fear it has been pushed to the side.

We become so busy about other things we forget why we are a church. People in our churches and in our communities need to hear and believe the good news of God's redeeming grace and love in Jesus Christ. It's only when we know we

are loved that we will become loving, caring people.

I pray that our ministers and congregations will preach and share the good news, "Jesus loves me, this I know, for the Bible tells me so."

May our Lord bless you all in the years ahead.

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Lloyd Robertson

## Life After Death: A Review



**I**s there life after death? Most adherents to major world religions would respond in the affirmative. The question becomes harder to answer when it deals with the nature of the after-death experience. Just what kind of journey awaits us when we "shake off this mortal coil" has stirred much debate and angst and produced countless volumes of books, papers and periodicals over the years.

The most recent addition to the literature comes from Tom Harpur, an Anglican priest who is also a religious writer and columnist, and a host on Vision TV. Orthodox Christians may not appreciate Harpur. He states categorically that all language about God is metaphorical and views church teachings on the afterlife as "childish mishmash" and the popular conception of heaven as "crassly materialistic."

But the author's journey into this fascinating subject is stimulating and should be ultimately enlightening to laypeople. Harpur explores several avenues as he delves into long-debated points about the existence of heaven or hell, explores how various world religions (including Christianity) approach the subject, looks at scientific studies and recounts many of the Near Death Experiences he has heard from people during his years as a minister.

The vast majority of these experiences are pleasant, having to do with being transported through a tunnel to a glowing light in the distance and, in some cases, with the person being given the capacity to look back at the body left behind. Harpur chronicles a number of examples, including that of the Rev. Ken Martin, pastor of Si-loam United Church in London, Ontario.

I was sleeping earlier tonight with my wife, Beverley, when suddenly I awoke. There was an incredible pain in my chest and I was suddenly aware of being lifted from the bed and into the air. I took a fleeting backward glance at the bed and saw Beverley sleeping, and then I was transported out of the room and into the sky. The



Rev. Tom Harpur, author of *Life After Death*, published by McClelland & Stewart, \$27.95 hardcover.

sky was very dark in the background and yet there were swirls of very bright lights. I found myself caught up in one of these swirls. It was like being at the end of a long funnel that was opening wider and wider. I was rushing through the funnel in a fast-moving swirl of light. It was incredibly bright. It was also warm and I felt very much at peace and extremely contented. It was as if there was a great strength lifting me and pulling me forward. I experienced the feeling that I was going home. There was no pain, no depression, and no worries about finishing

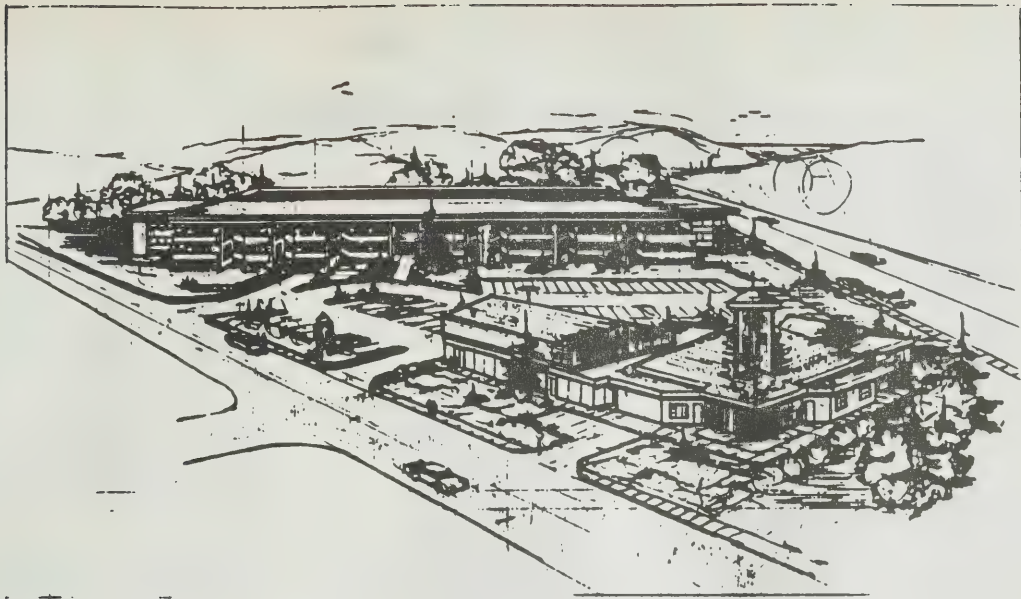
my thesis, earning a living or whether or not I would be able to return to work. It was as if these things were gone forever. I was rushing faster and faster in an ever-widening swirl of blazing light. Then, abruptly, I was yanked back and found myself in bed again.

Martin's conclusion: There is nothing to be afraid of after death.

Hard-nosed sceptics might dismiss Martin's Near Death Experience (NDE) as nothing more than an imaginary flight of fancy. Certainly there is no way we can replicate the minister's experience because these things are apparent only to the involved. Whether they are, in fact, a real glimpse of eternity will remain an open question. Research shows that there is a subjective element to most of these experiences with subjects in various parts of the world purporting to have seen Jesus, Buddha or Krishna depending on who is doing the "seeing" and where.

What impresses Harpur about the NDEs reported to him is the "common core of experience" he sees running through them. All convey a profound sense of other worldliness and of having somehow transcended death. The results of the experiences are almost uniformly positive — loss of fear of death, commitment to greater love and understanding, and commitment to a greater spiritual, though not necessarily religious, awareness and lifestyle.

Harpur concludes that death is very much like birth: an essential passage into a new phase of life. That new chapter in our existence will surpass anything we have ever dreamed of. And, Harpur says, it will not be excluded to some holy huddle or select few but is there for all. To some, a provocative statement; to others, a reason to live this present life with more joy and fulfilment. □



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Deborah Lannon-Farris

## A Shared Ministry

**Sixth Sunday after Pentecost (June 30)**

**II Samuel 6:1-15; Psalm 24; II Corinthians 8:7-15; Mark 5:21-43.**

**T**his year marks the 25th anniversary of the decision by The Presbyterian Church in Canada to ordain women as both teaching and ruling elders, a choice with great impact on the life and ministry of our church. This month General Assembly will celebrate the historic decision. Since that time we have struggled to incorporate women into leadership. It has meant change, both in thought and deed. The change has not come easily for the church or the women. But the process has begun and continues as faithful men and women work together to lead God's people.

The readings for this day offer some help and guidance, particularly the readings from the Gospel of Mark and Paul's second letter to Corinth. Mark recounts the healing of Jairus's daughter, told on either side of the woman who had a flow of blood for 12 years. She is not that familiar to people, even less familiar to our sermons. Yet, there is a word of God here which needs to be heard.

### Change has not come easily for the church or for women

The stories of women in the Scriptures are not many because of the times in which they were written. But the accounts are there. Jesus healed and taught women — unheard of in his time. We know he broke any number of conventions which divided people from one another. He dined with tax collectors and healed lepers. He loved the many untouchables of his day, and women were included among that group. Women were to be seen, not heard. They supported society from the background as they gave birth and cared for families. They were separated from men for worship in the synagogue and considered unclean during their monthly cycle and for 30 days after the birth of a son and 60 days after the birth of a daughter.

The unnamed woman in Mark bled for 12 years! She had been cut off from family, from friends, from her religion. At the mercy of physicians

who took away her money but not her stigma, she was at the end. Where else could she turn? So she stood with the crowd despite the taboos which should have kept her home. She came to see Jesus and pushed close enough to touch his robe.

Look carefully at her. We see a determined, intelligent and faithful woman. She had to see Jesus, just to touch him; and so she did. Jesus knew some power had gone from him and addressed the crowd asking, "Who touched me?" It must have taken all the courage the woman could muster to answer, but answer she did, telling him "the whole truth." Jesus could have rebuked her, told her to go away. Jesus could have ignored her. He did neither. He

simply said, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

For women who struggle with their identities as leaders in the Church, we find a woman who shows that gifts of determination, resourcefulness and courage are gifts valued by Jesus. This woman can, if we let her, help us to understand the value of our own gifts.

For men and women who struggle to find a way of relating to the new leaders in their congregations, Jesus shows us that each individual, regardless of gender, has a story worth hearing. Faithful people come in all shapes and sizes, colours and sexes. Each is a member of the family of God. Each is one whom Jesus welcomed. Can we do less?

To follow Jesus' example is not an easy task. Human beings often become frightened and unsure at change. It means that we have to give up things, that the status quo is left behind. It is here the words of Paul speak. On the surface it might seem that this passage has nothing to do with change because the question that Paul addresses is one of stewardship,



- Art by Iris Ward

of sharing the wealth equally so that all may have what they need.

In II Corinthians 8:9 Paul speaks about Jesus Christ "though he was rich," becoming poor for our sake. But obviously he cannot be referring to the material or economic wealth of Jesus. Some believe the reference is to the pre-existence of Christ. But the following verses are clearly linked to the economic well-being of a community. What happens if we take a cue from verse 9 and interpret wealth as being something other than money or possessions? What happens if we interpret wealth as *power*? Who would dispute that whoever controls the money controls what happens in governments, corporations, families — or churches.

### **Jesus shows us that each individual, regardless of gender, has a story worth hearing**

As women enter ordained leadership roles (both as clergy and elders) within the church, there is a perception that power is taken away from those who have traditionally held those jobs. When people are asked to share power, it can be frightening. Some think that to share the "power" of celebrating the sacraments or making decisions in sessions is losing control or being forced out because their opinions are no longer needed.

Listen to what Paul says: "I do not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality" (verses 13-14). It is give and take. No one is called to have all the power; it is to be shared so that men and women *together* can minister to the world in God's name. For men it is an assurance that their gifts, their thoughts and opinions are valued. They are not losing but gaining as the whole church is built up by the talents of all God's people. For women it is a reminder that as power is shared with us, we must in turn be ready to share, too. ☐

Deborah Lannon-Farris is a minister and attends First Church in Winnipeg.

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# Students for Hire

by Joseph C. McLelland

***Are theological graduates prepared to minister to today's jaded and secular generation?***

**P**ity our theological students. Like today's clergy, they're both scapegoats and guinea-pigs. They're analysed, criticized, questioned, probed and otherwise manipulated by sociologists, pedagogists, psychologists — and at least two national committees of our church. Of course, this is to be expected. Times are tough — membership is falling (so much for the double-in-a-decade rhetoric), the days of Christian prestige and power are over, people are no longer confident that the church has the Whole Truth. Naturally in times like these you shoot messengers, restructure bureaucracy, blame the professionals and their training programs.

The assumption behind our planning and restructuring is that present programs no longer deliver the goods. How do you minister to today's jaded and secular generation? How do you train clergy for ministry in the 21st century? and so on. The question turns from the past — what we've learned and inherited — to what we suppose the future to be like. It's called "vision" and everybody's doing it — universities, hospitals, business corporations. Just about every institution these days is developing both "vision" and "mission." (We should have patented our terms.)

***While "religion" continues to attract young minds and hearts, "church" does not***

Once we know what game we're playing, the church can get in line for diagnosis and prescription. Our own church now has its own Vision, developed in a somewhat odd way from

questionnaires and consultations; our forebears who wrestled over Bible and Creed to produce confessions of faith would be Not Amused. And we have some heavy-duty restructuring going on, designed to mystify those of us who live outside the golden horseshoe of Presbyterian Ontario.



Art by Iris Ward

Since I know nothing about restructuring, I turn to what I know best, ministry, in particular theological education. We have endured two major upheavals in the last two decades. First was the shift from the "classical model" of theological education, thanks to the 'sixties revolution in what young adults want and how they learn. We made some good changes and settled into a co-operative style supposed to make for relevance. Only 10 years later we had to "professionalize" our colleges —

naturally, sparked by U.S. seminary desire to serve their public. We changed the Bachelor of Divinity into Master of Divinity — an interesting case of doublespeak, since the Master requires less than the Bachelor. More seriously, the "profession" of ministry has now replaced the vocation of preaching. It's no longer "teaching elders" the church (and the world?) needs, according to our new experts, but enablers, counselors, spiritual directors.

Who invents such terms? Who knows the shape of the future — which trends will last, which *should* last? The catalogue of needs which the vocation of ministry used to serve began first and foremost with the need to hear and understand the Word of God: scripture, preaching, sacrament. As Luther said in his final testament, "Nobody should think he has enjoyed enough Holy Scripture if

***The assumption is that present programs no longer deliver the goods***

he has not guided the church with the prophets for a hundred years." With that vision and its mission, preparation for ministry was considered an arduous discipline aimed at teachers and pastors with one unique gift, that of proclaiming an alien Word amid the noise of worldly wisdoms and philosophies, counsellings and enablings.

Sure times have changed. But have *people* changed so much that their need for a Word from God has disappeared? Is the world really thirsting for professionals, equipped with the latest skills, jargons and (save the mark) "methodologies"? Even with all this going on, things aren't working out for us. We're no longer number one, at home or abroad. Our children look East for enlightenment, our politicians study polls, and thinking people look inward. There is a famine for the Word of God, as the ancient prophet put it.

Now consider two strange and unsettling facts. First, despite our new look in theological education, and our new vision and planning, we

have trouble recruiting students for ministry. Yet in colleges and universities our religion classes are crammed with bright and eager young people turned on to Bible, church history, theology! The more popular and "relevant" courses — in ethics or world religions — are numbered in the hundreds. I conclude that while "religion" continues to attract young minds and hearts, "church" does not. (Maybe the church should ask religion teachers instead of social scientists for the secret of success.)

Secondly, Presbyterians have always been well-educated. Take the congregation I attend, for instance. It's suburban and thriving, with 300 members. A recent survey shows some 30 per cent of our members with post-secondary school education, 31 per cent with a university degree, and 23 per cent with post-graduate degrees (the rest are even better educated, in experience). Faced with that line-up of a Sunday morning, I'd suggest a preacher with something solid to say about the Faith, its historical basis in scripture and tradition, its contemporary style and application. In other words, a teaching elder with gifts of learning and speaking, and good academic credentials. I'd design education to meet those requirements, and pray for candidates with vocations, not professionals looking for jobs. Otherwise we'll get what's coming to us: students (and clergy) for hire, complete with profiles, statistics, skills galore. It's not vocation so much as negotiation. We're drifting away from the genius of our vocation-and-call tradition into a business-and-professional model.

Theological students and clergy? Don't let them become mere hirelings. Save them. And us. □



Joseph McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, and a contributing editor of this magazine.

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# The Changing Face of Ministry

by Alison Stewart-Patterson

***The ordination of women has not just changed the face and shape of the minister, but the face and shape of ministry***

**T**he ordinand had a first fitting for a new robe. It seemed to hang rather loosely, especially around the waist. The tailor looked puzzled and called in the manager. This gentleman took one look at the ordinand. "Oh!" he said. "Now I see. The measurements were right, but I'd never seen a waist which was so much smaller than the chest." Deftly he took tucks in the woman's robe. The shape of the minister had changed radically.

Twenty-five years ago, The Presbyterian Church in Canada started ordaining women. This article looks at what has happened since then. Is the face of ministry changing? If so, in what way?

As women were ordained, congregations began to get used to treble voices rather than bass ones, smooth cheeks instead of bearded ones, high heels instead of hush puppies. They were experiencing the change in the shape of the minister. Some found it shocking; others found it exciting.

Lucky new ministers found women elders already on the session. Those elders had also broken the shock barrier; the shock of entering a male enclave, a different culture, and the shock to the receivers the first time they received communion from an elder wearing a dress.

Changes in hair-style, dress and body shape, startling as they may have been, are not nearly as important as changes in the way the elder or minister ministers.

The woman crouched on the floor with a group of three-year-olds. "Je m'appelle . . ." they sang, "et Jesus m'aime." Though not tuneful to the onlooker, the leader was telling the children they were great. Their eyes were shining. "Who is she?" asked the onlooker. "Oh, that's the minister," said one of the mothers.

The old woman relaxed in her



The Rev. Lynne Donovan of Maplewood Church, Chateauguay, Que. with some of the Sunday school children.

Paulette Brown, who graduates from Knox College this spring, greets parishioners after a service, during her field education placement at Malvern Church, Scarborough, Ont.







Rev. Linda Ashfield of Knox Church, Waterloo, Ont.

bath, secure in the arms of the woman who was helping. Suddenly she laughed her first laugh in a long time. "This is the first time I've been bathed by my minister."

The minister walked down the aisle to stand among the praying people. "We are your people, O God, hear our prayers." Together minister and people intercede for the world.

Those congregations, who over 20 years ago grew accustomed to the female face and form of their minister, are now being joined by others who are much less surprised by ministering situations which only a few years ago would have seemed unthinkable. Something is happening, not just to the face and shape of the minister, but to the face and shape of ministry.

Some of us grew into ministry with no woman minister or elder to look at, to sit under, or to teach us. When we entered ministry, we spoke, thought and reasoned as men. Now we are beginning to speak, think, feel and act more fully ourselves, women

before God.

In college we knew we had to be twice as good as the men to be accepted. In our first congregations we worked hard to be "good" ministers, with little thought of allowing ourselves to be different because we were women. Our model of a "good" minister was usually based on the ministering style of the male minister who had influenced us. In the late '60s and early '70s, only a little biblical research done by women was trickling down to us. Our eyes were not yet opened to how a patriarchal society had moulded our lives and conditioned our responses.

Today's society is increasingly conscious of sexual stereotyping, inequalities in pay scales, and that "man" sometimes includes "woman" and sometimes does not. Women theologians, biblical scholars and historians are beginning to explain what has been missing because for so many centuries the women have not been counted. As they begin to fill in

our history for us, we can start to feel connected to our past. We realize that women have always been ministers for, or servants of God. It was not God but men who denied us a role as "official" ministers.

Today 115 ordained women ministers — women elders are not yet counted — in The Presbyterian Church in Canada work in parish ministry and as campus ministers, counsellors, animators, youth ministers, administrators, refugee workers, teachers, doctoral students . . .

I recently completed a study on the ministering experience of all the women graduates from Presbyterian College, 1976-1988. Of the 27 graduates, 20 responded. I tried to discover what these ministers felt, most deeply, should be done in their ministries. They were asked if they had been able to fulfil their vision. If so, what had enabled them; if not, what had stopped them. I asked what kind of leaders they were, how they coped with power and whether the laypeople in their congregations were motivated to take up their ministries. Their answers gave me intimate glimpses into the lives of over 20 congregations, describing ministries and styles of ministering which seem to be both traditional and new.

### ***Women ministers are assisting the powerless to discover their own value***

In the parish, women were expected to do what ministers always do: preach, baptize, marry, bury and visit. They did this work faithfully, but placed it in the broader congregational context, "God has given us this work, how can we best do it together? How can I, as the teaching elder, best help you to discover, de-



## The Changing Face of Ministry

continued

velop and use the particular gifts which God has given you?"

In the model of ministering as a team, the new begins to present itself: a team not of paid professionals but of every baptized member, young and old. In one congregation people said, "We found ourselves doing things we never thought we could possibly do."

The study revealed two focuses of ministry: teaching and caring, two aspects sometimes difficult to separate. Helping a congregation to grapple with power sharing, one minister taught the powerless that they were people of value who needed to be heard. She challenged the powerful, through her care for them, to share their power.

Ministers have been trying to teach and care for people since Christ. Yet, a new thing seems to be coming to birth slowly and, for some, painfully. Women ministers are assisting the powerless to discover their own value, not to become powerful themselves, but in order to become whole, and to share.

### **Women have always been ministers for, or servants of God**

Two qualities stand out in the responses from my study. The first was patience — a patience which waited for the right time — the *kairos*, the time when the people would realize for themselves what needed to be done. Patience was also seen in the tiny details of planning, preparation and teaching required *before* any new ministry could start. Many congregations needed to understand what it is to be the people of God. Understanding grew by leaps and bounds when many women ministers did not assume that "everybody" knew, but rather taught as if "nobody" knew, and said, "Let's learn together."



Hospital Chaplain Rev. Nancy Nagy-Williams tells a children's story. - photo by Valerie M. Dunn.

Courage was the second quality that emerged from this study. Courage which takes risks: the minister who stands alongside the hurting or hurtful person and risks offering the healing touch or word; the minister who risks bringing about change in a long-held custom. One minister found herself in a congregation that had not changed the order of service for many years. After a few months she risked changing the Good Friday service. The congregation loved it and said, "Why have we never worshipped like this before?"

The way these women lead may hold the key to what is happening in The Presbyterian Church in Canada. All described their leadership style as collegial, enabling, being with. They lead from among rather than above. A style of leadership not tied to a need for power allows these ministers to lead *and* to stand aside while others lead. Many used "servant" to describe their relationship with God, a servant who cares for, loves and teaches God's people. This servant is aware that, even though these people are often referred to as children of God, or the sheep of God's pasture, they are neither and must be seen as

unique individuals, maturing adults in the faith.

The changing face of ministry, which shows in the work of some of the women ministers, will have *no* lasting effect unless our understanding of *whose is the ministry* changes. If ministry remains the "minister's job," and the "minister" remains in the "high" office, there seems little likelihood that the face of our church will ever change. If, however, the style and images which women are bringing into ministry become accepted by the whole people of God — men and women, clergy and laity — and are incorporated into their ongoing life, then we will find ourselves with *a new face of ministers, ministry and the church.* □



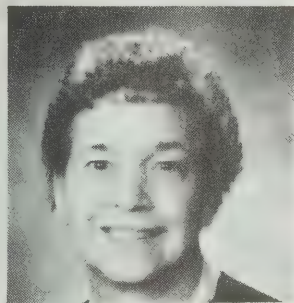
Alison Stewart-Patterson is minister of St. Cuthbert's Presbyterian Church, Maison-neuve, Quebec.



# GRADUATES '91

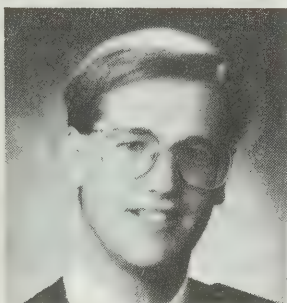


## Knox College



**PRISCILLA MAY  
ANDERSON**  
M.Div.

Home congregation:  
Wexford, Scarborough,  
Ont.



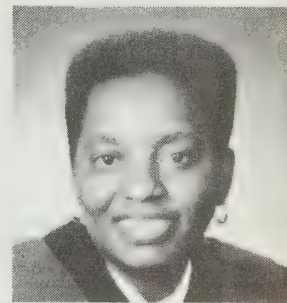
**TIMOTHY FISHER  
ARCHIBALD**

B.A., M.A., M.Div.  
Home congregation:  
Glenelg Presbyterian,  
Glenelg, N.S.

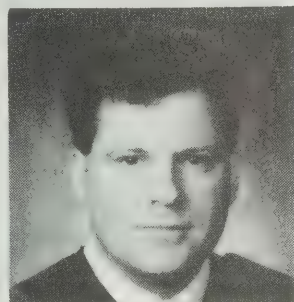


**KATHLEEN SARAH  
BALLAGH**

Dip. Theo., B.A., M.Div.  
Home congregation:  
South Gate, Hamilton,  
Ont.

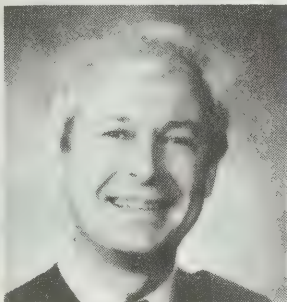


**PAULETTE BROWN**



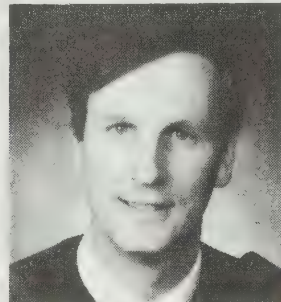
**WILLIAM JAMES  
BYNUM**

B.A., M.Div.  
Home congregation:  
Knox, Dundas, Ont.



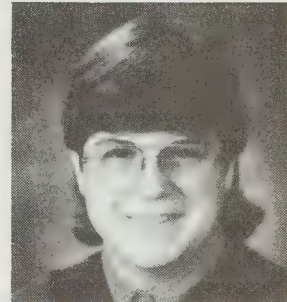
**CRAIG COOK**

B.A., M.A., M.Ed., M.Div.  
Home congregation:  
Drummond Hill,  
Niagara Falls, Ont.



**DAVID HAROLD  
FAURBO**

M.Div.



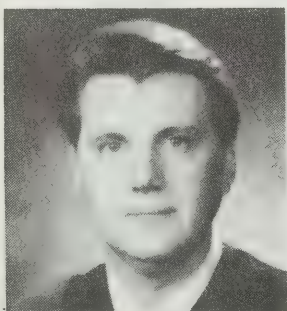
**BARBARA JACKSON**

B.A., M.Div.  
Home congregation: St.  
Andrew's, Trenton, Ont.



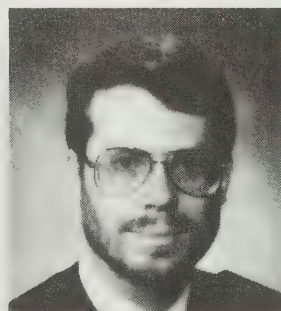
**GEOFFREY BYRON JAY**  
B.A., M.Div.

Home congregation:  
Chinese Presbyterian,  
Victoria.



**CALVIN MORRIS LEWIS**  
B.A., M.Div.

Home congregation: St.  
Andrew's, Kitchener,  
Ont.



**KENNETH WAYNE  
MACRAE**

B.A., M.Div.  
Home congregation:  
Zion, Charlottetown.



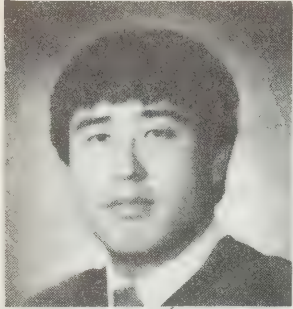
**KAREN MCANDLESS-  
DAVIS**

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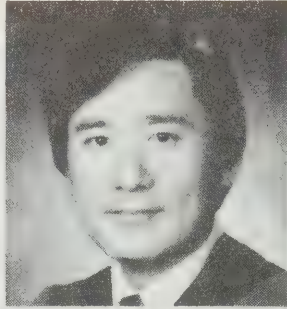


## Graduates '91

### Knox College continued



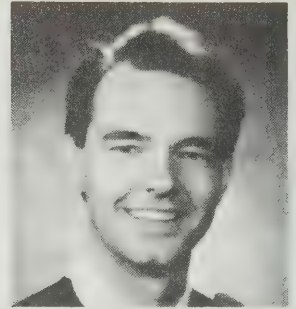
**YOUNG-HUEM OHM**  
B.Sc., M.Div.  
Home congregation:  
Choong Hyun Korean,  
Toronto.



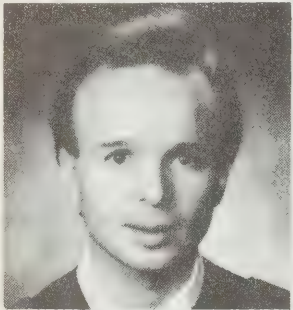
**HYUNG-SOON PARK**  
M.Div.  
Home congregation:  
Korean Presbyterian,  
Waterloo, Ont.



**HEATHER J. PLANT**  
B.A., M.Div.  
Home congregation:  
Oakridge, London, Ont.



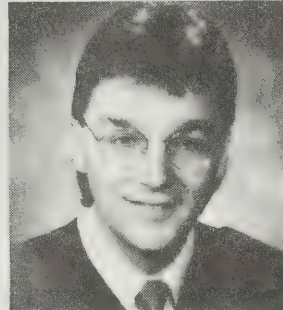
**GLEN C. SODERHOLM**  
B.A., M.Div.  
Home congregation:  
Grace, Etobicoke, Ont.



**DAVID JOHN  
WHITECROSS**  
Dip. Theo., B.Sc., M.Div.  
Home congregation: St.  
Andrew's, Islington, Ont.



**ALICE E.M. WILSON**  
B.A., M.Div.  
Home congregation: St.  
Columba, Vancouver.



**JOHN WYMINGA**  
B.A., M.Div.  
Home congregation:  
Knox, Toronto.



**SHANNON WYMINGA**  
Dip. C.E., B.A., M.Div.  
Home congregation:  
Knox, Toronto.

Photos were not received for the following Knox graduates: JOHN ROBERT WILSON B.A., M.Div., Home congregation Westminster-St. Paul's, Guelph, Ont.; SCOTT ANDREW ELLIOT B.A., M.Div., Home congregation Knox, Dawn, Ont.; CHARLENE ELIZABETH WILSON B.A., B.Th., M.Div., Home congregation St. Andrew's, Arthur, Ont.

### Ewart College



**DOROTHY CAROL  
HERBERT**  
B.Sc., Dip. C.E.  
Home congregation: St.  
Andrew's (King Street),  
Toronto.



**SUNG HEE KIM**  
B.Sc., Dip. C.E.  
Home congregation:  
Toronto Korean,  
Toronto.



**SHIN HI LEE**  
Dip. C.E.  
Home congregation:  
Choong Hyun, Toronto.



**LYLA WILKINS**  
B.P.E., Dip. C.E.  
Home congregation:  
Knox, Burlington, Ont.

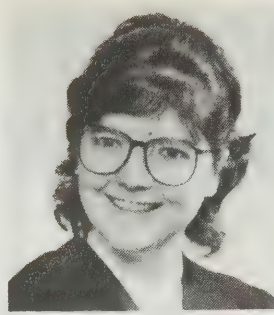
## The Presbyterian College



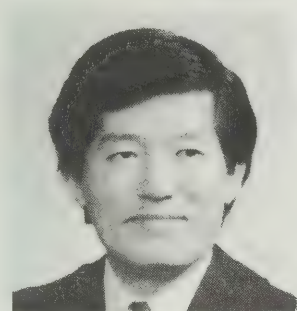
**WILLIAM JOHN BALL**  
Dip. C.E., B.A., B.Th.,  
M.Div.  
Home congregation: St.  
Andrew's, Winnipeg.



**DAPHNE ANN  
BLAXLAND**  
B.A., B.Th., M.Div.  
Home congregation:  
Caledonia Presbyterian,  
Caledonia, P.E.I.



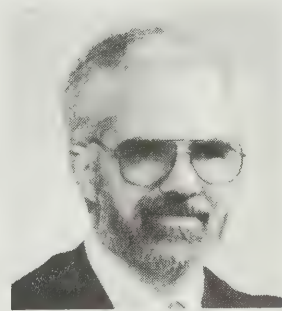
**CYNTHIA J. CHENARD**  
B.A., B.Ed., B.Th., M.Div.  
Home congregation: St.  
Andrew's, Fredericton.



**SUNGCHUL CHOI**  
B.Sc., M.Sc.  
Home congregation:  
First, Verdun, P.Q.



**DAVID CHARLES  
LEFNESKI**  
M.A.  
Home congregation:  
Eglise St. Luc, Montreal.



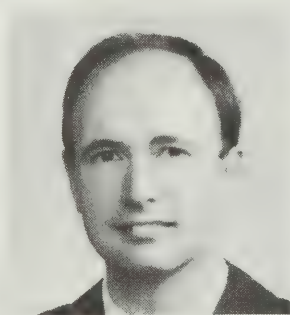
**ROBERT BRUCE SIM**  
B.A., B.Th., M.Div.  
Home congregation: St.  
Andrew's, Ancaster,  
Ont.



**DAVID MCLEAN SMITH**  
B.A., B.Th., M.Div.  
Home congregation:  
Maplewood,  
Chateauguay, P.Q.



**WAYNE GLENWOOD  
SMITH**  
Dip. Min., B.A., M. Phil.,  
S.T.M.  
Home congregation: St.  
Andrew's, Dresden, Ont.



**HOWARD THOMAS  
SULLIVAN**  
B.A.  
Home congregation:  
Knox, Milton, Ont.

## Vancouver School of Theology



**FENNEGINA (ENA)  
CARON**  
B.A., M.Div.  
Home congregation:  
Knox, Port Alberni, B.C.



# I Corinthians 13: A Hymn for More than Weddings

**A**mong the many biblical texts used in marriage rituals, I Corinthians 13 is perhaps the most popular and, at the same time, the most problematic. Its use should be disturbing to anyone who recalls the original context in which the words were used.

The words were not initially either an exhortation to a couple concerning their love for each other or a hymn in praise of marriage and love. Instead, the way of love characterized in this passage was offered to the Corinthian congregation as the alternative to their loveless bickering over the status of individuals who claimed to have special spiritual gifts. In fact, applying the text to the wedding couple alone violates one of the major points of the text. Love is not the exclusive possession of one or two persons; it is a gift offered to all and obliterates hierarchical distinctions or measurements concerning greater or lesser loves or lovers.

Removing I Corinthians 13 from the repertoire of scriptural texts for use in marriage ceremonies is not possible and not even desirable. Moreover, interpreting the text will enrich the wedding service by placing human love in its proper relationship to divine love. The enlarged vision of love will draw the whole congregation into a celebration of love during the marriage ceremony. The couple certainly can and should share in the gift of love offered by God and praised in I Corinthians 13. The task of the reader of the passage and the interpreter of the text is to help all present to see that the love they celebrate should not be limited to the couple. Otherwise, they are in danger of falling into the same trap which sprang upon the Corinthians. This

**Congregations need to hear these favourite scripture verses at difficult meetings as well as marriage ceremonies**



trap, which is baited with the sense of an exclusive possession of a gift from God, captures its victims in empty arrogance.

Whenever I have had the opportunity to present a homily at the marriage of friends or members of my family, I have tried to place this favourite scripture into its context and to present the whole congregation with the opportunity for participation in the self-transcending love described in the passage. On those occasions, I was also faced with the problem of suggesting appropriate music for the congregation to hear and sing. "Now Thank We All Our God" is a favourite; another is "Love Divine, All Loves Excelling."

**F**or years I have been thinking about a hymn based on I Corinthians 13 as another way of translating and interpreting the text. Recently, a close friend and colleague who had been a longtime bachelor asked me to be his best man. That invitation was a catalyst for the process of collecting my scattered notes in order to write a hymn in honour of the bride and groom. My intention was to write words which were faithful to the intent of the text, applicable to a marriage ceremony but not limited to the couple or to marriage in its interpretation of love, and expressive of the idea that love is a relationship which transcends our space and time

and enmeshes us in the realm of God's unending love.

Although we may not be caught up in the same battles as the Corinthian Christians over questions of the superior gifts of the Spirit — the ability to speak in tongues, the possession of special knowledge, or the demonstration of one's faith through miracles or self-immolating actions — we all face questions about the integrity of our language, the depth of our knowledge and the purposes of our actions. We engage in linguistic contests intended to show our superiority rather than to commune and communicate. We become intellectual snobs because we have knowledge of facts and forget to ask about meaning. We succumb to the temptation of acting to receive praise from others rather than acting to build the community of God's beloved creatures. The first three verses of the hymn reiterate the fundamental perspective of I Corinthians 13 concerning the limitations of language, knowledge and action when they are separated from the context of love.

The hymn then portrays love as a relationship in which we are known and loved by others and by God despite our faults. The words reiterate the insight that human love attains its fullness when it reflects God's love, a love we now see as in a mirror, the mirror of each other, but long to see face-to-face.

The wedding vows have traditionally recognized the limits of our lives through the words "until death parts us." These cannot be the final words about a love which is inextricably entwined as part of God's love. As I Corinthians 13 affirms, love, along with faith and hope, will never end when our love, made immanent in our relationships with each other, is entwined within God's transcending and eternal love. We all need to hear that affirmation again and again at family celebrations, at difficult congregational meetings, at funerals, and at weddings. □

Daniel R. Bechtel is Professor of Religion at Dickinson College in Carlisle, Pennsylvania.

- Art by Iris Ward

## Entwined Within God's Love

The finest words and highest pledge  
That human tongues can speak  
Are merely noise and empty sound  
Without the gift of love.

We search the heav'ns and deepest seas  
For knowledge we control.  
But our world seems a barren fact  
Without the gift of love.

Our actions may bring words of praise  
And honours from our peers.  
But noble deeds lose all their worth  
Without the gift of love.

Our faults and foibles give us pain  
When known by those around.  
But we are known and fully loved  
Entwined within God's love.

The love we find here face-to-face  
Reflects a greater love  
Which fills our lives and holds us close  
Entwined within God's love.

Our lives will end and what we've done  
Will be forgotten too.  
But acts of love will always last  
Entwined within God's love.

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TUNE: Winchester Old*

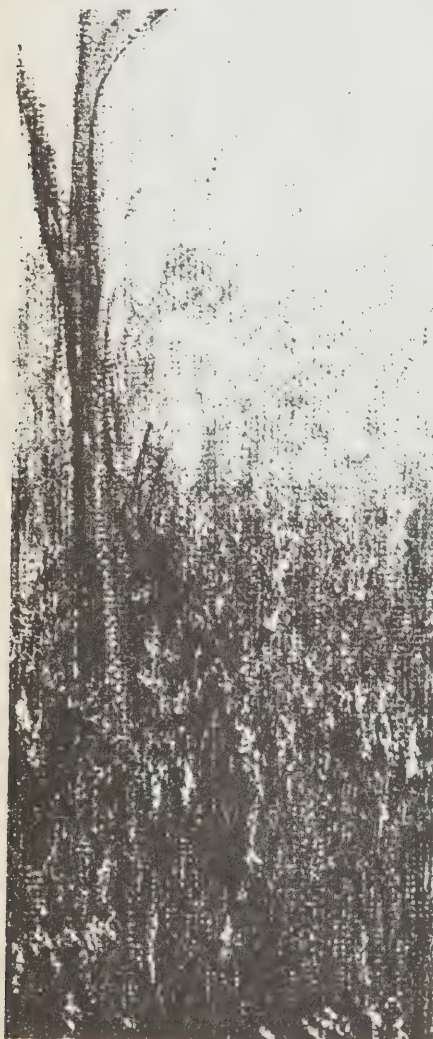


# We Think We Did Something Right

**How would you answer when your child asks you, "will you promise me a week's notice when I'm dyin'?"**

**by Meg Woodson**

Illustration by Veletta Blackman



**W**ill you promise me something?" Peggie demanded, short, blond hair jouncing around her jaunty-blue eyes.

"What?" I challenged, wary as 15 years of motherhood makes you wary.

"Will you promise you'll give me a week's notice when I'm dyin'?"

I gaped. It was no academic question. Peggie had watched her brother die at 12-years-old of cystic fibrosis, the same disease she had.

"I promised Terry my 'Basically I'm a Warm Person' button. I'll need time to give it to her, and to write to my other friends. Oh, Mother, you know what graduatin' from junior high was like, signing yearbooks and all. I want to end my life up right — like sending something special to Eugene."

I gasped. Eugene? Her arch-tormentor, who every day in the seventh grade had waylaid her in the hall, chanting as her diminutive form scurried by, "Peggie Woodson, are you dead yet?"

"Well, Mother," she huffed. "Somebody has to do something about creeps like Eugene."

"You're turning into one beautiful Christian, you know that, Peg?" When many teenagers were leaving the church, her faith was sticking, and growing. Joe and I agonized over our lack of emotional wholeness, our inevitable deficiencies as parents. Yet, somewhere along the line, had we done something right?

**F**or one thing, we had let Peggie grow at her own rate.

I'd suggested to her three years earlier that she pray for Eugene the way Christ prayed on the cross for his tormentors. "Remember, honey? 'Father, forgive them, for they don't know what they're doing.'"

"Oh, but Eugene knows what he's doing, Mother. I could say the words, but they wouldn't come from my heart."

That had worried me. Had not Christ said he wouldn't forgive our wrongs if we did not forgive those who wronged us? Still, I'd let it rest — and if I hadn't, if I'd pushed Peggie into a semblance of forgiveness then, would she be plotting so naturally for Eugene's welfare now?

Teenagers are half children, half adults, physically, emotionally *and* spiritually. We turn them off to faith by forcing them to act all grown-up. Peggie doesn't want to die before she sends something special to Eugene — but she doesn't want to send it to him yet.

**All the girls did was flirt and go around with green eyelids and their belly-buttons showing**

**B**ecause church camp had been pivotal in my Christian growth, and also in Joe's, we sent Peggie off to church camp so she would have the same kind of experience we did. She didn't.

On her return she stood in our drive, waving skinny, sun-scorched arms in outrage. "All the girls did was flirt and go around with green eyelids and their belly-buttons showing. And one day there was actually this dead fish on the shore, and they made me go in the water, and they were always playin' volleyball, and I wasn't good at anything."

We had tried to communicate faith to Peggie through a medium that was right for most girls her age, but not right for a girl who wasn't ready yet for boys and never would be ready



for outdoor activities.

I asked myself what did reach Peggie's mind and heart. Books, of course. So I left a book on the coffee table, an account of how the death of one young girl brought many of the kids in her high school to Christian faith, the kind of kids Peggie called creeps. Peggie spent the night with her nose in the book as though she could not breathe deeply enough of her native air.

"You remember that time my locker was stuck and Eugene fiddled with it till it opened?" she asked when finally she put the book down. "I gotta remember that — the one nice thing he ever did for me. I mean, he can't be all bad."

Our teenagers tell us — sometimes through one bizarre form of behaviour after another — of unparalleled pressures on them to conform to behaviour not truly their own. God helps us parents not to add to those pressures.

I asked Peggie what she thought the primary influence on her Christian growth had been.

"Well, for one thing, having somebody to answer my questions. I

mean, how many kids have a father like Father?"

All too frequently we answer questions our children aren't asking, never hearing or taking seriously the questions they do ask. Joe plans a Bible reading for our family discussion each night, but often he sets aside what is on his mind and conducts a theological discussion on something like "Why all the kids make fun of the boy with acne."

### **It's sad when our best efforts to teach our children Christian faith only convince them it's dull**

Peggie goes to a Sunday school class that is designed to meet the needs of her age group. Then she helps teach the little children during a second Sunday school session at the same time as adult worship. She adores her kids, and she loves to prepare the lessons. Teaching is an effective learning experience for her, for who and where she is right now.

"I think it's good you guys didn't make me go to adult church," she tells us. "I never got anything out of





## "We think we did something right"

continued

those boring hymns, and the sermons were over my head. All my friends' parents made them go to church, and they hate church. But, ya' know, when I did go with you the other week, I actually enjoyed it."

It's sad when our best efforts to teach our children Christian faith only convince them it's dull.

**F**ather is 100 per cent for God, isn't he, Mother?" Peggie asks. "I mean, you can't have Father for a father and not have the Holy Spirit seep into you all your life." It's scary that children fashion themselves after what we parents are, for good or for ill, with no effort on our part or theirs.

However, while our children *catch* a lot of the good in us just by being close to us, they would *come down*

with a lot more if we set out to give it to them.

I went out of my way to describe to Peggie an experience in which for the first time I saw myself as lovable in God's sight. I told the story as something I wanted her to know because it was important to me, not because I expected it to be important to her.

Peggie disappeared after I'd told her the story, and then returned with a sign on which she had printed *Smile. God finds you lovable*. "This is for you, Mother," she said, presenting it to me with a flourish. But after a while she hung it on the door of her own room.

The most important events of our lives are interior events. So many worthwhile things go on inside us that somehow we assume our children know, but they will never know unless we share them.

**T**he best way for us to influence our children's spiritual growth is by being, obviously, what we want

our children to become. But we need to admit to our failures, too.

"One day when I was visiting you in the hospital, Peg, Mark Williams looked out of his room and smiled at me. I knew he wanted me to stop in, but I have never felt comfortable with young men who wear earrings in one ear — you know, the way Eugene does — and I pretended I didn't see him, and walked by. I've always felt bad about that."

For all their put-downs, our teenagers respect us more highly than we think. "I'll never be as good as you are," Peggie cried one day. They are discouraged by our maturity, threatened and defeated by what we pass off as our perfection. Rather than respecting us less when we admit to fallibility, when they are de-threatened they are able to respect us and themselves more.

Children experience Christian growth when they are free to see their need for growth, but also see themselves as part of a larger hurting, sinning, longing, improving Christian community.



**Y**ou didn't really turn into a teenager today," I commented to Peggie on her 13th birthday. "You turned into a teenager a couple years ago."

"You must be right, Mother, 'cause you sure turned into the nagging mother of a teenager a couple years ago."

What is it about teenagers that turns winsome mothers into witches? Are we getting back at them for their rejection of us? Are we disappointed in them in this in-between period of awkwardness?

### **What is it about teenagers that turns winsome mothers into witches?**

"I would think you would have caught on by now," Peggie scorned, "that when you say something to me in your remind tone, I automatically tune you out." Whatever the cause of our nagging, it doesn't accomplish much.

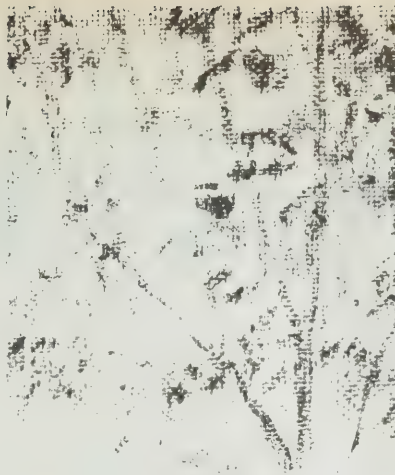
My instinctive reaction when Peggie said, "Somebody has to do something about creeps like Eugene" was not to tell her what a beautiful Christian she was becoming but to jump on her for using the word *creeps*. But what a small thing to zero in on.

Six days of the week Peggie lives in a room "without form and void," with "darkness . . . upon the face of the deep." I lay no blame. It's her room. On the seventh day, however, for health considerations, I insist that she clean her room. And if she does a decent job, I praise her for that.

Her messiness will pass, but the concept I give her of herself will not pass. What kind of self-concept would I give her by harping on her faults? She needs to see herself as an acceptable, worthy person.

**P**eggie's response was typical when I told her she was becoming a beautiful Christian. "Now, don't go makin' a big thing out of it, Mother," she scoffed, and she stalked from the room.

Adolescents often reject our best efforts on their behalf, and hurt us.



They demand that we play a command performance for them, but they refuse to pick up their own spilled popcorn. It's hard to return good for evil with teenagers. It's hard sometimes to love our own children — and just when they feel unlovable, just when they most need to be loved, in word and action.

Love is the essence of our Christian faith, and our children learn to love only when they experience it from us.

### **Teenagers are the untouchables of our civilization**

"Remember when Eugene was driving you crazy, Peg? Well, I thought your father'd go crazy, too. He talked to your school counsellor. He went around mumbling about taking Eugene's parents to court. He even threatened violence."

"My goodness!" exclaimed Peggie. "My father, the Christian minister, acted that way for me?" She turned away to hide the tears.

"There's not much your father wouldn't do for you, Peg."

Most of us parents would give our lives for our teenagers — most of the time. But do they know it? When have we told them?

And when have we loved them with our arms? Little folks get their share of physical affection. Married folks get their share. But teenagers are the untouchables of our civilization. When did we last hug our teenager?

**Y**a' know, high school is different," Peggie said. "The creeps — uh, I mean the *toughies* — stay by themselves. They leave the other kids alone."

It was a companionable time for the two of us, but it was also past Peggie's bedtime. A split second before I commented on this fact, Peggie started to get up. "I'll go, I'll go," she laughed, "but only if you agree that I moved before you spoke."

Underlying almost every aspect of our spiritual enabling of our teenagers is an absence of coercion. They will rebel against us. We rear them to go out and live their own lives. If we do not want them to rebel against God, we must not make their obedience to God part and parcel of their obedience to us.

Some parents say that because their parents pushed religion on them, they won't teach their children any religion. But not teaching our children the importance of Christian faith is teaching them its unimportance. "We see to it that you go to Sunday school, like it or not," we tell Peggie, "just like we see to it that you brush your teeth, like it or not. But whether or not you love God is altogether your choice."

I asked Peggie about what her father and I had done right in her Christian education. "What do you mean, what you and Father did? I didn't know you guys did anything. Bein' a Christian comes naturally to me."

Nine months after she graduated from college, Peggie died — died to all her limitations of understanding and being. She had lived 23 years to the glory of God. "We guys" like to think we did something right. □



Meg Woodson is a free-lance writer living in Cleveland, Ohio. Much of the material in this article is adapted from the book, *The Time of Her Life*, available only from the author, 6816 Greenbriar Dr., Cleveland, OH. 44130.

This article was first printed in *Presbyterian Survey*, July/August 1989.



# SUGGESTION BOX

Gael Matheson

## Re-rooting the Burning Bush

Every Monday night, throughout the fall and winter, a committed band of Christians gathered in the hall of St. Andrew's Church, Cardigan, P.E.I., to discuss the theme, "Why I am a Presbyterian." There, over two-hour sessions, group members re-discovered their Reformed roots, with the aim of becoming better Presbyterians in the process. Good Calvinists not only know who they are, but also why.

Among Prince Edward Island's 33 Presbyterian churches, St. Andrew's, Cardigan, seemed an appropriate place to discuss tradition. At the time of church union (1925), St. Andrew's spearheaded the anti-union movement for the eastern part of the province. It also seemed an appropriate time to affirm Reformed roots, 1991 being the bicentennial year of the Presbyterian Church in P.E.I., marking the first pastoral visitation by pioneer missionary, James MacGregor.

The instructor for the sessions, the Rev. Adam Lees, minister of the Montague/Cardigan charge, is well-versed in Presbyterian polity and doctrine. He decided to offer such a study after receiving requests from several members of the congregation and particularly the kirk sessions.

Mr. Lees' prospectus for the course begins with the Apostolic Church and concludes with the stormy period of church union in 1925. The hand-outs for the sessions drew extensively from the writings of Wycliffe and Hus, Luther's Ninety-five Theses, Zwingli's Sixty-seven Articles, the Scots and Second Helvetic Confessions, and Alec Cheyne's "How Presbyterianism Took Shape." Lees plans to collate and edit this material for use as a resource.

The 45-50 participants in the study represented most age groups and a couple of other denominations as well. They made great effort to attend, coming to the sessions through the worst weather the Island could produce. Judging by some of their comments, they found the course worthwhile.

"The results were fantastic. I now wonder what the world

deeply."

The study has provided inspiration to both Sunday school teachers and pupils and has had, according to Adam Lees, "a tremendous and dynamic effect on our young people."

When asked what he considers to be the chief benefit of the course, Lees replies: "At a time when the 'Scottishness' of our church has come under hypercritical review, it is important to note that the Presbyterian Church was formed by the people voluntarily embracing the Church of Jesus Christ, despite all adversity, and *then* the government establishing that claim. Not vice versa." □

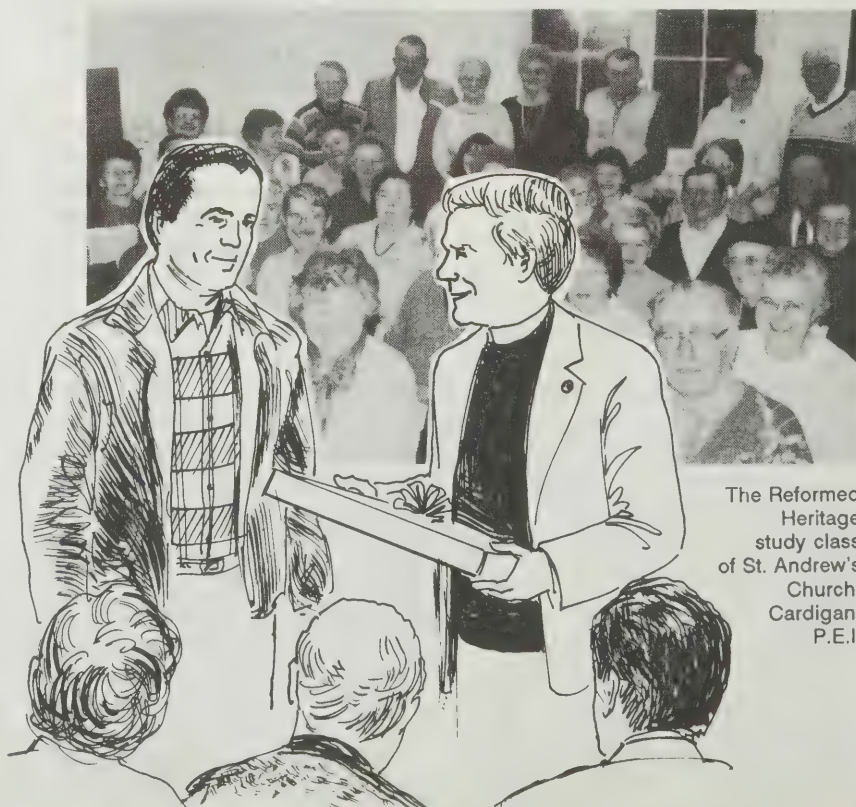
Gael Matheson is minister of the Murray Harbour North Pastoral Charge, P.E.I.

would be like today if the Reformation had not come about."

"Being a Presbyterian means . . . believing salvation is by grace through faith."

"We as Presbyterians study the Word of God by grace through faith."

"The results were a re-rooting of my faith which will help my faith grow more



The Reformed Heritage study class of St. Andrew's Church, Cardigan, P.E.I.

# MISSION UPDATE

Volume 13, No. 2  
June 1991 Issue

A Publication of the Board of World Mission • The Presbyterian Church in Canada

by Rev. Dr. Dorcas Gordon,  
Guest Editor

Elisabeth Schüssler Florenza's book, *In Memory of Her*, begins with an observation about the three people who figure prominently in the passion account of Mark's gospel. On the one hand, there are two of the twelve - Judas who betrays Jesus and Peter who denies him - and on the other hand, the unnamed woman who anoints Jesus. While the stories of Judas and Peter are engraved in the memory of Christians, the story of the woman is virtually forgotten.

Jesus says of her, "And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her" (Mark 14:9). Yet her prophetic act did not become part of the gospel knowledge of Christians. We do not even know her name. In our celebration of the Lord's Supper, the story told is that of the one who betrayed Jesus. His name is remembered, but the name of the faithful disciple is forgotten because she was a woman.

*This year The Presbyterian Church in Canada celebrates the 25th Anniversary of the Decision to Ordain Women to Eldership and Ministry of Word and Sacrament. Many of those who were part of this decision remember it as a time of*



This year The Presbyterian Church in Canada celebrates the 25th Anniversary of the decision to ordain Women to Eldership and Ministry of Word and Sacrament.

Listen as women from Nigeria, Lebanon and Mozambique share their stories of struggle and vision for women's ordination.

uncertainty and some fear. What would it mean for our denomination? Yet some twenty-five years later women and men work together at almost every level and on every committee of the church's life. Certainly there are issues and problems that still need attention, but, in spite of these, we can now see just how much our denomination has been

strengthened by the extended partnership of women and men. As well, it has led us to work even harder for the equality of all within the church. *Also, we are almost at the half-way mark in the Ecumenical Decade of the Churches in Solidarity with Women.* It is an appropriate time for men and women to reflect on their partnership within the Church of Jesus Christ.

Any celebration, be it a birthday, a graduation or an anniversary, calls upon those celebrating both to remember the past and to look to the future. The stories of beginnings must be told and retold, but so also must we remember to dream a vision of the future.

As part of our celebration, *Mission Update* has invited women from Nigeria, Lebanon and Mozambique to share their stories of struggle and vision for women's ordination. We need to listen to their stories and to make them part of our discussions and lives. Suggested questions for focussing group discussion have been included on Page 8. It is only as we become familiar with each other's stories that we can deal with the past and dream together a vision of the future.

*Dorcas Gordon is in a team ministry at St. David's Church, Scarborough, Ont. Recently she received her ThD. from Knox College.*



# ORDINATION OF WOMEN:

## Is It An Issue In The Churches Of The Middle East?

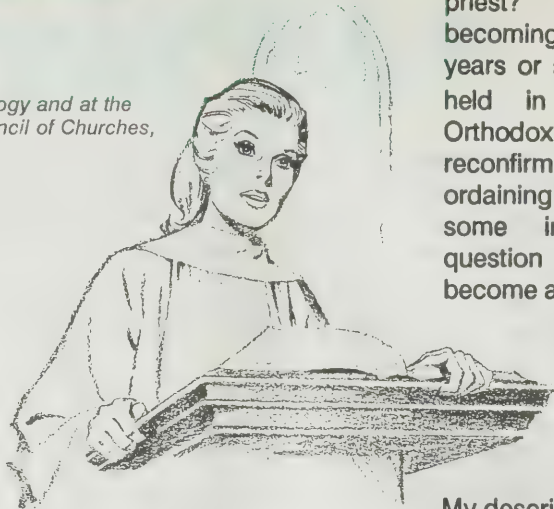
by Dr. Mary Mikhael,

*who teaches at the Near East School of Theology and at the same time is Director of The Middle East Council of Churches, (MECC) women's programme in Lebanon.*

What follows, in response to the question concerning Women's Ordination, is a description of a picture as it appears to a woman who is already involved in the service of the church.

I am an ordained elder in the National Presbyterian Church in Beirut, and also share in the decision-making process concerning religious work in the National Presbyterian Synod of Syria and Lebanon. I participate in the training of pastors for the Evangelical churches of the Middle East in my capacity as professor of Christian Education in The Near East School of Theology. I mention this to indicate that I am one of the few privileged women who are given the opportunity of serving the church at this level. However, despite this, despite the fact that I have never asked for ordination for myself, my experience is painful. Let me give you an idea of the experience of Christian women:

Once after preaching at a service at which people seemed quite impressed, I received the following response from the pastor who held an influential position in the church, "You can preach as good as it ever could be but you can not be ordained even if you stand on your head". Mind you please, this was a compliment. On another occasion, after having led a Chapel service where in



prayer I addressed God as "Father and Mother of us all", a pastor came to my office and told me that I was poisoning the minds of the students and destroying the concept of the Holy Trinity. Such comments are common to Christian women who participate in the leadership of the church.

I am fully aware of the complexity of the issue of ordaining women in our culture. Our society is a multi-religious one in which the Islamic attitude towards women dominates. And although the Lebanese woman in general has a fairly good opportunity for education, and has proven to be just as efficient, in the jobs she holds, as men can ever be, positions of religious leadership remain an area untouched by women.

Although ordination of women into the Priesthood in both the Orthodox and Catholic Traditions is not yet an issue, it is an underlying question popping into the minds of thinking women in both of these traditions. Recently a Catholic

sister told of a person who challenged her saying, "What must you do to become a priest? What stops you from becoming a priest?" Yet only two years or so ago a meeting was held in Greece by some Orthodox authorities to reconfirm the impossibility of ordaining women. One can see some indications that the question can easily and soon become an issue.

My description of the situation at the present is restricted to the church I call home. Many years ago my church took the courageous step of ordaining women as ruling elders. A lady minister has served for many years as an associate minister. That was, in my view, prophetic courage in a culture such as ours. So you see, a dialogue has already started and the question is now on the surface. The sad thing is, in spite of the fact that our lady minister has done a wonderful job and her contribution was unique, some would still say, "Well, she was an American and was ordained by an American Church for an American culture. What is true for the American culture is not the same for us..." This is a sad double standard. What else can one call it?

Although there are some theologically trained women who feel called to ministry, conflicting attitudes within the decision making body in our church concerning women's ordination make the journey of these women long, and the end uncertain.

## Ordination,

*continued from page 2.*

These conflicting attitudes can be categorized in the following way:

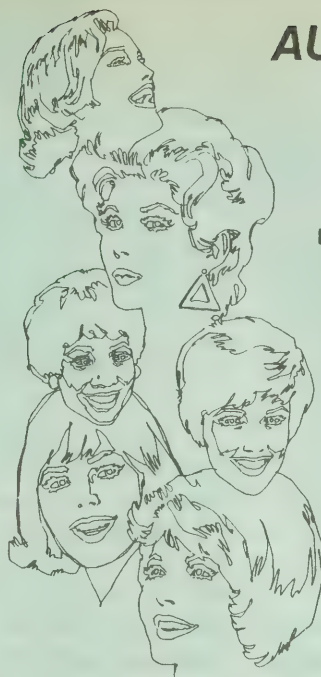
a) Those who find no theological problem, but state that the time is not yet come, that we need to educate the church and society to accept what has never been practiced.

b) Those who see the issue only from a theological point of view. They believe that teaching, preaching, and ordination to ministry is a divine right given by God to men alone. Here we start and here we end. Christian women should never question the plan of God. Such exerts great pressure on faithful women.

c) Those who accept, like the first group, that there may be no theological problem, but question how the church can negate its social norms and ways of life. They believe that the ordination of women can even harm the witness of the church in society.

Christian women are caught by these views. We keep asking the first group about education, and the second about the new redeemed creation in Jesus Christ, about God who created humanity in God's own image. We ask the third group about who should control whom, Christ or Culture.

One of our trained women told me after an encounter with the second group, "One can not remain unaggressive". Please pray with us and for us lest we become too aggressive.



### THE CHURCH HERE AND NOW:

#### **Women and the Church**

Youth/Adult - 30 minutes

- VHS - 1990

With Vivian Harrower and Janet MacPherson of the Women's Interchurch Council.

### ECUMENICAL DECADE

#### **Churches in Solidarity with Women 1988-1998**

Adult - 20 mins. - Guide - VHS - 1990

Designed for groups to learn about the Ecumenical Decade and comes in two 10-minute parts which can be used together or separately.

Part 1: A reflection on passages of Scripture where women continue in the long tradition of freeing themselves and others.

Part 2: Host Mard Tindal interviews Dr. Lois Wilson, a president of the World Council of Churches, about what is happening as people around the world respond to the Ecumenical Decade.

### A FINE LINE

#### **(Feminine Face of Poverty)**

Youth/Adult - 36 mins.

- Guide - VHS - 1990

Three Canadian women's stories about their struggle with poverty...some of the invisible poor in our churches and communities. Discusses the fine line between being economically secure and being poor. A companion resource to "A Woman Named Mary" and "No Way! Not Me".

## AUDIO VISUAL RESOURCES

The following videos pertain to  
**WOMEN and WOMEN OF THE CHURCH.**

For further information and rental please contact:

### COMMUNICATION SERVICES

50 Wynford Drive,  
Don Mills, ON M3C 1J7

Phone: (416) 441-1111 Ext. 189

Fax: (416) 441-2825

Envoy: 100 Presbyterian Church

### NO WAY! NOT ME (The Feminization of Poverty)

Youth/Adult - 30 mins.

- VHS - 1989

Rosemary Brown, former British Columbia cabinet minister, a human rights activist and educator, delivers a compelling lecture to high school students defining the harsh realities and consequences of Canadian women and poverty. This video resource is interwoven with contemporary and historical images of "women and work" and concludes with a lively question-and-answer session with the students in the audience at Toronto's Bloor Collegiate.

### WOMEN IN THE CHURCH

Heather Johnston explores the role of women in the Church today.

### WOMEN IN MINISTRY

Discusses whole area of women in ministry and whether women are accepted as ministers.

### THE OPENING DOOR

Revealing dramatization of a real-life church's search for a new minister, highlighting concerns about "calling" a woman. The whole range of issues that surfaced during the search are explored. For use with groups interested in expanding roles of women and dealing with conflict resolution.

### ROLE OF WOMEN IN THE CHURCH

(Part 2 of Programme)

Alice Jean Finlay and Marta Condolo of the Women's Interchurch Council of Canada

#### **"A WOMAN NAMED MARY"**

Youth/Adult - 20 minutes

- VHS - 1988

The feminization of poverty...the everyday problems of poor women around the world are examined through one woman's poignant story. Mary describes her struggles with her church and her faith, and also voices her concern about the future for underprivileged women.



In recent years, there have been some dramatic changes in the way we understand the role and status of women in the Church and society. During this period, what the Bible says about the place of women has come under close scrutiny.

It is held that in the Bible, women are considered to be inferior or subordinate to men. The Church, which has reflected this view, is regarded as being reactionary and thus one of the last remaining institutions bent on denying women their rights in a post-primitive society.

The Church should be changing in a changing society. "It is part of human nature to be afraid of change particularly where it can affect our accustomed life routine, our vested interests and even more importantly, our beliefs and faith. But change in most cases means growth, a new awakening and improvement. Change may initially cause consternation, emotional discomfort, psychological disturbance or even losses of position or privilege" <sup>1</sup>.

The Church as the servant of Jesus Christ, whose life and teaching have brought about the most radical and fundamental changes in the world, should see such changes, not as embarrassments and signs of failure, but as challenges and opportunities to break new ground and enter into new fields of service to God and humanity.

The traditional view that only men should be ordained into Ministry is being challenged because of the change in the position of women in society.

by the Rev.  
**Mgbeke G. Okore,**  
*Principal, Hugh  
Goldie Lay  
Training  
Centre,  
Arochukwu, Nigeria.*

Today, many competent women find full satisfaction in careers which are already open to them in various fields.

In the Church however, there are many women, several of whom hold high theological qualifications, who would serve the Christian Ministry as priests with faithfulness and distinction if the way to ordination were open to them. In Nigeria, the Presbyterian Church of Nigeria (Reformed) is the only denomination which has given full support to this burning issue of Christian justice for her women.

Should the Church ordain women into the Ministry of Word and Sacrament? This is one of the most urgent and pressing questions facing the Church in Africa in general and Nigeria in particular. Many people think that this question should receive a sound "yes" and "now" as an answer.

A number of publications have appeared which state arguments for and against the ordination of women into Ministry. Those against seem to be highly prejudiced, and some produce unworthy caricatures of women pastors. Some fear that the wrong kind of women would offer themselves as candidates



Rev. Mgbeke Okore and  
Rev. Shirley Jeffrey.

(there is no doubt that many of the wrong kind of men do offer themselves).

"For some Churches, tradition plays a significant role in the position they adopt, yet for all Churches the Biblical evidence, and the correct interpretation of it, is of fundamental importance. This is true above all for the Churches in the Reformed tradition for whom the Word of God in Scripture is the supreme rule of faith and life" <sup>2</sup>.

Our Lord Jesus Christ's revolutionary relationship with women, amplified by the even more radical statement of Paul in Galatians 3:28, challenge vigorously the traditional view of disallowing women certain positions in the Church.

In the New Testament, resulting from the work of Jesus Christ, the dividing walls between Jew and Greek, slave and free, male and female, have been broken down. In the church there must



the mother and God the Father. "Were a woman to rule the world one day, Mrs. Birgit Wiig says, she would rule like a mother. If she has only a small piece of bread, she would share it."

A woman knows the needs and problems of Christian women (who constitute 70% of the membership of our Churches)

the cross, and Golgotha was the Holy of the Holies of all time. St. Paul has some strong views on women keeping silent in the Church (1 Cor. 14:34-35; 1 Tim. 2:11-12). Yet in the Church with which he was closely connected, women such as Priscilla, Euodia, Syntche (Phil. 4:3) and Phoebe played leading roles in Ministry.

## MEN'S ORDINATION TO THE MINISTRY:

### "Yes" and "Now"

be equal opportunities for persons to share their gifts and talents in their chosen vocations. Thus, it is essential for mature and qualified women to be ordained. "For the Church not to treat women equally with men provides a poor witness to the twentieth century non-Christian society"<sup>3</sup>.

Yet, in Nigeria today many Churches still look at the ordination of women into the Ministry as an offence, an abomination which should call for a sacrifice of atonement to pacify the gods of the land and a reconsecration of the sanctuary if a woman by mistake should go up there.

Yet women have special gifts for Ordained Ministry. The most pronounced ones are motherhood, counselling, teaching and training. As women they see themselves as mothers treating their members both young and old with motherly care, love and concern, as they treat their own biological children. In that way, the Church will become a family in which the woman Minister is

more than her male counterpart. Since she is part of the experience, she would reach them more easily and they would confide in her more than they would in a male Minister.

I would like people to understand that men alone cannot do the work in Ministry. God made men and women partners in progress. Men alone cannot do the job. He needs a partner, a woman, to help him look after the good work which has been put into their charge.

We can argue that, although there were no women amongst the chosen twelve, there were a number of women who played prominent roles in the earthly Ministry of Jesus Christ. Women were the first witnesses of the Resurrection. Although women by Jewish tradition were not allowed near the sanctuary, it was women who stood nearest to the crucified Lord at the moment of his sacrifice on

More work could be done if the Churches made full use of their women folk. God calls both men and women to work in His Vineyard. Churches should use all the labour power they have, allowing men and women to share their gifts and talents in their chosen vocation. The Gospel emphasizes the value of all human beings in the sight of God, and the atoning and redeeming work of Jesus Christ that has given men and women true dignity. Jesus Christ came into the world to make all things new, setting at liberty those that are bound.

In conclusion therefore, I call on Churches in the world and especially in Africa to start thinking of giving full clergy rights to their qualified women. This is a compelling vision. Since women are baptized and received into full membership in the Body of Christ just as men are and since, as members of the Body of Christ, women share in the royal priesthood of all believers (1 Peter 2:9), the ordination of women into the Ministry should be seen as one of the great issues of justice for women.

1. Brigadier U.J. Esuene, An address on "The Church as a Living Force in a Changing Society (1975) page 1.
2. Rev. Dr. Charles H. H. Scobie, Presbyterian Record (June 1987, Page 19)
3. Joyce M. Bennett, Women Priests? Yes-Now! Page 95





## A VISION OF PARTNERSHIP: Women's Struggle To Pastorhood In A Male Dominated Structure

by **Rev. Gabriela Samuel Mucavele**,  
the first woman ordained in the Presbyterian Church in Mozambique,  
now involved in hospital and prison chaplaincy with the Christian Council of Mozambique.

### Traditional Education

Traditionally, woman has been an inferior being in relation to her brother, man. In Mozambican custom, when a male baby is born, especially when it is the first son, he is well received in the family. Given that he will be a man, a warrior, someone to continue the family name, a future chief, he receives the education of a future chief from his parents and family counsellors; he is given all the attention of the family. The same consideration is not shown when the baby is a female; there is some disdain. She is just passing through; we raise her for others. Her only advantage is that she might bring fortune to the family, cattle or money that the son-in-law pays to buy her, his property. In traditional families a girl is educated in how to be a good housewife, and how to respect and to serve her parents-in-law. Thus, as an infant she is already discriminated against; she must stay with her mother in the kitchen while the boy is with the elders of the "banja" attending the meetings of the counsellors (of the king) and making decisions. Tradition imposes on the girl a serious inferiority complex which she judges as natural, as the destiny she must accept.

### The Struggle of Women for Pastoral Ordination in a Structure Dominated by Man

According to the theme, I am supposed to speak about woman's struggle for ordination. However, I think that it would be self-centered of me to treat it this way since the problem is not only in the area of the pastorate but in almost all the activities of the church. The structure which has been followed by most of our churches until now is traditional, i.e., male dominated. The education which is received by children in the family or in the church is reflected in our behaviour as adults. This is the reason why men become obstinate when dealing with the recognition of the rights which belong to women.

This struggle of women against the dominant system also pits women against themselves since there are women who accept and agree with masculine domination saying that it shows respect for their culture.

According to Genesis Chapter 1, verse 28, God created and gave the power to dominate the world to the two, man and woman. However, man, with "macho" thinking, and affirming a tradition which he himself created, has succeeded in deserting the scriptures, and has usurped for

himself all the power, which God gave to the two. Everything began in the fall when man placed all the guilt on the woman, and blamed God for having created her.

Despite the discrimination and separation which woman has suffered, she has never wavered. In the history of Israel, women played an important role: some as prophets and others as counsellors for their husbands. In the New Testament Jesus' own mother and many others, together with the disciples, followed Jesus until his death and resurrection. We consider Mary Magdalene the first apostle since she was the first to see the resurrected Jesus and to take the Good News to the disciples where they had hidden. According to Romans 16, many others worked with the Apostle Paul.

In today's churches, women form the bulk of those who practice religion. But men have the right to represent God to the people because women were born in a culture dominated by men and confined to a certain area of society. For this reason in Africa only male theologians are known and not female theologians. Professional theology is done by people with higher education. The majority of women are not that lucky;

## Partnership,

*continued from page 6.*

they have always been limited to things related to the home while men have done more important work which involves the use of rational facilities.

### The Struggle Must Involve Both, Women/Men

Woman must struggle against an inferiority complex and the negative aspects of her own culture. Her spirit of submission and conservatism must be combatted. Woman must struggle for education and for integration in society, without bias. Her struggle must begin in the home and reach as far as the highest levels in society.

Man must struggle to free himself from his superiority complex. He must feel and relate female oppression to that of humanity in general since he also is the victim of racial oppression, colonial oppression, etc. It is necessary for men/women to be in solidarity, for them to seek together appropriate means to integrate woman, because in the end this is not a struggle of women against men. There must be the understanding that women as much as men must have rights and responsibilities in society. It is necessary that men witness in solidarity with women in every area: the home, social situations, and in the church itself.

In this way women will be completely free and will feel themselves as much Christian as their brothers, men. The doors of the church will be open to

women to carry out every function, pastor, bishop, archbishop and, who knows, one day a woman will be able to

become pope. Everything is possible when men and women are in solidarity and accept that they are equal before God.

## COMINGS AND GOINGS



### COMINGS

**GEDDES, Mr. John (Jack) & Mrs. Betty (Taiwan)** - arrive Canada late June for 3-month furlough with deputation.

**McLEAN, Rev. Paul & Mrs. Mary Beth (Taiwan)** - arriving Canada in July for 2-month vacation.

**PAUL, Mr. Dick & Mrs. Jane (Zaire)** - arrived Canada May 6 for 3-month furlough with deputation.

**DRENNAN, Rev. Ray & VICKERS, Ms Ann (Mauritius)** - arrive Canada in June for deputation & termination.

**HENDERSON, Ms Clara (Malawi)** - arrived Canada in April for 3-month furlough with study and deputation. Clara will also attend Congress '91, WMS Council, General Assembly, and Missionary Orientation Conference.

### GOINGS

**MacKAY, Rev. Donald (Nigeria)** - leaves in June for new assignment in Nigeria, after 10-month furlough with extensive deputation.

**REED, Rev. Joseph (Central America/Caribbean)** - leaves for Central America late June after 6-month study leave with limited deputation and serving as a Commissioner to General Assembly.

**ONUOHA, Mrs. Arlene & Mr. David (Nigeria)** - leave in August for Nigeria where Arlene (Randall) will serve the Presbyterian Church in Nigeria (PCN) for a 4-year term.

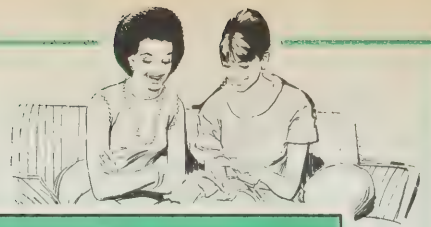
**REMPEL, Mrs. Marie & ELLIOT, Rev. William (Mauritius)** - leave in August for Mauritius where they will serve in the Presbyterian Church in Mauritius (PCM) for a 4-year period.

### VOLUNTEER APPOINTMENTS

**MacKAY, Dr. Fraser & Mrs. Karen (Malawi)** - leave in August for a 1-year volunteer assignment with the Church of Central Africa Presbyterian in Malawi, Livingstonia Synod, under their Medical Board.



## DISCUSSION SUGGESTIONS



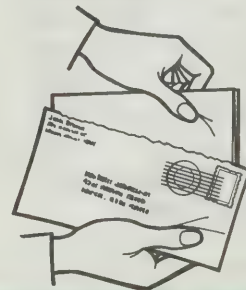
1. Gabriela Mucavele describes education in the home and its effect on the church and society. Reflect on your education in the home. What did it mean to be women - wife/daughter/sister; men - husband/son/brother? How does that continue to influence your thinking today?
2. Did your religious education affirm or challenge your understanding of male/female relationships?
3. Mgebeke Okore quotes Charles Scobie (3rd column, 2nd full paragraph, page 4). How is the evidence of scripture to be understood? For example, how are the following passages to be interpreted in light of women's ordination? Genesis 1:26-28; 2:18; Galatians 3:26-28; 1 Corinthians 14:34-35
4. Mgebeke Okore also speaks of change - our fear of change and its possibilities for growth. Recall an incident in your own life where change was embraced in fear yet produced new awakenings.
5. Discuss the reasons she gives for the church's need to embrace change.
6. Mary Mikhael situates the various viewpoints within her denomination concerning women's ordination. If you were a Christian woman caught by these viewpoints, what plan of action might you follow? What pitfalls would you need to avoid?

This is the first of two issues of Mission Update on the topic of women's ordination in the churches.

The next issue will continue this discussion with three more points of view from our partners in mission. We have included discussion questions to be used individually to promote further reflection or to be used for group study. This issue may be pulled out of the centre of the Presbyterian Record and used as a resource when your group or congregation wishes to celebrate the *25th Anniversary of the Ordination of Women in The Presbyterian Church in Canada*.

Let us know if you would like future issues to be on one theme and to include discussion questions, by **writing to:**

**Mrs. C. Joyce Hodgson,**  
**Editor, Mission Update and Secretary, Education for Mission,**  
**Board of World Mission,**  
**50 Wynford Drive., Don Mills, Ont. M3C 1J7**  
**or phone (416) 441-1111, ext. 160**  
**or Fax No. (416) 441-2825.**



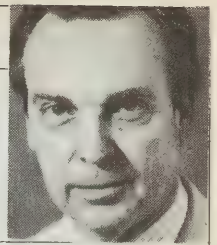
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Ted Siversns

## Why Restructuring?



A friend compared our efforts at restructuring to a man who had a car that wasn't running properly. The car needed a tune-up but the man asked that the transmission, brakes and differential be overhauled, the engine rebuilt, the body sandblasted, primed and painted and all of the electrical components changed. The process was time-consuming and expensive. When eventually completed, the car looked better, but the owner had forgotten to adequately take into consideration the costs of daily operation. He ended up selling the car and taking the bus.

Why restructuring? There was a problem that needed to be addressed. The problem has been variously defined as national offices that are too expensive, not responsive to the congregations, out of touch with reality and/or not able to meet the needs of the local congregations. Whatever the merits of these statements, there was and is agreement that some changes have to be made.

Indeed, there was another problem, or better, opportunity. A vision statement was approved by the 1990 General Assembly. That vision was of growth in Jesus Christ, reaching out in mission, an integrated ministry, lively congregations, a loving and inclusive community, effective communication, a church led by the Spirit of God, vital and compassionate structures, and administration that is lean and accountable. How can we ensure that the vision is realized? How should this vision impact on our national offices?

For me, all, or at least, most of the vision statements had relevance for work at the national level. Observing the process from outside, one might conclude that the focus for restructuring appears to have been almost solely on the making of the national offices accountable and lean. "Lean and accountable" become the bywords. Yet in the results to date, accountability seems to have translated into fewer committees and greater central control. Lean seemed to move in and out of favour, sometimes leaning to anorexia and sometimes emphasizing that budget would follow the necessary and approved structure. Interestingly, the latest figures that I

***It is unfortunate that we hobble the national work for four or five years as we restructure***

have seen call for an executive staff that is one more than our present (reduced) number.

But where is the loving and compassionate side of the vision? On recommendation, the General Assembly agreed that all national staff be declared null and void, or at least redundant, as of June 1992. This has created a measure of insecurity and its attendant worry and fear. The simple response to questions about another way of dealing with national staff has been: "The Assembly ordered it." "We can do nothing." "We're just doing what we're told." At the same time, although there are no guarantees of employment, there has been a plea that people stay until the new structure is in place, with the promise of compensation if the person has no work within or without the building after June 1992. This could be read more as threat than promise.

It may be that there are employees who no longer, or possibly ever, produce as they should. Restructuring is not the preferred way to deal with personnel problems. If there are problems, they should be dealt with as personnel problems not as structural problems. A wise friend has coined a maxim: If you think the problem is structural, consider the personnel; if you think the problem is personnel, consider the structure.

When Christians are faced today with so many challenges (and opportunities!), it is unfortunate that we

hobble the national work for four or probably five years as we restructure. The Board of Congregational Life (but other Assembly boards too) has been prevented from carrying on much of what should be done and from adopting new initiatives because of our inability to replace staff and a certain hesitancy in beginning that which may not survive beyond or perhaps until June 1992. Nonetheless we are trying hard to persist faithfully if not joyfully.

It is simply true that anemic departments find it difficult to act with the necessary initiative to forge new strategies. Demoralized staff leads to a decline in dedication and productivity. The threat of losing long-term employees, largely unknown and unsung in the denomination, is enough to cause this writer some concern. Our best resources are still human resources, and the hopes, abilities and concerns of our staff should be of central importance to all of us in the Presbyterian Church.

The often-told story of business and industry is that when the going gets tough, the business restructures. Unfortunately, this ties up resources and often results in the loss of key people thus compounding the problem. Pray it isn't so. The experience of business also teaches that restructuring is a long-term task not a short-term goal. Short time-lines, a lack of clear goals and priorities, and failure to provide adequate funds for the extensive costs of restructuring is an invitation to failure.

There is no question about the integrity and concern of those who have served on the Task Force on Restructuring and the Special Committee on Restructuring. We must be grateful to those who have taken time out of busy schedules to spend many hours on developing an awareness of the present structure and seeking ways to improve what has been.

continued over page



# A Picture's Worth a Thousand Words ...or a Camera ...or Film!

Here's your chance to share your favourite photographs with us. Select your best shot from your existing photography or get out and get shooting this summer. There will be four categories: **People, Places, Nature and Events**. You can submit as many entries as you like. Judging will take place on September 30, 1991. Our panel of judges will include representatives from The Presbyterian Church in Canada, Fuji Film and Lashbrook Advertising Design.

## Win!

The **grand prize winner** will be awarded a **Fuji DL-350 Zoom camera**. **First prize winners** of each of the four categories will be awarded a **Fuji DL-25 camera**. **Runners-up** in each of the four categories will be awarded **5 rolls of Fujicolour Super HG 400 negative film**.  
.....

The contest is open to residents of Canada, except employees and immediate families of The Presbyterian Church in Canada national offices, Fuji Photo Film Canada Inc. and Lashbrook Advertising Design. Be sure to write your name, address, and telephone number in ink on the back of each photograph or transparency slide frame and send to:

### "Photo Contest"

The Presbyterian Church in Canada  
50 Wynford Drive  
Don Mills, Ontario M3C 1J7

Complete contest rules available on request. All entries must be received by Friday, September 13, 1991. Winners will be notified by mail or telephone and announced in the Presbyterian Record.



The Presbyterian  
Church in Canada



FUJIFILM

## Why Restructuring?

continued from previous page

Good intentions granted, we also need to remember that restructuring is neither a quick fix to financial problems, an easy solution to personnel problems or a sure-fire way of improving efficiency and service.

How did we get to this place and time? A new structure was approved, in principle, by the 1990 General Assembly. The current 1991 plans, as I understand them, offer an alternative way of working in the future which is hoped will do a better job. Despite substantial opposition, I see no alternative but to proceed. The present structure has been seriously eroded. My plea is therefore for:

1) Provision in a new structure to permit and encourage ongoing changes to meet new situations. Both structure and personnel are important for this to happen.

2) Assurance that a new structure be driven by program concerns, the care and feeding of congregations, rather than management matters. (Here I think of the different roles of the session and board of managers as a parallel.)

3) A quick response to the Board of Congregational Life's call for a mission statement, priorities and goals. Without this, restructuring will be a band-aid solution for an organization that is not sure what it should be doing, where it should be going.

4) Generous treatment of present employees. Inadequate time has been provided for those who will not be "hired" by the new structure to relocate. We are very poor at dealing with employees of the church. We act as if "it's nothing personal" while we should act as if everything is personal.

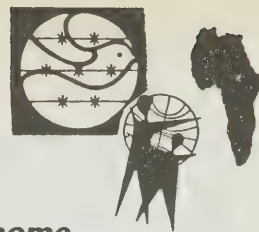
5) Commitment to determining as soon as possible the costs of implementing the new structure. There will be additional costs because of the overlap of the General Secretaries, compensation for those who leave without new employment, moving costs and mortgage support for executive staff, redesigning the building for the new staffing arrangement, relocating services such as telephones and computers and probably considerably more than I have anticipated.

6) Commitment to "pushing and pulling" together. Most rebuilt automobiles restart their lives with severe "bug" problems. It will be the same with the new structure. It will need all of us to get it working in such a way that it moves these national offices in the direction of hope.

7) Good humour that recognizes we leave behind one sinful structure to embrace another configuration. I am cheered by remembering how much faith and good works occur in so many congregations across Canada. I also smile when I remember that God is the same today as yesterday and tomorrow. Fortunately, God is in no need of being restructured. □

Ted Siverns is Executive Director, Board of Congregational Life, The Presbyterian Church in Canada.

# Canada's Interchurch Coalitions



*Canada's unique contribution to world justice is often ignored at home*

by Erich Weingartner



Robin Gibson and Patti Talbot (a member of Gateway Presbyterian Church); are co-chairs of the Southern Africa Working Group of the Interchurch Coalition on Africa. They're shown at a 1989 Parliament Hill Rally which was attended by Rev. Frank Chikore of the South African Council of Churches.

- photos by Jim Hodgson, Canadian Council of Churches.

I am constantly amazed at how little attention is paid in local congregations to some of the most exciting work done by Canadian churches. When I worked at the World Council of Churches in Geneva, the example of Canada's interchurch coalitions was repeatedly praised as innovative, relevant, effective, unique. The coalition model was held up for emulation by churches in other countries as a way to promote mission, justice and social consciousness.

Yet when I returned to Canada after a 12-year absence, I was troubled by how little was known within our churches about these instruments. I hear the occasional grumbling that

the coalitions don't make enough effort to "reach" the congregations. In fact, the coalitions do what they can with limited staffs and budgets.

But you can throw around the seed as much as you want, as Jesus pointed out. If the soil isn't fertile, nothing is going to grow. And this is what troubles me: why is the ground in our churches not far more fertile for the demands of justice, peace, human rights, the integrity of our creation?

## ***The nature of the coalitions***

Interchurch coalitions are ecumenical action groups whose specific areas of activity correspond broadly

to what most churches define as social responsibility. Since individual denominations have too little money to spend on such endeavours, pooling resources means that small denominations, churches, congregations and even individuals can have an impact far beyond their normal means.

Coalitions don't screen participants according to their theological credentials. Churches which may not see eye to eye theologically can still work together. This is one reason why coalitions grew up side-by-side with the Canadian Council of Churches. You don't have to belong to the Council to work with the coalitions.

***There are 12 interchurch coalitions in Canada. They are at the cutting edge of issues that crop up in the news every day***

This has been an important factor in Protestant-Roman Catholic co-operation. The *Interchurch Committee on Human Rights in Latin America*, for example, would be severely restricted if it could relate only with the minority Protestant churches in Central and South America. When the Committee monitors human rights violations, organizes investigative missions, and submits recommendations to the Canadian government for action, it does so with the authority of partner churches in Latin America. This includes the Roman Catholic Church and, therefore, the vast majority of the continent's population.

This representative authority works both ways. For people suffering under poverty and repressive regimes in many of the countries in the southern hemisphere, it can be a daunting task to gain a hearing in Canada. The coalitions act as a chan-



## Canada's Interchurch Coalitions

continued from previous page

nel of communication to the Canadian churches, the Canadian government and the wider Canadian public.

And the Canadian government, naturally, pays more attention when churches speak with one voice on the issues of the day. Coalitions can provide that voice. They help churches formulate positions and provide briefs to various governmental departments and even to international fora such as the United Nations.

### **The coalitions themselves**

There are 12 interchurch coalitions in Canada. They are at the cutting edge of issues that crop up in the news every day:

Shocked about events at Oka last summer? The *Aboriginal Rights Coalition* was not surprised. It has tried to build popular support for the right of Canada's Native Peoples to be heard and to be treated as self-governing peoples in constitutional decisions. The just settlement of aboriginal land rights, the impact of major resource developments, cut-backs to Native programs, as well as related military and environmental concerns will continue to be part of the mandate of the *Aboriginal Rights Coalition*.

Worried about the consequences of war in the Middle East? *Project Ploughshares* is a research-education-advocacy program on peace and disarmament issues. It is also one of Canada's largest peace organizations. Sponsored by 16 national churches and agencies and supported by more than 12,000 Canadians organized in over 45 local groups, *Project Ploughshares* calls for changes in Canada's defence policies, nuclear disarmament, and controls on the international arms trade.

Perhaps you have been following the drama unfolding in South Africa or the civil war raging in Liberia. The *Interchurch Coalition on Africa* is an education-action program on justice and development in that continent. Working with churches and popular movements in Africa, it organized fact-finding missions and exchange

visits, and runs awareness campaigns to stimulate solidarity among Canadians for the people of Africa.

China has been the object of fascination for generations of Canadians. Yet few were prepared for the fury of events in Tiananmen Square. The *Canadian-China Program* promotes study, reflection and interpretation of the churches' experience in China. By enabling exchanges between Chinese and Canadians, the program has helped Chinese theological students to study in Canada and Canadian church people to teach in China.

Coup attempts and insurgency warfare in the Philippines; brutal violence between Tamils and Sinhala in Sri Lanka; student protest and reunification discussions in Korea — the Asian continent is awash with seemingly intractable conflicts. The *Canada-Asia Working Group* keeps abreast of events and issues. With an emphasis on human rights and justice issues, this research-action and solidarity program links Canadians directly not only with Asian churches,



George Cram and Helga Kutz-Harder of the Interchurch Committee for Refugees, speaking to the press about a study of mental health and social stress among refugee claimants.

but also with peasants', workers', women's and tribal organizations in a variety of countries. The *Canada-Asia Working Group* also prepares reports for churches, the government and inter-governmental groups.

War, violence, repression and poverty forced millions of refugees to seek survival and a better life outside their own countries. Many came to

Canada. Though the majority of Canadians share an immigrant heritage, Canada's government has severely restricted refugee admissions. The *Interchurch Committee for Refugees* is currently engaged in a major court battle with the federal government over recent refugee legislation. Working in close collaboration with church-sponsored refugee settlement groups, the *Interchurch Committee for Refugees* is a "watchdog group," monitoring refugee policies in Canada and abroad.

### **The Canadian government pays more attention when churches speak with one voice on the issues of the day. Coalitions can provide that voice**

The only real way to prevent the influx of refugees and immigrants is to help solve the conditions which produce them. In addition to removing the evils of war and the violation of human rights, assistance is needed for the construction of self-sufficient economies. The *Interchurch Fund for International Development* provides a forum for Canadian church agencies to discuss the policies relating to economic and social development. This coalition distributes church and federal government funds to support community development, sustainable agriculture, and community-based health care in Latin America, Asia and Africa.

Poverty doesn't only exist overseas. Economic policies at federal and provincial levels have led to the scandalous impoverishment of thousands of Canadians. The *Interchurch Committee for the Promotion of Justice in Canada* works directly with low-income, self-help groups across Canada, especially those engaged in attacking the root causes of poverty in local communities.

Root causes of problems can be elusive. Identifying those causes sometimes requires highly technical skills. When it comes to the world of business and finance, most church people feel out of their depth. I'm sure that's why we innocently allow government and business to get away

with so much. Two coalitions have been extremely helpful in that regard.

The *Ecumenical Coalition on Economic Justice* has done a marvellous job in cutting through all that high finance double-talk which the likes of John Crow and Michael Wilson have used to pull the wool over our eyes. Known for years as "GATT-fly," the *Ecumenical Coalition on Economic Justice* researches global economic justice issues and explains what's wrong with Canada's trade policies. And they aren't just bellyaching. They make concrete recommendations. This coalition works with labour unions, farm groups, women's associations, anti-poverty groups and church networks. Together they deal with such current issues as the global debt crisis, the impact of free trade and tax reform.

The coalitions realize full well that the government can do only so much. In a free market system such as ours, private enterprise functions pretty autonomously. Laws may govern the behaviour of corporations within Canada, but what they do internationally can be morally repulsive.

That's where another watchdog or-

ganization steps in. The *Task Force on Churches and Corporate Responsibility* tries to convince Canadian-based corporations and financial institutions that they should be good world citizens as well as good Canadian citizens. They should stop supporting repressive governments by providing investments and arms. They should be environmentally sensitive in forest land management and energy use. The *Task Force* has sometimes bought token shares in offending companies, then used shareholder meetings for highly publicized ethical debates.

Finally, there is a major popular education coalition which manages to combine many of the foregoing issues to bring them to a wide Canadian public for ten days every year, just prior to Lent. *Ten Days for World Development* uses local grassroots communities right across Canada for a yearly information blitz. They create literature and action packets that can be used in local congregations, and bring a team of guests from across the globe to visit communities, trade unions, schools and churches all across Canada.

## Spin-off organizations

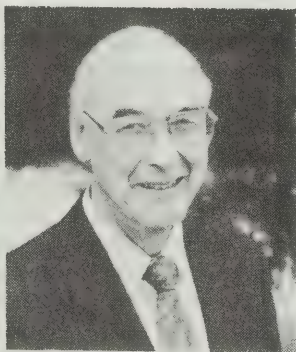
The coalition structure has been so successful that it has spawned a variety of spin-offs that tackle more specific areas of concern. Already there exists a *Church Council on Justice and Corrections* and a *Task Force on the Feminine Face of Poverty*.

A large number of Canadians are involved and deeply committed to this work. When major church partners recently announced cut-backs in funding for the coalitions, the 12 coalitions appealed directly to their supporters. They raised the shortfall of \$160,000 within months.

Maybe the ground is fertile after all — even in our congregations. Maybe the seed is being prevented from falling on it. Or maybe someone keeps forgetting to put on the sprinkler. □

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Erich Weingartner is a former World Council of Churches' staff member now freelancing in North Bay, Ontario. First printed in *PMC: Practice of Ministry in Canada*, published by the Churches' Council on Theological Education in Canada. Reprinted with permission.



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**"PRESBYTERIANS SHARING..."**



## FEATURE REVIEW

### God Calls Man Chooses

#### God Calls Man Chooses: A Study of Women in Ministry

by Grace Anderson and Juanne Clarke.  
Trinity Press, 1990. \$26.95.

Reviewed by Minnie Kilpatrick.

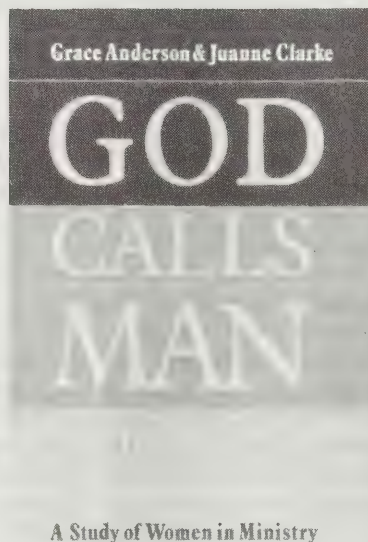
From the outset this book is intriguing. At first glance the title appears to be "God Calls Man." A closer look reveals "God Calls, Man Chooses" and then in smaller type "A Study of Women in Ministry." What point is being made here?

Once inside the book, the reader will continue to be intrigued and will soon find good reasons why this book is so opportune. In our denomination, we are celebrating the 25th anniversary of the ordination of women as ministers and elders. As we focus on this event, we are naturally inclined to look at the church more closely and ask, "Is our church changing?" If so, "In what way is it changing?" and "What sorts of work are ordained women doing?" or "Do women ministers have a different style from men?" Without this study, our answers would tend to be based on the limited experience of ourselves and our friends.

The authors, Anderson and Clarke, work in Canada and survey women ministers from the Anglican, Baptist, Presbyterian and United churches in Canada. What makes their book even more relevant, to my mind, is that not only are both women sociologists, they are also "keen Christian laypersons." They know today's church firsthand. They are women and know the areas to probe and the questions to ask.

In their preface, the authors explain how a study starting within the sociology of occupations evolved into a book "which uses the insights of theological disciplines and sociology." They state:

This is a book in the prophetic tradition. The authors



#### The Future: New Wine in New Bottles\*

Simply putting women into power positions of the patriarchal model — the male model — is not helpful. Women need to revise the systems in which we find ourselves. I am not a minister in *spite* of the fact that I am a woman, but I am a minister *because* I am a woman, and bring all that I am as a woman to the ministry and to my hope for change in the institutional church.

So writes a woman in ministry in our sample. Jesus said, "Put new wine into new bottles and both are preserved" (Matthew 9:17). Women, as new wine, need to be in new structures.

believe that God still speaks directly to people today, laity and clergy, women and men — to all who listen. For those persons who have learned to listen to God's voice and who are not afraid to follow the leading of the Holy Spirit within, here are some exciting ideas. We are

rediscovering anew the realities of the New Testament church, and the deformations and reformations of traditions of the church. This book deals predominantly with women's research scholarship, although we do not hesitate to use the research of male scholars where it enlightens the subject matter.

The book is divided into seven chapters which explore different topics and more or less follow a general pattern. For example, chapter 1 is titled "A Confused Church in a Changing World." The authors analyse and discuss this subject under headings such as "Dynamic Changes: Society and Church," "Change — A Threat or a Creative Opportunity?," "Patriarchy or Empowerment." They then present the results of the relevant part of their survey, discuss their findings and present conclusions.

By far the longest chapter is that entitled "What Do Women Want?" This chapter takes a comprehensive look at ministry, comparing our present day church with the New Testament church. It discusses why women choose to be ordained, what problems they face, what price they pay, what their special strengths are, what style of leadership they employ, how they rate their prospects for the future and so on. The authors not only present a selection of the anecdotal replies they received and analyse the numbers, they supplement this with quotations and reports from current literature.

For example, in the section entitled "Perception of Ordination Difficulties of Men and Women in the Next Five Years," they introduce the views of Gilligan (1982) and Miller (1986).

Gilligan's argument is that a woman's sense of self, of integrity, arises out of her attachments and leads her toward caring relationships. By contrast, a man's sense of integrity comes from autonomy and an orientation toward fairness and justice in dealing with others. Undoubtedly, this will affect the manner in which each performs their respective roles in ministry.

Miller did nothing less than

# FROM THE PAST RECORD

alter the course of gender psychology. She revealed women's hidden strengths, renaming as valuable resources what were long considered weaknesses. . . . Women learn that what they feel to be their essence — emotional expression and interpersonal sensitivity — is at best devalued and at worst considered proof of their inferiority.

This is an important book for the church and there is something in it for everyone. If you are the type whose eyes glaze over and whose mind goes into neutral at the sight of columns of figures, do not be put off, especially by the first chapter. Ignore the figures (until you choose to look at them) and you will find more than enough to involve your mind. On the other hand, if figures and graphs appeal to you, you may make your own analyses and follow up on your own conjectures, or share the insights of the authors.

Let them have the last word:

It is time for our churches to consider, if they have not already done so, what changes they are making at the local, regional and national levels. Local churches or regional groupings are invited to hold a series of seminars on the topics contained within this volume and to discuss ways of implementing change, for the benefit of all members. An equal quota of employment opportunities can be made available to women in the pulpits and in leadership positions within each denomination.

As with other organisms, either our churches must grow and adapt, or they will die as denominations, and be replaced by new ones. The Spirit of God is moving among his people and guiding them to be lovingly inclusive, toward building a caring community, toward being afire with social justice and toward growing into a deeper spirituality. Are people in the congregations willing to take the risk of being spiritually mature persons, who are capable of change? Or,

continued over page

## June 1966 (25 years)

### Teen and Twenty Chapel Attracts Crowds on Tour

A total of over 2,500 young people attended jazz worship services conducted by Toronto's Teen and Twenty Chapel on its Easter week tour. The chapel team of 21 persons visited the Presbyterian churches in Peterborough, Kingston, Almonte, Iroquois and Smiths Falls, spending one night in each place.

Rousing hymn-singing to rhythm and blues music was led by a chorus and the Teen Tempos, a seven-piece combo of guitars, saxophone, trombone, trumpet, drums and electronic organ.

In contemporary language the chapel minister, the Rev. D. J. Geard, dwelt with such topics as fear and anxiety, the meaning of being a real person. Much of his sermon was in verse, interspersed with congregational singing and solos.

## June 1941 (50 years)

### Our Rest and Holy Day

A circular letter sent out by the Lord's Day Alliance of Canada over the signature of the General Secretary, Rev. Geo. G. Webber, reports that:

"Another victory has been achieved in the effort to safeguard our Sunday from commercial exploitation. . . . We faced the definite announcement of the Ontario Government that legislation would be introduced at the 1941 session to legalize Sunday excursion trains. . . . The province-wide protest against this policy, organized by the Lord's Day Alliance, received the hearty co-operation of the Christian communions . . . the program culminating in a letter signed by the heads of each of the communions and sent to each member of the Legislature during the first week of the session. This letter, with its unified expression of Christian protest, made a profound impression upon the members of the Government and the Legislature. The Government quietly dropped the proposed Bill and the 1941 session has closed with our Sunday laws intact."

## June 1916 (75 years)

### Fifty Years in Saskatchewan

By Rev. Colin G. Young.

(Superintendent in Northern Sask.)

Presbyterianism in Saskatchewan celebrates its jubilee during the present year. On August 6th, 1866, the Rev. James Nisbet, formerly assistant to Rev. Dr. John Black in the famous parish of Kildonan, arrived on the banks of the North Saskatchewan at the place where now stands the city of Prince Albert. He at once started the erection of the mission house and began his missionary work among the Cree Indians, and this records the first missionary enterprise of the Presbyterian Church, except in British Columbia, west of the "Red River Settlement."

Mr. Nisbet was accompanied by a staff of helpers and these with their families formed what was known in the early days as "The Mission." Around this centre gathered the first white settlement, which has now grown into a flourishing city.



## June 1891 (100 years)

Presbyterian College, Halifax: — The closing exercises of the Session, 1890-91, were held in St. Matthew's Church, Halifax, on April 22. Principal McKnight presided. There were 27 students in attendance in the classes. Since the commencement of the College, 208 young men had been trained for the ministry. Over one-half of this number have been given to the church since the union of 1875. Our graduates are scattered the wide world over, some being in Australia, some in the New Hebrides, some in New Zealand, some in the West Indies. The majority, of course, are in the Maritime Provinces. Seven of our graduates have died in the Foreign Mission field. No other College in Canada has such a record as this.



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HOST FAMILY  
PROGRAMME  
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**Books** continued from previous page

will they, as congregations, die of rigidity, and let newer, more dynamic churches take over?

The answers are up to you.

Minnie Kilpatrick is an elder in St. Mark's Presbyterian Church, Don Mills, Ont.

**Presbyterian Church\***

Most of the complaints of lack of voice and vote at the regional and national levels come from Presbyterian respondents. They write:

Women have no voice or vote at Presbytery or higher courts. I have no vote or place in the courts of our church.

Frustrations in our denomination occur because members of the Order of Diaconal Ministers have no decision-making power, no voting rights in the courts of our church and no voice at some levels.

I would like to feel that the Presbyterian Church is moving towards recognizing the role of church educator as a valid and worthwhile ministry but I suspect that it will be many years before we are members of any of the courts.

Women and men in Diaconal Order have no vote in The Presbyterian Church in Canada, unlike ordained ministers.

Incorporation into the new structures depends, in part, on level of training and on whether the woman is ordained or not, in addition to denominational policy and regional implementation.

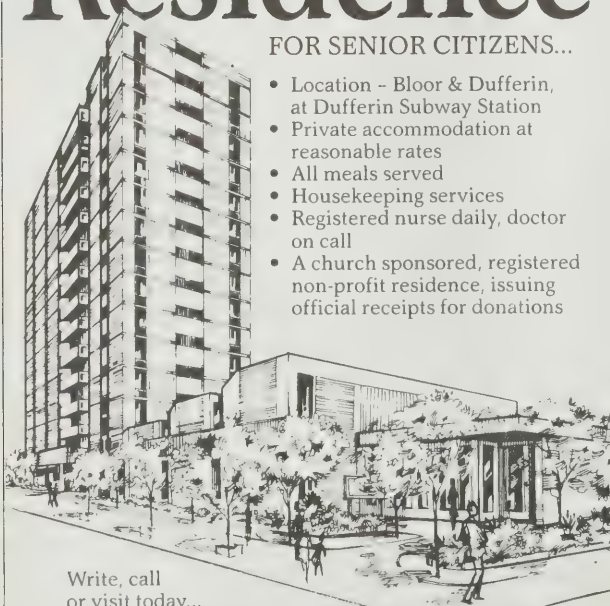
**New Structures Envisioned\***

Dedicated Christian feminists, however, want *new* structures in which the element of power is diminished. They would like to see the *elitist power structures* abolished — those now led mostly by males. In its place they look forward to more egalitarian structures where the emphasis is upon service to God and to others, women as well as men. They want *empowerment* for all of God's people, lay persons as well as clergy and diaconal ministers. What is envisioned is a return to the model given by Christ, where "many that are first shall be last, and the last first" (Mark

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10:31, KJV), and where "anyone who wants to become great among you must be your servant" (Mark 10:44) and "anyone who does not welcome the kingdom of God like a little child will never enter it" (Mark 10:15, NJB). This requires great humility on the part of all Christians, a respect for all parishioners, and for clergy. It involves attaining childlike attitudes to God with servanthood as the key requisite for leadership. The type of power that the disciples were encouraged to seek was empowerment for service through the indwelling Holy Spirit.

### Lack of Women Seminary Faculty\*

Some ordained women in ministry complain that there were no women on their seminary faculty at the time of their own training. Once clergy-woman said, "I did not have one woman faculty member in my three years of training." Some women in diaconal ministry stated that their training was almost exclusively female, although this varies greatly by denominations. The women say that they found no course work, materials, or books geared to the interest of women and the new work being done by women in biblical and theological fields. One woman added that "the theological assumptions and traditions of the church are against women."

\*All quotations from *God Calls Man Chooses* © 1990 Trinity Press. Used with permission.

### Steeple Chase (Ontario's Historic Churches)

by James and Susan Preyde.

The Boston Mills Press, Erin, Ont., 1990. \$20.

Reviewed by John Congram.

Presbyterian churches are well-represented among the 50 picturesque photographs of rural churches in Ontario. The seven are: St. Andrew's in the township of Thora near Beaverton, St. Andrew's in Maple, St. Andrew's just north of King City, St. Andrew's in Colborne, St. Andrew's Niagara-on-the-Lake, Salem in Bruce County and Fisherville Presbyterian now a part of the Black Creek Pioneer Village in Metropol-

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

itan Toronto.

Visitors to the Muskoka District will be pleased that the historic Madill Church is included.

Although some of the 50 churches hold regular services, many pictured here now have only occasional, historical or summer services. In the case of Salem, none at all.

The exterior of each building has been photographed and, in some cases, the interior as well.

Each photograph is accompanied by a few sentences telling something of its historical or architectural significance, or some other unique feature that caught the photographers' eyes.

The book costs only \$20 due to financial assistance in its production from The Canadian Council, The Ontario Arts Council, the Office of the Secretary of State and the fact that the book was printed in Singapore.

It would make an excellent gift or coffee table book.

### The Language of Letting Go (daily meditations for codependents)

by Melody Beattie.

Harper & Row, 1990.

Reviewed by Enid A. Pottinger.

In the final analysis, there are no real loners in this world. We all live in a community of some kind — a group created by birth, mutual affection, law, geography, chance. Our good and destructive personality patterns live in community too.

This volume of daily meditations is addressed to people who live or have lived with a person having a compulsive behaviour pattern. People who have lived with someone suffering from some compulsive behaviour are codependents. That means most of us should give this book more than two glances. We encounter hostile, manipulative, controlling, indirect persons; we and they can live beyond codependency.

*The Language of Letting Go* is the most recent of three excellent volumes, each of which explores and develops this topic (*Codependent No More* and *Beyond Codependency*). All volumes, heavy in content, are designed for people who want to understand their own behaviour and relationships, and who wish to reflect on the dynamics of family,

continued on page 36

**T**he woman alone learns quickly to conserve,  
Appreciate each silver dollar's worth  
And, losing one of ten from her reserve,  
Looking for it becomes like God in earth.  
Portable lamp in hand, she sets the switch,  
Carries the light from room to creviced room,  
Determinedly sweeping every niche,  
Her treasure is uncovered by her broom.  
Rejoicing she is like her God, God loses  
The silver soul whose likeness She has sketched,  
Divinely sweeps, Her hands sustaining bruises,  
To find the woman in Her image etched.  
Rejoicing She is like Her earthbound sisters  
Whose finding joy discounts their common blisters.

E.M. Ladson



  
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## Books continued from previous page

friendships or employment associated groups. The books are for people who want to grow in understanding.

Although the book is not kosher-Christian, it markets its message with an awareness of the spiritual aspect of personality. The insights and observations are so much to the point that no one can be found beyond the benefit of this book, an inclusive book.

*The Language of Letting Go*, for instance, tells me today that feeling good about myself is a choice. The passage could be inserted in Sunday's Assurance of Pardon: "Extended guilt does not solve the problem. So make an amend. Change a behaviour. Then let guilt go." Right on!

The subtitle of this book could be *The Book of (Even More) Revelations*.

Enid Pottinger is a member of St. Paul's Presbyterian Church in Hamilton, Ont.



## Jews and Christians: Exploring the Past, Present and Future

*Edited by James H. Charlesworth.*  
Crossroad Publishing, 1990. \$27.95.  
*Reviewed by Zander Dunn.*

This is the first volume in a series of books to be published by The American Institute for The Society of Religious Co-operation. It is the compilation of papers delivered by distinguished scholars who gathered privately with the editor in 1987 to discuss the intertwined histories of Jews and Christians. Presented are nine papers and the discussions they provoked. Every chapter is worth reading.

A historical overview of Jewish-Christian relations is followed by a paper exploring opportunities to rethink relations among Christians and Jews. The New Testament view of Judaism and the treatment of Judaism in the Gospel of John are examined. Martin Luther's attitude toward the Jews is dealt with frankly. And no

book on the subject would be complete without a look at the Holocaust and the issues before us today. The final chapter has the provocative title, "The Christian Blasphemy: A Non-Jewish Jesus."

If there is anything all the contributors agree on, it is that Jesus is Jewish and not Christian. Christians get off course when they forget that Jesus is the Messiah of the Jews. Anti-Jewishness is the Christian sin. Robert T. Osborne who wrote the last chapter says, "This man Jesus and his cross are so offensive essentially because he was and remains a Jew — the quintessential Jew, the very Messiah of the Jews."

Christians have tried to deny all this in many ways. For example, we have said Jesus was not Jewish, he only seemed to be; he really represented "Every Man." Christians have argued Jesus was Jewish in the flesh but as the resurrected Christ he is not. Some Christians have also said God's covenant is with creation rather than with Israel so Jews can be saved only as they leave Judaism and put their faith in Christ, the Christ of the Church.

Osborne contends, "When the Church is truthful it knows itself to be the community of those who through Jesus Christ have been and are being called into the covenant between God and Israel." That will offend most Christians whose triumphalist theology makes it difficult for them to regard Jews with any favour.

This is not an easy book to read, not because the concepts are difficult, but because Christians have so misunderstood and mistreated Jews, Jesus and the Bible. It is embarrassing to read and see (there are pictures) what Christians have done to Jews and to recognize so many terrible prejudices which Christians hold against Jews. But this is an exciting book to read because it bristles with insights, bubbles with new interpretations and blazes with righteous indignation. To read this book is to be stimulated to think, to pray and to act. I can give it no higher praise.

Zander Dunn is minister of Knox Presbyterian Church in Guelph, Ont.

continued on page 38

# YOU WERE ASKING?

Tony Plomp

## Including Everyone



**Would you please take time to clearly explain the term “inclusive language”?**

As a “people of the Book,” in whose churches the preaching of the Word is central and in whose sanctuaries the pulpit often holds the dominant place, we should be especially conscious that *words have power*. I am no scholar in this area but I realize that language imposes its own reality on the world and society. So when members of a congregation are constantly addressed as “brothers in Christ,” and the “sisters” are never mentioned (even when women occupy 75 per cent of the pews), it does not take a genius to conclude that many of these sisters feel excluded! If I were in their shoes, I would feel that somehow God’s Word was really only meant for these “brothers” of mine and not for me.

I came across a recent article in a Christian magazine which gave some helpful hints to clergy about their work. All the references were to “him,” “his,” “he.” Women clergy reading the article would be offended by this kind of exclusivity, and rightly so.

Those of us of an older generation never gave this much thought. Even many women feel that when “man” or “men” are mentioned in the Bible or in sermons, articles and hymns, it means “all people,” “humankind.” I always held this to be so. But I have become more sensitive to this issue over the years. I realize now that even while a strong and wonderful hymn such as “Ye who are banded as comrades” (#486) may well be appropriate for a gathering of the men’s club, it is no longer adequate for regular congregational use. For this reason, other hymns have been altered, such as “Rise up, O men of God,” to read “Rise up, ye saints of God.” (Such alterations are another sticky problem!)

Our General Assembly has spoken

to this issue at various times. It arose once again at the 116th General Assembly where it was decided that from henceforth we would no longer use the term “chairman” for those who moderate boards and committees of the Assembly but substitute it across the board with “convener.” Someone of my acquaintance questioned such a draconian measure and felt this was “overkill.” So I wrote to Dr. Alexandra F. Johnston, principal of Victoria College, Toronto, for her perspective on this matter. She replied:

As you can imagine, in my position I am very aware of the problem of how a woman presiding at a meeting is addressed. I myself do not object to being called



Art by Iris Ward

Madam Chairman but I am becoming increasingly sensitive to the objections of other women. I strenuously object to being called “Madam Chair.” I am not a piece of furniture!

... The presence of the male signifier, “man,” in various compounds such as “spokesman,” “handyman” and the offending “chairman” — because that signifier implies that only men speak, are handy or preside over meetings — is unacceptable to many people. It is seen as one of the subtle, systemic “codes” through which the English speaking world has accepted the dominance of men in politics, in the workplace and in organized

groups in the past.

“Convener” seems to me a preferable word to “chairperson.” Although it literally means “to call together” (from the Latin *convenio*), it can serve as a unisex word for a presider at meetings. The indiscriminate use of “person,” and especially “persons,” bothers me. “Person” is derived from the Latin *persona* which means “mask.” It may be my literary training, but every time I hear “person” used I feel there is something theatrical going on — something that is fundamentally not rooted in reality. I feel even more strongly about the use of “persons” when there is a perfectly good plural available in “people”!

“Moderator,” despite the fact that “or” is the masculine ending in words derived from Greek, has come to serve us very well in the courts. I hope no one will ever get sufficiently pedantic to insist on “moderatrix” or “moderatress” — both of which are allowed in the *Oxford English Dictionary*.”

I thank Dr. Johnston for her contribution and share her hope expressed in the preceding paragraph.

Inclusive language sometimes becomes a kind of test of “orthodoxy.” But we should be free to make exceptions, particularly when it comes to some of the great hymns of the church. Surely we should not dismiss the great spiritual wealth of the church’s past simply to make a point, especially when an increasing majority of us now agree to the importance of inclusive language.

A revised hymn-book would, of course, solve that problem. □

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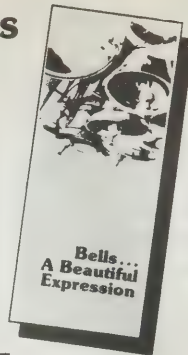
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## Books

continued from page 36

### The Canadian Protestant Experience 1760 to 1990

*Edited by George A. Rawlyk.*

Welch, 1990. \$25.95.

*Reviewed by Kenneth Barker.*

This book, conceived and edited by Professor George A. Rawlyk of Queen's University, Kingston, is a valuable addition to the growing literature on Canadian church history. Dr. Rawlyk has assembled a team of five scholars to describe Canadian Protestantism in five periods: Nancy Christie (1760-1815); Michael Gavreau (1815-1867); Phyllis D. Airhart (1867-1914); Robert A. Wright (1914-1945); and John G. Stackhouse, Jr. (since 1945).

Questions are inevitable. Has Nancy Christie not pressed the contrast between Anglican patriarchal privilege and evangelical resolution too far? Certainly the extremes existed; but as she herself has shown, some Anglicans refused to share the intolerance of Bishop Inglis and John Strachan. And not all evangelicals were committed to revolution and the adoption of American republicanism even though that is what some of their critics wanted to believe about them. Many people in both camps were interested in a more responsible form of government which avoided the extremes of both an unjust authoritarianism and an amoral self-indulgence.

Thus even if Henry Alline could be described accurately as someone with a "tendency towards antinomianism, in which individual experience takes precedence even over Scripture and the moral law," this would certainly not be true of all "New Light" evangelicals of that period, much less "Old Light" evangelicals. Indeed the Freeborn Garrettson quote bears this out: "I know the word of God is our infallible guide and by it we are to try all our dreams and feelings."

Michael Gavreau's treatment is much more balanced. He notes: "Evangelicals were acutely aware of the dangers of antinomianism, the belief prevalent among certain radical religious sects that the infusion of

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divine grace superseded the moral law." Moreover he alludes to the literary bias to be found in the novels of Robertson Davies, Hugh MacLennan, Margaret Laurence and Margaret Atwood. Evangelicals were not without their struggles — or faults. But to dwell on their excesses alone is hardly a fair assessment of their contribution to Canadian life.

Phyllis D. Airhart accurately reflects recent historical scholarship which has demonstrated that 19th century evangelicalism did not separate personal religious experience and social concern. Moreover she traces some of the tensions which led to the gradual polarization of opinion in the early part of the 20th century. But though she makes reference to George Marsden in her "suggestions for further reading," she seems not to have absorbed his careful critique of the extent to which premillennialism, dispensationalism and the Schofield Bible actually dominated conservative evangelicals.

Robert A. Wright documents the fragmentation of Canadian Protestantism from 1914 to 1945, a period which deserves additional careful study. For example, fundamentalism is a slippery term, not wholly synonymous with conservative evangelicalism. Wright, at times, seems to confuse the two. To suggest that Principal Caven of Knox College was a fundamentalist because he contributed to *The Fundamentals* (1910-1915) fails to recognize that Caven had died well before publication of the series and that the series itself was far more open than the popular perception of fundamentalism (it contained articles in support of crea-

tive evolution). Even more important, Caven does not fit Wright's three-point definition of the movement. Incidentally, A.B. Winchester was associated with Knox Church, Toronto, not the College and Stanley Knowles was a United Church minister not a Baptist.

Discerning the trends in recent history is often much more difficult than finding them in the more distant past. But Dr. Stackhouse provides a helpful analysis of the period from the end of the Second World War to the present. He describes the immediate post-war boom, the shock of the "sixties," and the continued numerical decline of most mainline churches in the 1970s and '80s. It is a sobering account. He also documents the growing numerical strength of the evangelicals, their increasing interest in schools of higher academic standing, and their expanding involvement in political and social issues. But he is historian enough to raise questions. "Were conservative churches growing merely in relation to the decline in mainline force? Where they actually increasing their influence upon Canadian life?"

If this book does nothing else for those of us who are still in mainline churches, it will make us more aware of what is actually happening on the whole Canadian Protestant scene. It may not propose any cures. But if accurate diagnosis is a prelude to proper medical treatment, this analysis may lead to a recovery of healthy Christian commitment.

Kenneth Barker is minister of St. Andrew's Presbyterian Church in Owen Sound, Ont.

## The Call of Stories (teaching and the moral imagination)

by Robert Coles.

Houghton Mifflin Company, Boston, 1989. \$12.95 paper, \$26.95 hardcover. Reviewed by John Congram.

Robert Coles is a Christian psychiatrist who is presently Professor of Psychiatry and Medical Humanities at Harvard. He is known as "the crayon man" for his work with children. He has authored 40 books.

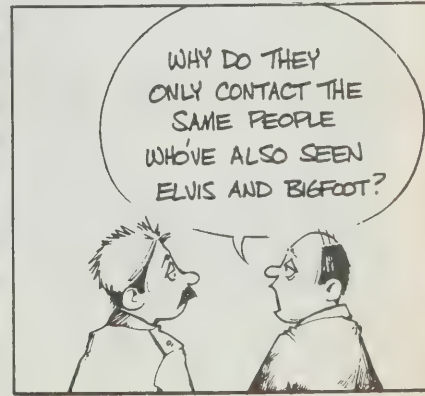
In this, his latest book, Coles shares how parents, teachers and students learn some of their most lasting lessons in life from stories.

He tells of his own discovery of the importance of stories which led him to diverge in his psychiatric practice from a strict "diagnosis and summary" approach. Early in his training, a wise psychiatrist gave him a brief lecture that he would hear in his head many times thereafter: "The people who come to see us bring us their stories. They hope to tell them well enough so that we can understand the truth of their lives. They hope we know how to interpret their stories correctly. We have to remember that what we hear is their story."

Coles tells how stories affected him as a child, and how along with his wife, a teacher, they discovered the importance of stories (especially in literature) for young people trying to find their identity and dealing with social problems such as racial desegregation and loneliness.

The beauty of a good story, says the author, "is its openness — the way you or I or anyone reading it can take it in, and use it for ourselves." In this book Robert Coles helps us make that discovery.

## BEYOND BELIEF

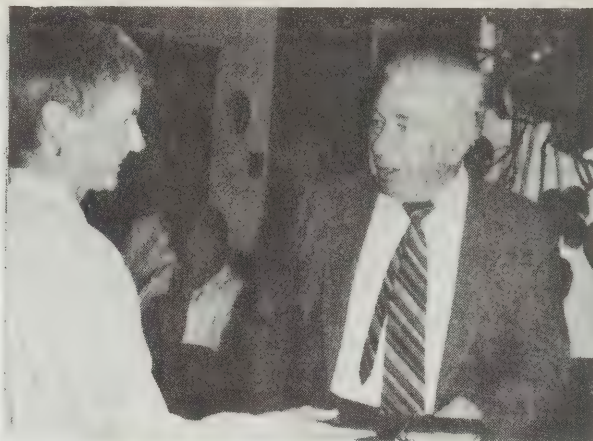




# PEOPLE AND PLACES



ON MARCH 10, during the morning worship service, the Rev. Young-Hwa Lee, on behalf of the congregation of First Church, Prince Rupert, B.C., bestowed the title of "Clerk Emeritus" on Mervin E. Martin in recognition of over 50 years of service to the church. Mr. Martin has served as elder, Sunday school teacher, superintendent and, for the past 15 years, clerk of session. He remains an active member of session. Pictured with him are his wife, Elinor, and Young-Hwa Lee.



THE CONGREGATION OF Ephraim Scott Memorial Church, South Haven, N.S., honoured D.J. MacDonald recently for his 28 years of service as secretary-treasurer. Pictured with Mr. MacDonald is Mrs. Joan MacLeod, an elder at Ephraim Scott Church.



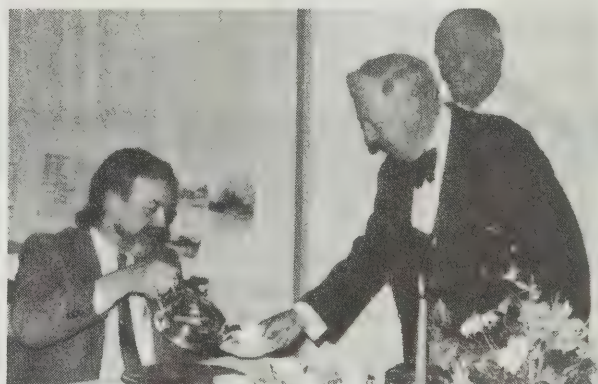
A HERITAGE CABINET, built to display church artifacts which date to 1875, was dedicated at Paris Church, Paris, Ont., Feb. 24. Pictured are David MacAlpine, carpenter; Mary Williams, committee convener; and the Rev. Pieter van Harten.



AT ITS MEETING on March 20, the Presbytery of Northern Saskatchewan recognized the Rev. Walter Donovan for his many years of service in the province with the presentation of a plaque and a "Minute of Appreciation." Mr. Donovan retired on Jan. 1 after 35 years, 14 in ministry to Native congregations, the remainder in various congregations in Saskatchewan (the last being St. Andrew's, North Battleford). Pictured, the Rev. Bruce Gourlay (centre), moderator of presbytery, and the Rev. Colleen Gillanders-Adams, clerk of presbytery, make the presentation to Mr. Donovan.

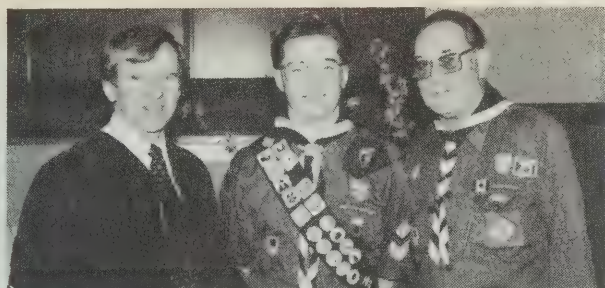


A NEW LECTERN given by Ann (left) and Margaret Seech in memory of their parents, John and Anna, was dedicated by the Rev. Thomas Kay at Knox Church, Leamington, Ont., recently.



PICTURED AT THE Valentine's Tea at Riverdale Church, Toronto, the minister's spouse, Stephen Bach, pours tea for Jack Spears and Jim Rae. Mr. Bach is married to the Rev. Karen Bach.

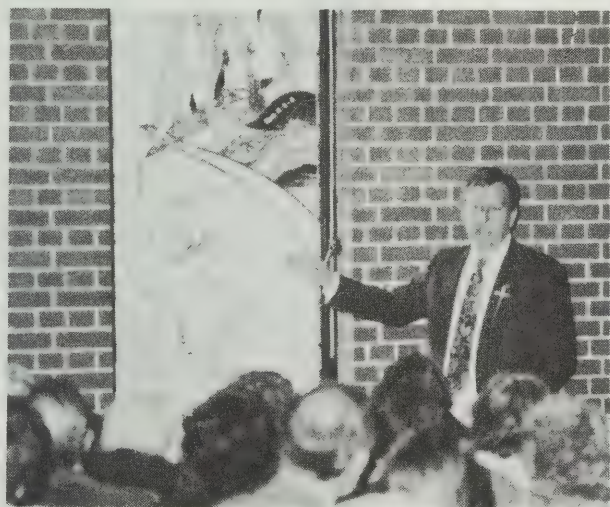




ON YOUTH SUNDAY, Feb. 24, Stephen Tordiffe of Whalley Church, Surrey B.C., (8th West Whalley Scouts) was presented with the gold level of the Religion in Life badge. Making the presentation were Dr. B.J. Ogdon and Scout Master Bob Williams.



THE MEMBERS OF Moore Preceptory #13 Knights Templar presented a cheque to Mrs. Lorna Thompson, an elder of St. Paul's Church, Peterborough, Ont., to assist with her studies for the ministry. Mrs. Thompson, who was formerly employed at Trent University, Peterborough, is presently in her first year at Knox College. Pictured on her right is the Rev. George Turner, minister of St. Paul's Church.



ON PALM SUNDAY, six memorial stained-glass windows were dedicated in St. Mark's Church, Don Mills, Ont. The windows depict scenes from the gospel of St. Mark, beginning with John's baptism and ending with the resurrection. Each window has a different colour of the spectrum as its dominant colour. Part of the glass in the new windows came from a former building demolished to make room for St. Mark's Court, an apartment complex for disabled people and single parent families. Bob Killey, convener of the window committee, is pictured explaining the symbolism in one of the windows to the congregation. The artist for the windows was Laura Heathcote of *Artistudio*.



A FRAMED CERTIFICATE recognizing 60 years of communicant membership in the congregation of St. Andrew's Church, Kamloops, B.C., was presented recently to Mrs. Isabella Dick. Mrs. Dick has been a faithful member of the church, serving during the building of two sanctuaries, and is still active in the various women's groups. Her late husband served as clerk of session. Pictured with her are elder John de Vries, the Rev. George Peters and clerk of session Vic Newman.



THE ATLANTIC MISSION SOCIETY of St. Andrew's Church, Pictou, N.S., recently honoured their senior member, Miss Estelle MacKenzie, when they changed their name to the Estelle MacKenzie A.M.S. Miss MacKenzie, 98, graduated from Deaconess School in 1928 and served the church in Nova Scotia (Thorburn, River Hebert, Halifax, Cape Breton) and New Brunswick (Titusville, Hampton, Sussex, Barnesville and the Saint John Presbytery). She is shown receiving a corsage from Frances Roach, member of the Estelle MacKenzie A.M.S., who was a little girl in Thorburn when Miss MacKenzie worked there.



## People and Places

continued from previous page



DR. EVALENE THOM of Dunbar Presbyterian Church, Dunbar, Ont., was given a "send-off" to her Board of World Mission assignment as consultant in special education to the Government of Mauritius, which she began in January. A service of celebration and commissioning was followed by a reception in the church hall. Dr. Thom is pictured flanked by members of the Brockville Presbytery, with the Rev. Ian Johnston, moderator, on her left, and members of the Dunbar Church session standing behind her.



PICTURED ARE Dan N. Matheson, who was recently honoured for his 42 years of faithful service as clerk of session at Ephraim Scott Memorial Church, South Haven, N.S., and the Rev. Ian G. MacLeod, minister of Ephraim Scott Church.

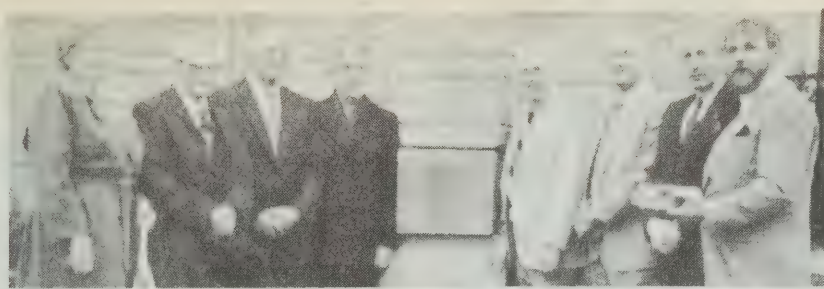


A NEW LIBRARY was named and dedicated in honour of Dr. Richard Stewart and his late wife, Lois Stewart, New St. James Church, London, Ont., March 17. The Stewarts ministered at New St. James from 1947-1977. The Rev. David Stewart of Vancouver and Rick Stewart of Cambridge, Ont., took part in the service honouring their parents. Pictured cutting the ribbon are grandsons, Richard and John Stewart, while Neil Lamont and his daughter, Mrs. Isabelle Anderson (hidden), and Mrs. Dorothy McLaren and her granddaughter, Kelsey, look on. The furnishings in the Stewart Library were donated in memory of Mrs. Jean Lamont and Mr. John McLaren. Watching the proceedings is Dr. Leslie Files, minister of New St. James.

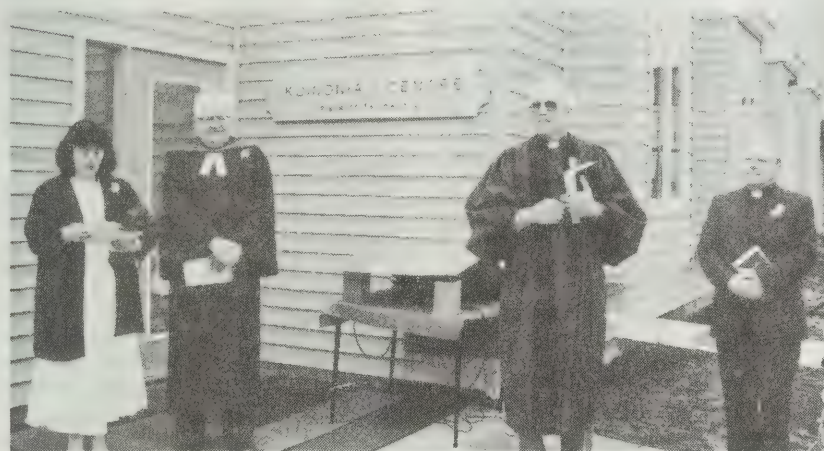


AN ADVENT RUNNER embroidered by Mrs. Cornelia Plomp, a longtime member of Haney Church, Maple Ridge, B.C., was dedicated recently. Pictured with Mrs. Plomp, who is the mother of the Rev. Tony Plomp, is the Rev. Scott Carlson, minister of Haney Church.





DESCENDANTS OF THE FAMILY that donated the land and church building for Alma Street Church, St. Thomas, Ont., when it was built in 1891 were on hand April 14, 1991, when the original cornerstone was removed. Among the contents discovered in the cornerstone's box (pictured being held by the Rev. D. McQuaig [far left]) was an April 1891 copy of the *Presbyterian Record*.



THE CONGREGATION OF St. James' Church, Truro, N.S., shared in a day of celebration and thanksgiving on April 7 with the dedication of the Koinonia Centre (Place of Fellowship). The new structure provides eight meeting rooms, a large recreation and activity room, and washroom facilities. Participating in the service were (left to right): Jacqueline Colquhoun, pastoral assistant at St. James'; the Rev. Owen Channon, Moderator of the Halifax and Lunenburg Presbytery; the Rev. Clair MacLeod, minister of the congregation; and the Rev. Cedric Pettigrew, Moderator of the Synod of the Atlantic Provinces.



THE NEWLY FORMED CGIT group of St. Stephen's Church, St. Stephen, N.B., took part in its first Christmas Vesper Service last year, with the assistance of some former members and leaders (in recognition of the 75th anniversary of the CGIT movement). In the front row (from left) are: Nancy MacBeath; Edna Colwell, who joined the CGIT in 1917 and was a leader from 1925-27; Joan Cho; Frances Forester, who was a leader in the 1940s; and Bonnie MacKinnon. In the back are: Karen Downey; Samantha Parsons; Georgia Roberts, a member in the 1940s; Su-Li Cho; and Heather Hastey.

Members of the *Ontario PYPS* organization active from 1934-52 held their *15th Reunion* at St. Paul's Church, Nobleton, Ont., April 20. Ninety participants from around the province shared in a program of fellowship, singing and worship. The former members were also treated to a bus tour of historic churches in King Township and other buildings of interest. The theme speaker for the event was Mrs. Jeanne Snider. Two representatives from the 1991 Toronto-Kingston Synod PYPS executive showed slides of their current activities and conducted a dialogue between past and present young people. The next reunion is to be held in the Hamilton/Niagara area in 1993.

The congregation of *St. Andrew's Church, Fort Coulonge, Que.*, celebrated its 134th anniversary and the 100th anniversary of the building of the present stone church on Oct. 14, 1990. An attendance of 230 filled the sanctuary to "standing room only" for the worship service, conducted by the Rev. Allan MacKenzie. The late Rev. E.G. MacDonald gave the sermon. A reception was held in the church hall. As a commemoration of the event, the congregation made a special gift of \$25,000 to the pension fund of The Presbyterian Church in Canada.

**Please note:** When submitting items for *People and Places* please: restrict your news to special events which do not occur frequently; make sure that photos, when included, are clear — pictures of large groups should be avoided; and, last but not least, keep captions brief. For our part, we will continue to publish as many as possible.





## B.C. congregation hopes to worship in own building this summer

For almost a year, the congregation of Knox Church, Victoria, B.C., has been worshipping in nearby St. Alban's Anglican Church because of a fire last July which badly damaged its church building. The fire was believed to have been caused by arson. The rector and congregation of St. Alban's immediately offered the use of their building — an arrangement that has worked out well.

In an act of faith, the congregation of Knox voted to raise \$100,000 over and above the insurance coverage to renovate the building to meet the needs of a growing church. It is hoped that the work will be completed by mid-August.

The congregation will celebrate its 100th anniversary in September (21-22), with Dr. Art Van Seters, principal of the Vancouver School of Theology, the guest speaker.

## Presbyterian elected moderator of ecumenical organization

The Rev. Dorcas Gordon, part of the ministerial team (with her husband, Noel) of St. David's Church, Scarborough, Ont., was elected moderator of The Caribbean and North American Area Council (CANAAC) of the World Alliance of Reformed Churches at its annual meeting held in Baltimore, Maryland in March.

Another Canadian Presbyterian, John A. MacFarlane, continues to serve as area treasurer of the organization.

## Presbyterian church plaque honours university founders

Almost 151 years after the first Board of Trustees of Queen's University, Kingston, Ontario, held its inaugural meeting at St. Andrew's Presbyterian Church, church volunteers have erected a plaque commemorating the event. It will be officially unveiled at a special university sesquicentennial service to be held at St. Andrew's on October 16.

The idea for the plaque originated with Bill Mackay, a member of St. Andrew's and a professor emeritus of



The photo shows the fire damage to the memorial cross at the entrance to the sanctuary of Knox Church, Victoria.

metallurgy at Queen's. He enlisted the help of other members of the St. Andrew's War Veterans' Association, one of the church's volunteer groups.

The veterans donated most of the \$2,500 cost of the project and designed the plaque.

The university's Alumni Association assisted the venture and donated a Queen's banner that hangs beside the plaque in a glass and cherry-wood case.

The plaque measures about one metre wide and almost as tall. As well as its commemorative message, the plaque lists the 27 original trustees, 12 clergy and 15 laypeople. (Source: *Queen's Gazette*)

## Presbyterians in U.S.A. defend hymn-book

An 18-member committee appointed by the Presbyterian Church (USA) General Assembly produced a hymn-book for 2.9 million church members, many of whom aren't thrilled with the product.

John S. Tompkins, a member of Madison Avenue Presbyterian

Church, New York City, wrote a stinging critique of the hymn-book and its makers titled "Look What They've Done to My Songs," which was published in the December 1990 *Reader's Digest*. Tompkins, former staff correspondent for *The Wall Street Journal*, *New York Times*, and *Time Magazine*, found it preposterous that a handful of people deleted traditional hymns they considered sexist and militaristic.

Gone were old favourites such as "Onward Christian Soldiers," "The Battle Hymn of the Republic," "God Rest Ye Merry, Gentlemen," and "Faith of our Fathers."

Tompkins accused the committee of ignoring the "vast majority" of church members "who actually sing the hymns each Sunday."

Church officials, who learned about the article prior to its publication (a *Reader's Digest* factchecker called the church news service office), responded to Tompkins' charges with an eight-page document. The officials did not contest Tompkins' belief that the views of church leaders do not reflect those of Presbyterians in the pews. Rather, the leaders reminded the church that it is governed by elected representatives.

Although admitting decisions were made in secret, the response paper pointed out that open meetings had been held, selection criteria were established by a General Assembly of elected representatives, and the new hymn-book was given final approval by elected members of the Theology and Worship Ministry Unit prior to its publication. (*The Presbyterian Layman*)

**Erratum:** In the article, "What's Coming Up at General Assembly," in the May issue of the *Record* (page 25), the Rev. Diane Clark was said to be the minister of Elmvale Presbyterian Church. In fact, she is the minister of Elmvale Church and Knox Church, Flos, Ont. The *Record* apologizes for the error.

## Study shows most Americans believe in God

A new (CUNY) survey conducted by the Graduate School of the City University of New York has found that 9 out of 10 Americans identify with one of many religions, from Presbyterian to Rastafarian.

The study found that 86.5 per cent of Americans, or 214 million people, are Christians. Roman Catholics make up the largest group, with 26 per cent of the nation's population, followed by Baptists, Methodists and Lutherans. Jews comprise less than 2 per cent of the population, and Muslims, 0.5 per cent.

Although these broad outlines were known before the survey, Martin Marty, a sociologist with the CUNY, said he still considered it "astonishing that in a high-tech, highly affluent nation, we have 90 per cent who identify" themselves as religious.

Among the surprises the study came across, were that most Americans of Irish ancestry are not Catholic, and the researchers speculated that this was because many of them are descended from Protestant Northern Ireland.

It also found that most Asian-Americans and most Arab-Americans were Christian, rather than Buddhist, Hindu or Muslim. The authors explain that Christians from

Arab and Asian countries are more likely to emigrate to the United States.

Other findings were that people without a religious affiliation are least likely to marry, and that the likelihood of being divorced is generally uniform across all religious groups. Roman Catholics, with 7.5 per cent currently divorced, are slightly lower than other mainstream Protestants and Jews, with 8.7 per cent divorced. The Greek Orthodox have the lowest level of divorce (4.4 per cent) and the Unitarians the highest (18 per cent). (EPS)

## Record receives three honourable mention awards

The *Presbyterian Record* received three Canadian Church Press (CCP) honourable mention awards for 1990 at the CCP convention held April 25-27 at St. Jerome's College, Waterloo, Ontario. The awards were in the following categories: Best Column — "Perspective," by Lloyd Robertson; Poetry — "To Joseph, A Just Man," by Elizabeth Hahn (Dec. issue); Treatment of a News Event — "Background to Mount Cashel," by Sheldon MacKenzie (Feb. issue).

## Election of bishops marks renewal in Hungarian Reformed Church

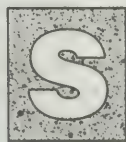
Three of the four bishops of the

Hungarian Reformed Church lost their positions in elections held at the end of last year. Only Dr. Elemer Kocsis, the presiding bishop from Debrecen, retained his position.

The elections of the bishops were the last step in a renewal of church leadership. Elections began with new officers in the presbyteries, after which each district began polling on the office of bishop. According to the Hungarian Church Press, this election was the first "to elect new leaders freely without any outside influence instead of the former practices that put in leaders appointed by the official state organs."

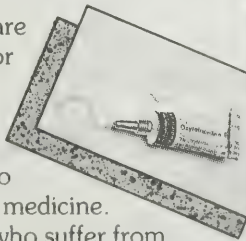
Bishop Kocsis issued a statement a few weeks after the elections that called for a rejection of the "theology of service." This theology was a way of dealing with the communist regime's programs. Kocsis said: "Our theological ideal is the biblical confessional, classic Reformed theology, in its modern Barthian reinterpretation . . . The so-called 'theology of the serving church' played an important role, which has a background in the Swiss 'social gospel' . . . This theology was employed mainly in dialogue with the Marxists . . . Since this reason is over, this theology has no role and function any more." (REC NE)

continued over page



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**News**

continued from previous page

**Noriega born again**

The weekly *Florida Baptist Wit-  
ness* reports that former Panamanian  
leader, Antonio Manuel Noriega,  
who is currently in a state prison on  
drug-trafficking charges, has de-  
clared himself a born-again Chris-  
tian. "I received Jesus Christ as my  
Saviour the 15th of May 1990 at  
11:00 a.m.," Noriega is reported to  
have written in one of several letters  
about his conversion that were  
quoted by the publication. (EPS)

**And the four gospels are . . .**

According to a recent survey, more  
than half the adults in the United  
States read the Bible monthly. How-  
ever, barely more than a third can  
name the four gospels.

According to the Princeton (New  
Jersey) Religious Research Center,  
which did the survey, the Bible is  
probably the most widely read book  
in the United States, but ignorance of  
its contents is widespread. (RNS)

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**Bible translated into Mongolian**

The New Testament has been trans-  
lated into Mongolian, probably the  
last national language in the world to  
receive the Bible.

There is no known Christian  
church in the Mongolian People's  
Republic (formerly Outer Mongolia)  
and there are likely fewer than a doz-  
en Christians in the country of two  
million, according to estimates.

The United Bible Societies,  
though, received a request from the  
country for 500 Bibles in Mongolian  
and 500 in Russian.

Since 1921, Mongolia has been of-  
ficially atheist. Recent moves toward  
religious freedom have led primarily  
to a resurgence of Buddhism. (*Angli-  
can Journal*)

**Prayer**

Keep us, Lord, so awake in the duties  
of our callings that we may sleep in  
your peace and wake in your glory.

— John Donne

# DEATHS

**McGOWAN, REV. JAMES A.**, 83, retired minister of The Presbyterian Church in Canada, died suddenly March 31 in Ontario after conducting two services of worship Easter Sunday morning.

McGowan was a native of Prince Edward Island. He graduated from Mount Allison University (B.A.) and The Presbyterian College, Montreal. During his ministry (he celebrated the 50th anniversary of his ordination in 1989), he served congregations in Bass River, Miramichi, N.B.; Kensington, P.E.I.; River John and East River, Pictou, N.S.; Vankleek Hill and Pittsburgh/Sandhills, Ont.

Jim McGowan was known for his activity in all areas of church and community life. He had a deep practical interest in ecumenical relationships. He initiated camping programs and was instrumental in securing the first camp grounds and buildings on P.E.I.

James McGowan is survived by his wife Greta (Carruthers) formerly of N.B.; four daughters Winifred (P.E.I.), Sylvia (Ont.), Norma (Cape Breton), Janice (Toronto); two sons Neil and James (Ont.); 10 grandchildren.

**NEWSTEAD, CHRISTINA ANN**, died suddenly April 14 in Toronto.

Christina served as president of the Women's Missionary Society of The Presbyterian Church in Canada from 1974-1978 and was an honorary member of the WMS. She was also a member of the Board of World Mission (PCIC), Vellore/Ludhiana Committee, Canadian Bible Society, The Leprosy Mission and a lifetime active member of Cooke's and latterly Riverdale, Toronto.

Christina Newstead is survived by her husband John, son William and family, and sister Mabel Booth.

**RUSSELL, MARY (MAE) ELIZABETH**, wife of Rev. Henry Russell, died March 7 in Toronto after an 11-year courageous battle with leukemia.

After leaving their first church in Edinburgh, Scotland in 1954, the Russells came to Canada and served a three-point charge in Chatham, N.B.; St. Andrew's, Islington, Ont.; Yonge Street Mission, Toronto; Bonar-Parkdale, Toronto.

Following Henry's retirement, they worked in part-time ministries in Bermuda, East Toronto and St. Paul's, Vaughan. Mae Russell accepted a full share of responsibility with her husband.

The Russells celebrated their 50th wedding anniversary in September 1990. Mae is survived by her husband, son Brian and wife Cheryl, daughter Doreen and

husband Allan, four grandchildren, sister Susan (Scotland).

**TOTH, DR. KALMAN DEZSO**, died of congestive heart failure January 11 in Ottawa.

Born in Szeremle, Hungary, Kalman Toth graduated from the Reformed Theological Seminary in Budapest before attending Heidelberg University. He received an M.Th. from Princeton University and completed doctoral studies at Union Seminary (Columbia) in New York City.

The Presbyterian Church in Canada sent Toth to Calgary in 1938 to establish the Western Canadian Hungarian Mission and to serve the new congregation there.

Through his travels in Alberta and British Columbia, seeking out Hungarian-speaking Protestant communities, he established congregations in Calgary, Edmonton, Vancouver and Lethbridge.

In 1939 Kalman married Julianna Campbell Antal. With the outbreak of war, the honeymoon in Hungary was extended 8 years. Since returning to Canada in 1947, he has served in Calvin Church, Calgary; the London-Strathroy-West Lorne area, Ont.; First Hungarian, Toronto; Ottawa Hungarian; United Church of Christ, Lorain, Ohio; Niles (Presbyterian Church of America), Ohio; St. Andrew's, Sherbrooke, Quebec.

Toth was a founder and editor of *New Life*, the monthly publication of the Canadian Hungarian Protestant community and the Hungarian edition of *The Upper Room*. He wrote numerous articles for church publications in Hungary and Canada. He was a scholar of church history and modern humanity. He

was always the shepherd, scholar and preacher.

Kalman Toth is survived by his wife, daughters Susanna and Kathleen, and son Kalman.

**BROWN, MEDA**, 76, member, St. Andrew's, New Liskeard, Ont. April 6.

**BROWN, MALCOLM**, 102, elder 50 years, St. Andrew's, Hemmingford, Que. March 6.

**BULLOCK, EARL**, longtime member, Knox Preston, Cambridge, Ont. March 23.

**BUNN, NORMAN GLASHAN**, 66, faithful active member, clerk of session 30 years, St. Andrew's, Qu'Appelle, Sask. March 5.

**FEIR, GERTRUDE SARAH ISABELLA**, 79, longtime member, Knox, Woodville, Ont. Feb. 16.

**GILLGRASS, MARY**, devoted longtime member of Charlotte Small Auxiliary and Calvin, North Bay, Ont. April 6.

**GRESS, EMILY (McKIE)**, longtime member, Knox Preston, Cambridge, Ont. March 15.

**HOWES, EARL**, 85, longtime elder, Ashfield, Goderich, Ont. April 25.

**IMRIE, DORIS IRENE**, 59, longtime member, Knox, Woodville, Ont. March 20.

**JERROTT, ROBERT**, 78, active member, elder over 40 years, St. Paul's, Glace Bay, N.S. March 26.

**MacGREGOR, REGINALD VICTOR**, 81, active member, faithful elder, St. Mark's, Sherwood, P.E.I. Feb. 17.

**MacKAY, MERVYN LEWIS**, 70, faithful active member, clerk of session 17 years, First, New Glasgow, N.S. Feb. 12.

**WARNER, ALEXANDRA MAY ALLAN "ANDA"**, 65, elder, longtime Sunday school superintendent, St. Andrew's, Kamloops, B.C. Dec. 7.

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# TRANSITION

## INDUCTIONS and RECOGNITIONS

DeWolfe, Rev. Janet Allan, Associate Chaplain, St. Joseph's Hospital, Sarnia, Ont. Jan. 16.  
 Doran, Rev. Rosemary, Riverside, Windsor, Ont. March 17.  
 Elliott, Rev. Scott, St. Paul's, Leaskdale, Ont. April 21.  
 Ford, Rev. Iris, Grace, Surrey, B.C. April 21.  
 Jensen, Rev. Andrew, Hamilton Road, London, Ont. April 21.  
 Lindsay, Rev. Stephen, Teeswater/Kinlough pastoral charge, Ont. April 22.  
 Little, Rev. Christopher, Innerkip/Ratho pastoral charge, Ont. April 21.  
 Raeburn-Gibson, Rev. Ian A., Holstein/Dromore/Normanby pastoral charge, Ont. April 5.  
 Turnbull, Rev. Andrew, pastoral charge of Knox, Embro and Knox, Harrington, Ont. April 7.  
 Wilson, Rev. Alice, Hanover/Ayton pastoral charge, Ont. April 2.

## ORDINATIONS

Elliott, Rev. Scott, St. Andrew's, Petrolia, Ont. April 18.  
 Lindsay, Rev. Stephen, St. Andrew's, Islington, Ont. April 21.  
 Little, Rev. Christopher, Innerkip/Ratho, Ont. April 21.

## VACANCIES and

## INTERIM MODERATORS

### Synod of Atlantic Provinces

Blue Mountain, Knox; Zion and Blair, N.S. pastoral charge. Rev. David Hayward, Box 281, Sherbrooke, N.S. B0J 3C0.  
 Charlottetown, Zion Church, P.E.I. Rev. Gordon J. Matheson, Box 103, Charlottetown, P.E.I. C1A 7K2.  
 Fredericton, St. Andrew's. Rev. Dave Dewar, Harvey Station, N.B. E0H 3H0.  
 Halifax, Calvin. Rev. L.G. Macdonald, 6357 London St., Halifax B3L 1X2.  
 Hopewell, N.S., First; Gairloch, St. Andrew's; Middle River, Rocklin. Rev. Dr. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.  
 Marion Bridge, Mira Ferry; Catalone and Louisbourg pastoral charge, Cape Breton, N.S. Rev. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.  
 North River, North Shore; Englishtown, Cape Breton, N.S. Rev. Ian G. MacLeod, Box 184, Baddeck, N.S. B0E 1B0.  
 Pictou, N.S., First. Rev. Waldon Moase, RR 2, Pictou, Durham, N.S. B0K 1H0.  
 Richmond Bay, pastoral charge, P.E.I. Rev. Linda R. Berdan, Box 213, Kingston, P.E.I. C0B 1M0.  
 Saint John, N.B., St. Matthew's. Rev. Philip J. Lee, 101 Cobourg St., Saint John, N.B. E2L 3J8

Sydney Mines, N.S., St. Andrew's. Rev. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.

### Synod of Quebec and Eastern Ontario

Baie d'Urfe, Que., St. Giles. Rev. William Manson, 4066 Northcliffe Ave., Montreal, Que. H4A 3L3.  
 Cornwall, St. John's, Associate Minister with emphasis on pastoral visitation. Rev. Robert Martin, RR 1, Vankleek Hill, Ont. K0B 1R0.  
 Fort Coulonge, Que., St. Andrew's; Bristol, Que., Bristol Memorial. Rev. S. Reid Thompson, 97 Noik Dr., Pembroke, Ont. K8A 7Z4.  
 Kirk Hill, Ont., St. Columba, 2-point co-op charge with the United Church. Rev. Ken Wild, Box 39, Dunvegan, Ont. K0C 1J0.  
 Ormstown; Rockburn, Que. Rev. Lynne Donovan, 99 Theberge St., Chateauguay, Que. J6J 3K4.  
 Ottawa, Erskine. Rev. Dr. Arthur Currie, 2330 Whitehaven Cres., Ottawa, Ont. K2B 5H4.  
 Petawawa, Point Alexander. Rev. Roy Currie, Box 258, Cobden, Ont. K0J 1K0.  
 Pierrefonds, Que., Westminster. Rev. Andrew Johnston, 146 Regent St., Beaconsfield, Que. H9W 5A7.  
 Ste. Foy, Que., St. Marc. Rev. Daniel Forget, 5 rue Belmont, Melbourne, Que. G0B 2B0.  
 Smiths Falls, Ont., Westminster. Dr. Linda J. Bell, Box 28, McDonald's Corners, Ont. K0G 1M0.  
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 Amherstview, Trinity (Kingston). Dr. J.H. Williams, RR 1, Hillier, Ont. K0K 2J0.  
 Cambridge, Kitchener-Waterloo Korean. Rev. Alan Beaton, 132 Argyle St. N., Cambridge, Ont. N3H 1P6.  
 Campbellville, St. David's; Nassagaweya. Rev. Trevor J. Lewis, 3403 Ash Row Cres., Mississauga, Ont. L5L 1K3.  
 Creemore, St. Andrew's; Dunedin, Knox; Maple Valley, St. Andrew's and Horning's Mills, Knox. Rev. A.R. Neal Mathers, Box 12, Nottawa, Ont. L0M 1P0.  
 Downsview, Korean People's. Rev. In Kee Kim, 1183 Davenport Rd., Toronto, Ont. M6H 2G7.  
 Elora, Knox and Alma, St. Andrew's. Rev. Brooke Ashfield, 50 Erb St. W., Waterloo, Ont. N2L 1T1.  
 Etobicoke, St. Giles, Kingsway. Rev. R.C. Taylor, 119 Mimico Ave., Etobicoke, Ont. M8V 1R6.  
 Lakefield, St. Andrew's; Lakehurst, Knox. Rev. Reg J. McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.  
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 Markham, St. Andrew's. Rev. Wallace

Whyte, 471 Manse Rd., West Hill, Ont. M1E 3V7.  
 Milliken, St. John's. Rev. Glen Davis, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.  
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 Oshawa, Knox, effective Oct. 1/91. Rev. Harry Waite, Box 316, Uxbridge, Ont. L0C 1K0.  
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 Scarborough, Clairlea Park. Rev. G.J. Bylaard, 3817 Lawrence Ave. E., Scarborough, Ont. M1G 1R2.  
 Scarborough, Fallingbrook. Rev. Dr. Stephen Farris, 59 St. George St., Toronto M5S 2E6.  
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 Toronto, Rosedale. Rev. George C. Vais, c/o Leaside Presbyterian Church, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.  
 Toronto, University Presbyterian. Rev. Joe Williams, 1183 Dufferin St., Toronto M6H 4B7.  
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 Beechwood, St. Andrew's; Kerwood, West Adelaide; Centre Road, Knox. Rev. Case Vanbodegom, Box 219, Forest, Ont. N0N 1J0.  
 Bluevale, Knox; Belmore, Knox. Rev. John P. Vaudry, Box 466, Wingham, Ont. N0G 2W0.  
 Brantford, Alexandra. Rev. Dr. Warren K. McKinnon, 619 Northdale Dr., Woodstock, Ont. N4S 5K7.  
 Chatham, St. James. Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont. N8A 5A1.  
 Chatham Township, New St. Andrew's. Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont. N8A 5A1.  
 Glencoe; Wardsville, St. John's; effective Sept. 1. Interim Moderator Designate, Rev. Tom Godfrey, 231 Margaret St., Dutton, Ont. N0L 1J0.  
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 Niagara Falls, Stamford. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.  
 St. Catharines, West St. Andrew's; St. David's, First. Rev. Dr. S. Murray Barron, Box 1302, Fonthill, Ont. L0S 1E0.  
 Welland, Knox. Rev. Mark Lewis, 340 Lock St. W., Dunnville, Ont. N1A 1V5.

Warton, St. Paul's; Huron Feathers, Sauble Beach, Clergy couple/Clergy Camp Dir. Rev. Douglas Gordon, Box 311, Southampton, Ont. N0H 2L0.

#### **Synod of Manitoba and Northwestern Ontario**

Brandon, Man., St. Andrew's. Rev. Jean Bryden, Box 429, Carberry, Man. R0K 0H0.

Fort Frances, Ont., St. Andrew's. Rev. Yeon Wha Kim, 200 Fifth Ave. S., Kenora, Ont. P9N 2A4.

Pinawa, Man., Pinawa Christian Fellowship. Rev. F.C. Palmer, 67 Morningside Dr., Winnipeg, Man. R3T 4A2.

Virden, St. Andrew's; Lenore, Man. Rev. Barbara Alston, Box 148, Hartney, Man. R0M 0X0.

#### **Synod of Saskatchewan**

Saskatoon, Calvin-Goforth. Rev. Jim McKay, 436 Spadina Cres. E., Saskatoon, Sask. S7K 3G6.

Swift Current, St. Andrew's. Rev. Gwen Brown, Box 247, Kipling, Sask. S0G 2S0.

#### **Synod of Alberta**

Calgary, Korean. Rev. M.J. Morris, 703 Heritage Dr. S.W., Calgary, Alta. T2V 2W4.

Calgary, Varsity Acres, effective Apr. 29. Rev. Murdo Marple, 1924 Georgia St. S.W., Calgary, Alta. T3E 4H2.

Dixonville, Strang. Rev. James Hurd, Box 130, Wanham, Alta. T0H 3P0.

Edmonton, Eastminster. Dr. R.C. Smith, 9920 - 67 Street, Edmonton, Alta. T6A 2R2.

Fort Macleod, St. Andrew's; Jumbo Valley, Knox. Rev. D'Arcy Lade, 1818-5th Ave. S., Lethbridge, Alta. T1J 0W6.

Fort McMurray, Faith. Rev. Lloyd Fourney, 10025-105th St., Edmonton, Alta. T5J 1C8.

Olds, St. Andrew's. Rev. Gordon Cunningham, 3821-59th Ave. Cres., Red Deer, Alta. T4N 4V9.

#### **Synod of British Columbia**

Langley. Rev. R.C. Garvin, 20080 48 Avenue, Langley, B.C. V3A 5M5.

Surrey, St. Andrew's Newton. Dr. Brian J. Fraser, 6040 Iona Dr., Vancouver, B.C. V6T 1J6.

#### **ORDER OF DIACONAL MINISTRIES VACANCIES**

Calvin Presbyterian Church, Abbotsford, B.C. Part-time position for a Director of Christian Education. Contact: Jim Brenner, Box 629, Yarrow, B.C. V0X 2A9.

#### **BOARD OF WORLD MISSION Overseas Personnel Needs**

<b>Central Asia</b>	Orthopaedic Surgeon
<b>Lebanon</b>	Nurses

#### **Nepal**

Nurse, Dentist, Laboratory Technician, Consultant Librarian

#### **Africa**

Nurse Midwife, Doctor Accountant

#### **China**

English Teachers (2 yrs.)

Contact: The Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

#### **Canada Operations Personnel**

**Tyndale-St. George's** - A Co-director for this important inner-city mission.

**Ministers** - for new church development and new mission work.

Contact: The Rev. J.P. Ian Morrison, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

**Missionary Forester** - to work in rural setting in Kamloops Presbytery with Ulkatcho and Kluskus Native Bands in acquiring and managing a Wholistic Tree Farm Licence. Contact: Rev. George Peters, Box 532, Kamloops, B.C. V2C 5L2.

#### **YOUTH IN MISSION**

##### **Summer Opportunities**

**Camp Douglas**, 30 miles north of Vancouver, 2 Youth in Mission volunteers (male or female, 16 years and up), June 24-September 2.

**Elmvale Presbyterian Church**, near Wasaga Beach, Ont. 2 people to lead Vacation Bible School in July.

**Costa Rica and Nicaragua**, team work project, last three weeks of August, (18 years and up).

**Gracefield Presbyterian Centre**, Gracefield, Quebec (near Ottawa). Family Camp Co-ordinator, end of June to end of August 1991, (18 years and up).

Other summer projects are in the works. If you are interested in these projects, or in being a **Youth in Mission** volunteer, contact: Rev. Linda Ashfield, 49 Margaret Ave. S., Waterloo, Ont. N2J 2C8. Phone: 519-886-4150 or 749-2883.

#### **SYNOD OPPORTUNITIES**

**The Synod of B.C.**, with the Presbytery of Westminster, seeks full-time worker for dual roles of part-time **Synod Youth Worker** and part-time **Camp Director**. Experience in administration, camping or recreation, youth ministry, training and equipping of leaders. Contact: Roxanne Stewart, c/o St. Andrew's & St. Stephen's Presbyterian Church, 2641 Chesterfield Ave., North Vancouver, B.C. V7N 3M3.

**The Synod of Hamilton-London** seeks experienced person as **Consultant to Youth Ministries** and **Director of Camp Kintail** effective January 1, 1992. Summer residence at Camp Kintail, Goderich; office, London, Ontario. Full-time, competitive salary and benefits. Contact: Nancy A. Lockyear, 19 Kenwood Cres., London, Ont. N5Y 3W6. Deadline: July 31.

#### **ORGANIST/CHOIR DIRECTOR NEEDED**

Call or Write:  
Gloucester  
Presbyterian Church  
91 Pike Street  
Ottawa, Ontario K1T 3J6  
Telephone: (613) 737-3820

#### **ORGANIST/CHOIR DIRECTOR**

needed for July 1, 1991 for St. Paul's Anglican Church, Uxbridge, Ontario.  
Tel: (416) 852-7003 (evenings only).

#### **ST. ANDREW'S PRESBYTERIAN CHURCH VICTORIA, B.C.**

will celebrate the 125th anniversary of the founding of the congregation with a Dinner on September 27 and a Special Worship Service on Sunday, September 29, 1991.

For further information contact the church office:

680 Courtney Street,  
Victoria, B.C. V8W 1C1

#### **CHOIR DIRECTOR**

Choir Director or Choir Director/Organist required September 1, 1991. For information call or write: Melville Presbyterian Church, 70 Old Kingston Road, Scarborough, Ontario M1E 3J5.

Tel: (416) 283-3703.

#### **KIDS COMPANY DAY-CARE CENTRE**

(Immanuel Baptist Church, Don Mills & Finch, Toronto)  
Now registering for September 1991.

Tel: 416-499-5970

#### **FAIRVIEW PRESBYTERIAN CHURCH**

2725 Fir Street, Vancouver, B.C. V6J 3C2  
(Tel. 604-736-0510)

Requires Organist/Choir Director. Applications with references to William Walker, Clerk of Session.

#### **RUTHE M. FLYNN**

Knox College regrets to announce the death of Ruthe Flynn, College Registrar, on April 14, 1991. Mrs. Flynn completed 15 years of devoted service to the College community where she generously shared her friendship with staff and students alike.

#### **Moving?**

Make sure the  
*Presbyterian Record*  
moves with you.

Please see the  
coupon on page 47.



# MEDITATION

Ina Adamson

## New Beginnings



**Read: Romans 8: 12-17 and Section 4.2 in *Living Faith***

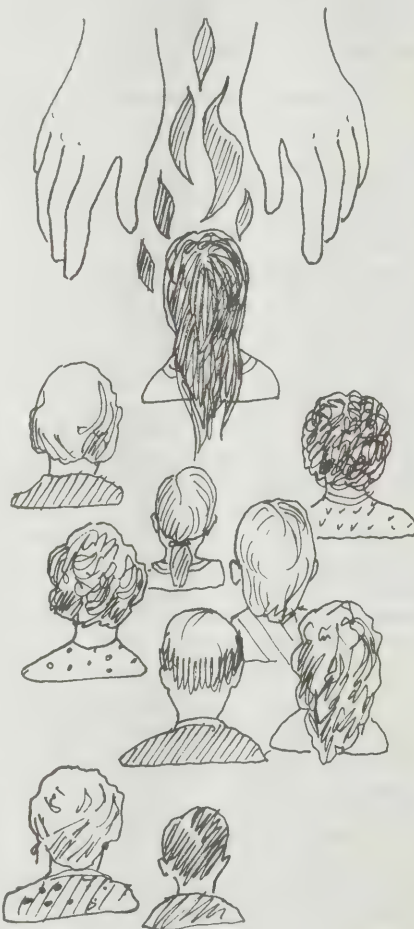
**W**e are now entering that period of the church year known as Pentecost, the season that extends from the seventh Sunday after Easter to the beginning of Advent. It is a time when we reflect on how we live as an Easter people under the guidance of the Holy Spirit.

Last month we noted how the relationship of the disciples to Jesus Christ, and their role, changed as various events occurred. It was on the day of Pentecost, when the disciples were gathered in Jerusalem, that they received the gift of the Holy Spirit. With that event, they were divinely inspired and energized to proclaim boldly and effectively the good news of Jesus Christ.

Romans 8:12-17 assures us that the Holy Spirit is available to all believers, making us children of God — heirs with Christ. Paul would be aware of the significance of becoming the “children of God” because it was comparable to being adopted into a new family. Adoption was taken seriously by the Romans. Seven people were required to witness the ceremony. It meant losing all rights in one family to gain full rights in another, becoming a co-heir with natural children. Paul says that the Holy Spirit is the witness of our adoption into the family of God.

People come in different ways to the realization that they are children of God on whom the Spirit rests. At some time they know within their hearts that the Spirit of God dwells in them and they want to accept all the privileges and responsibilities that go with being the children of God. For some, like Paul, it may be sudden and dramatic. Others may grow up not knowing anything else; but they become more conscious of the presence of the Holy Spirit at various stages in their development and during special moments — when reading a biblical passage, singing a hymn or listening to a sermon. As children grow up in a Christian community, and take part in various aspects of its life and worship along with their families, they grow in faith and understanding.

Herbert O’Driscoll writes that at some point in our lives, it may be as if “the divine energy and the human



heart interlock, and there is light and fire and uncomprehending joy.” We may be like the disciples on the day of Pentecost who “knew only that they were surrounded and engulfed by a supreme reality which would inspire and call and energize them for the rest of their lives.” When this happens, ordinary people can achieve

extraordinary things, just like the disciples who were very ordinary people!

We do not deserve, nor can we earn, the right to become the children of God. But God in his love and mercy adopts us and forgets our past. We have a chance to begin anew!

When members of a congregation allow the Holy Spirit to lead them there will be no shortage of enthusiastic workers, teachers and leaders, and our church will become more vibrant and effective. We will be like Peter and John whose response to the rulers who ordered them not to speak anymore in the name of Jesus was “we cannot keep from speaking about what we have seen and heard” (Acts 4:20).

Claiming our inheritance as the children of God does have its cost and probably some suffering. But the joy of serving God in whatever way we are able, as free sons and daughters, will more than compensate for the cost.

What better time than at the beginning of the season of Pentecost is there to make a new beginning, to accept our place in God’s family, and to allow the Holy Spirit to lead us. We will probably be pleasantly surprised by the results.

“So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!” (II Corinthians 5:17).

### Prayer:

O God, our creator, we praise and adore you. We give thanks for the gift of the Holy Spirit, not just to the disciples, but to all your children down through the ages. Help us to put off our old ways, to allow your Spirit to lead us and thus become co-heirs with Christ. Through Jesus Christ, your Son, our Lord, Amen. □

Ina Adamson is the executive secretary of the Atlantic Mission Society.

# Claire Theijsmeijer

by Nancy Christie

**T**here was a time when we used styrofoam cups for coffee at church gatherings. It was easier. No dishes. Then we discovered that Claire wouldn't drink coffee from a styrofoam cup. (Claire is the minister's wife.) It became a bit of a joke. "If Claire is coming to the picnic, we can't use disposable plates." Now we bring our own plates and utensils and always use cups and saucers for our coffee after church. Ted and Bob and Harry cheerfully help with the washing up.

You might imagine Claire as an overbearing, demanding sort of person. But she's not. She's rather quiet. She didn't tell us we had to change. She showed us how to change.

Long before we had blue boxes in this part of rural Ontario, Claire encouraged friends and neighbours to save their glass jars, tins and newspapers, which she transported to the nearest recycling depot. She wrote columns for the weekly paper on how to reduce household waste, clean the house and tend the garden safely. She became involved in the county Waste Management Study and worked with the Iroquois village council (where she lives) until they finally put a blue box program in place — the first in the county.

### **Claire didn't tell us we had to change. She showed us how to change**

She's not loud, but she is persistent. And she's effective. She talks about personal responsibility and individual action, about things you and I and the person next door can do to be better stewards of God's earth. Little things that we know we can do because we see Claire doing them. She empowers people.

Claire Theijsmeijer now serves as the general manager of the Dundas Environmental Resource Centre in

### **A Presbyterian influences her church and community to become better stewards of God's earth**



Claire Theijsmeijer shows school children how to make compost.  
Photo credit: The Morrisburg Leader

Morrisburg, Ontario. The Centre acts as an information clearing house for environmental issues, and runs workshops and seminars for schools and community groups on a variety of "down-to-earth" topics: how to make your Christmas more environmentally appropriate, how to build a compost pile, or how to pack a garbage-free lunch.

The job at the Centre represents a significant step for Claire on her faith journey. Several years ago, when her children were all in school and she was thinking about completing her university degree, she attended a spiritual gifts workshop at her church. "I discovered that I have special gifts and God wants me to use them," she recalls. Gifts of hospitality, generosity and service that she

was already using as a mother and clergy spouse. Her husband, the Reverend Tijs Theijsmeijer, a gifted spiritual director, helped her to see that environmental issues struck a special chord in her heart.

Claire spent several years completing her degree in environmental studies by correspondence from the University of Waterloo. She also became involved in local environmental concerns when opportunities arose.

Now she faces the challenge of a full-time job outside the home. "I try to take a few minutes of quiet time every day. It helps me stay in touch with what God wants for me, and it always makes the day go better." □

Nancy Christie is a free-lance writer who lives in Mountain, Ont.



# Our Man in the Marathon

**E**ven if you don't run or are not interested in running, you probably have heard of the Boston Marathon and Heartbreak Hill which comes near the end of the 26 miles and where many of the races are won or lost.

On April 15, along with over 9,000 other competitors, Jim Skimming, elder in Knox Presbyterian Church, Agincourt, Ontario, competed in the 55 to 59 age group.

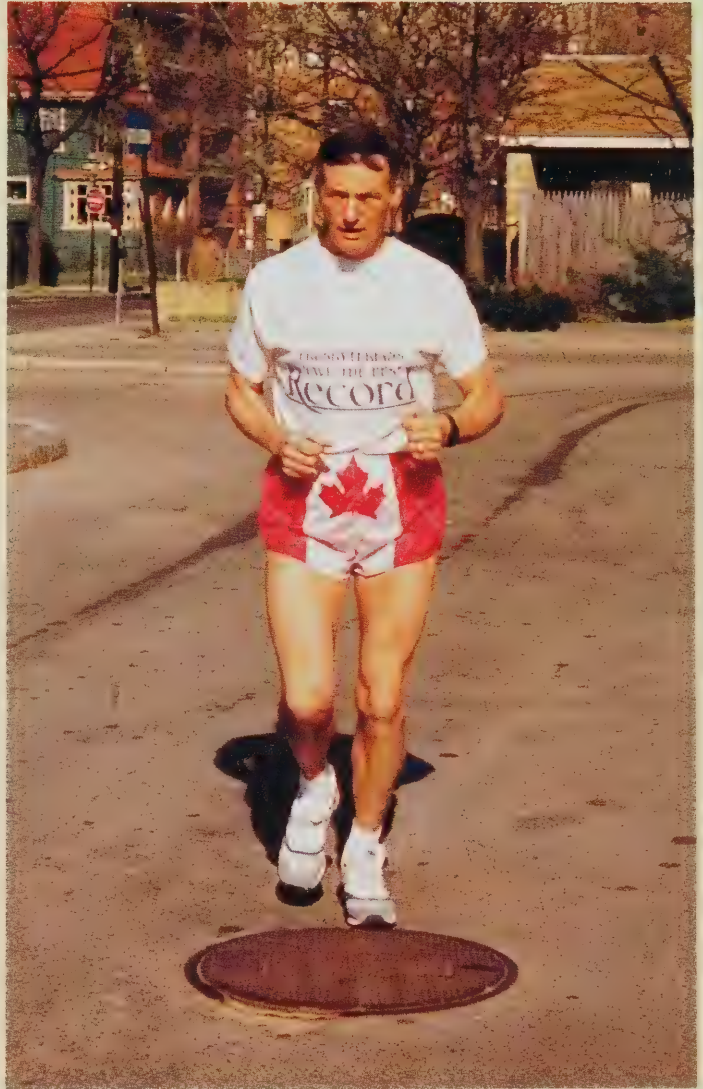
In order to enter you must have run 42 km in three hours 35 minutes. Jim completed the Buffalo Marathon last year in three hours 29 minutes.

Jim only took up running about six years ago. As he puts it, "I had to do something after I gave up soccer."

And Jim isn't the only one to benefit from his running in the Boston Marathon. Members of his congregation pledged over \$400 on him finishing, money that will be divided between *Presbyterians Sharing* and updates to his local church where Jim serves as an elder.

Jim also carried the *Record* on his back. His shirt bore the slogan, "Presbyterians have the best *Record*."

Jim's wife accompanied him to Boston but still wonders why he didn't just pay the \$13 to take a bus tour around the marathon route, instead of paying the \$30 entry fee to suffer all that pain.



# PRESBYTERIAN Record

JULY-AUGUST, 1991



Moderator of the 117th  
General Assembly  
Dr. John Cameron  
and his wife Anne.

- *What happened at General Assembly*
- *The Moderator visits the Reformed Church in the Ukraine*



# GLEANINGS

## Faithfulness

Fidelity to the gospel is not measured by the affluence of the church but rather by how the church loves and serves the world in deploying and spending its wealth.

— William Stringfellow

## Unilateral Decision

Keeping in mind what the story says was the reason for the flood, we might have expected God to say something like this: "Now Noah, I don't ever want to have to do this again, so you make sure your sons and grandsons remember to live good, decent lives, and I'll never send a flood like that again" — a bilateral agreement, nice and simple. But that doesn't happen. Instead God makes a unilateral decision. God establishes a covenant with Noah and his descendants *and* with all the surviving creatures. "I establish my covenant with you." That's God saying: "Noah, this is what *I'm* going to do. Now you'll have to decide what *you're* going to do."

— Patricia Van Gelder

## Hope

Hope demands not a belief in progress but a belief in justice: a conviction that the wicked will suffer, that wrongs will be made right, that the underlying order of things is not flouted with impunity.

— Christopher Lasch



## Created in God's Image

We do not need to be too clever. We must just be receptive, open, appreciative, to smell the fragrance of the flowers, to feel the cold splash of the rain, to catch the familiar odour of damp soil, to see the ragged mother dangling her malnourished baby in rags. . . . To marvel at the fact that poor, hungry people can laugh, can love, can be caring, can share, can

nurture, can embrace, can cry, can crawl over and die — that these tattered rags of humanity are God's stand-ins. Created in his image. They are precious, they have their names engraved on God's palms, the hairs of their heads are numbered, and God knows them.

— Archbishop Desmond Tutu

## First-rate Intelligence

The test of a first-rate intelligence is the ability to hold two opposed ideas in the mind at the same time, and still retain the ability to function. One should, for example, be able to see that things are hopeless yet be determined to make them otherwise.

— F. Scott Fitzgerald

## More Deadly War

We are dancing on ice with our flag-waving and our yellow ribbons and our parades. We won this particular war, but we are losing a much more deadly war with the "frightful callousness" within our borders.

— James M. Wall

## To Dance Again

In grief, one feels deeply that the heart will never dance again . . . but healing holds surprises.

— David W. Augsburger

## At the Margin

The church in China is a small, struggling minority. Despite rapid growth, it still comprises less than one per cent of the population. While the church in the West is struggling to keep a foothold near the centre of the picture, minority churches in most Third World countries are struggling just to hold their places at the margin.

— K.H. Ting

## Sport and Religion

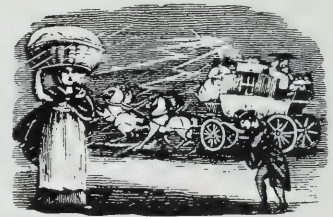
For better or (more often) for worse, the links between sport and religion are abundant.

Most recently, they were apparent in the evident omnipresence, during soccer's 1990 World Cup, of the silent evangelist carrying a large made-for-TV placard reading simply "John 3:10."

Now *Sojourners* reports an unsuspected connection between baseball and faith.

Leafing through the catalogue of a major U.S. publisher, they spotted a section describing new titles in an ongoing collection of interfaith publications.

The announcements were headlined "Religious Traditions of the World Series."



## People Like Stained Glass

People are like stained glass windows. They glow and sparkle when it is sunny and bright; but when the sun goes down their true beauty is revealed only if there is a light from within.

— Author Unknown

## God and Hard Work

John Richard Hayes, a psychology professor at Carnegie-Mellon University in Pittsburgh, disputes the conclusion of French writer Andre Gide that art is a collaboration between God and the artist and that the less the artist does, the better:

"I've found that God does not apparently want to collaborate with anyone who hasn't worked hard for 10 years."

## Joy and Sorrow

The opposite of joy is not sorrow, but sin. Pure joy and pure sorrow can live together.

— Temple Gairdner

## Art

We need art because God has created us as beings with an aesthetic appreciation. If it's something that God has given to us, then it should be enjoyed.

— Barbara Ernst Prey

# FROM THE EDITOR

John Congram

## A New Mission Opportunity



**N**ot long ago, some people were wondering what the church would do for mission in the future. It seemed that soon the whole world would have heard the gospel and had the opportunity to receive it. Today, we realize that despite the socialist state, the opportunities for mission are unlimited. Our biggest task is not finding mission opportunities but choosing among them.

On my recent visit with Dr. John Allan to some of the Reformed Churches in Eastern Europe, we saw some unique openings for the church due to the overthrow of communist regimes in those countries. Nowhere was this truer than in the Ukraine. In an article in this issue I have tried to convey our joy and excitement at being among Christians who, for the first time since the Second World War, were allowed to celebrate the confirmation of their young people.

Today, the plight of the church in places like Romania has come to the attention of the world through the courageous actions of people like Laszlo Tokes. More and more people are travelling through these countries and are being apprised of

the situation. But places like the Ukraine are still largely untouched and forgotten by the world community.

Here, none of the younger pastors have received any formal training. Now, with new freedoms in the USSR, the opportunity exists for pastors to travel outside of their country for training. But there is no money. Very small amounts from us would enable pastors to receive some courses.

Because of state-imposed sanctions there have been few new pastors trained since the Second World War. As a result, present ministers carry intolerable pastoral responsibilities, often serving several congregations and thousands of parishioners. Young people are volunteering to serve but they need outside help to provide financial support for training.

Bibles are now flowing into the Ukraine. Each of the 135 young people we saw confirmed were presented with a Bible. But beyond that, the amount of Christian literature and teaching aids remains pitifully small. Today such

literature can be purchased in Hungary and taken into the Ukraine. (Parcels sent to the Ukraine seldom get through the postal system.) The Reformed Church in Hungary, though anxious to assist their brothers and sisters in places like the Ukraine, has barely enough resources to meet its own needs.

Finally, in one case during our visit we witnessed the salutary effects of a twinning project between a Reformed congregation and a Presbyterian congregation in the United States. Such arrangements, far from being one-way streets, can provide fantastic learning opportunities for North American congregations as well as being occasions for them to participate actively in mission.

I hope that our national church will consider some of these opportunities for mission among people who have long been a part of the Presbyterian and Reformed family of churches. Meanwhile, the chance exists for individual congregations to become involved and to make an unique impact.

## Wake Up Canada

**I** have always appreciated being a Canadian. But this year Canada Day had special meaning for me. Those who have travelled abroad know that such travels often provide an enhanced appreciation of our country. Certainly my recent visit with the past moderator to the Ukraine and Romania did that for me.

Nothing would do more for Canadian unity than to send every Canadian across the Russian border — the new, enlightened, improved border — not as a privileged tourist but as a member of a minority group or, worst of all, as a Soviet citizen. Many wait hours,

often days, to cross their own border, only to be treated with indignities and indifference by arrogant officials of their own government. I have a deeper appreciation of the magnitude of the problems leaders like Gorbachev face.

Quite frankly, people outside our land cannot understand the fuss about Canadian unity. It is inconceivable to them, and should be to us as well, that there is any issue that is worth even the slightest consideration of breaking up a country so rich in opportunity and quality of life. True, life here is not perfect. Always we need to

improve in areas of justice and compassion. But nothing, in my opinion, could even remotely hint at a serious enough reason to break up so great a country.

Zainab Kamalia works for us here at the *Record*. In 1985 she and her family went on a visit to Saudi Arabia. Her son, who had come to Canada when he was six, and at that time had lived in Canada for 18 years, spoke for many of us when he reached the airport on his way home. "As soon as I get to Canada," he said, "I'm going to kiss the ground." To that I can only add, "Amen." □



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## **OUR COVER**

Moderator John R. Cameron is shown with his wife Anne  
on the steps of Province House in Charlottetown,  
where the Fathers of Confederation met in 1864.  
*Photo by W.P. Maund Photography.*

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# LETTERS

## Write Our Ads

When the invoice arrived for the *Record* subscription, I gave careful consideration to the cost of the publication. In these days of recession and rising inflation, we are careful about every dollar we spend.

Then I thought to myself: where else could we hope to find an equivalent value? The *Record* gives us knowledge of the church universal and national; it provides us with a variety of opinions and insights of a spiritual dimension; it keeps us in touch with presbyteries and personalities and the experiences of Christians across Canada in all walks of life.

I concluded that we couldn't spend our money any more wisely, for not only are our lives enriched by reading this excellent publication, we are in receipt of a great bargain.

Clifford Waite,  
Brantford, Ont.

## Who's Friendly?

Re: "A Friendly Church is Hard to Find" (May issue), a one-sided outlook was presented. Is there not blessing in ministering rather than being ministered to?

For this roamer, having visited many churches as a stranger, it is always a privilege to worship with other believers. Special treatment is not sought as much as opportunity to offer input with hope of doing some small good. Why not offer a greeting, rather than wait for it?

***We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.***

It is too easy to knock. A better approach is certainly more beneficial to both sides of the encounter on life's pathway.

J. Alvin Speers,  
Calgary, Alta.



From the 10 mainline churches evaluated, all were found wanting because of substandard coffee hours, inadequate handshakes and poor follow-up, and no signs of "satisfaction guaranteed or monies cheerfully refunded." In fact the whole shebang just elicited a yawn. It was interesting to note that the quality of the sermons was not even mentioned but once! (Dwindling expectations due to too many vagaries already experienced?)

The remark "but it was easier to see how and why so many might have dropped from the Protestant mainline during the years we were abroad" may well point at a growing lack of caloric content within the ec-

clesiastical establishment instead of a lack of (artificial?) sociability among the laity.

Did the authors ever make a serious attempt to *identify* with the encountered Christians in their natural surroundings — and carry it on from there?

Bruce Bokhout,  
Don Mills, Ont.

## Outdoor Ministries

Just a note to thank you for the excellent article, "Thank You, Gladys" (May issue). In my opinion, you caught the spirit and effort of the training and resource provision which was intensively given to the camp and outdoor ministries committees within The Presbyterian Church in Canada over the past five years. You have effectively communicated the creative and intentional long-range planning in personnel, program and administration which has been going on in the camp and outdoor ministry community.

Since I now subscribe to the *Presbyterian Record*, I look forward to further articles regarding the camps and outdoor ministry programs.

Shirley Ford,  
Etobicoke, Ont.

## Who should be baptized?

Thank you for the article "Rites of Passage . . . or Obstruction?" (April issue). I agree strongly with the author's view on baptism.

continued over page

# WATSON'S WORLD

Noel Watson

IN SPITE OF ALL THE PRESSURES OF MODERN LIFE, I STILL THINK SUNDAY SHOULD BE KEPT AS A SPECIAL DAY





## Letters

continued

As an elder, I stand proudly and, on behalf of session, present many children and adults for the sacred "rite" of baptism. Yet my church will not allow me to present my own grandchildren to God for baptism! My heart cries out in anguish even as my face smiles in welcome and pride and my voice sings joyfully the Aaronic Blessing as it did on Easter Sunday when I presented two babies to God.

In our society there are so many reasons why people cannot, or will not, commit themselves to the church. I believe that no opportunity should be ignored to reach out to them. It is not what they will give us we should be thinking of, but rather how much of God can we teach them in the short time they allow us to be with them.

I believe that the baptism of a child is like a little life-line to God which one day may bring that child safely in reach of our God's love and guidance. Surely that is worth any risk of breach of contract on the part of the parent.

The church may not allow me to present my grandchildren for baptism, but they will be taught to love God in all his wisdom. I will read them the stories of Jesus who teaches us that everyone is equal in God's eyes, even though, in humankind's reasoning, one child can be presented to God for baptism while another, through no fault on their part, cannot.

Eleanor McKendrick,  
Scarborough, Ont.

### The Power of Words

Thank you, Tony Plomp, for your sensitivity to the use of inclusive language ("Including Everyone," June issue). It is encouraging that more people are discovering the power and detrimental influence exclusive words have had.

I want to assure Tony (and Alexandra Johnston) that women who earnestly request the use of inclusive language will not insist on feminine terms such as "moderatrix" or "moderatrix." After all, inclusive terminology is the aim. Therefore, titles such as moderator (not a mascu-

line compound) as well as convener and chairperson (better than Madam Chairman, two exclusive terms) are preferred.

When I was young, I was bewildered that so much was read, taught and sung in the church about loving only our "brothers." Church prayers were always for "men" to answer God's call to lead — *often, in fact, deliberately excluding women*. I am glad that an "increasing majority" now agrees to "the importance of inclusive language" and to the participation of women with men in all areas of church ministry.

I celebrate the publication of the *New Revised Standard Version* of the Bible which uses inclusive terms for people where these were originally intended. I look forward to new denominational hymn-books which will contain the great hymns of the church's past (amended like the *NRSV*) as well as contemporary expressions of faith and praise.

Carol Edwards,  
Toronto

### Gospel and Tradition

As a minister in our church, I find myself walking a tightrope between communicating the gospel and carrying on the beloved traditions of my congregations. I am worried that only

14 per cent of Canadian youth are choosing to be part of the "institutional church." Yet the other 86 per cent still have a deep hunger for God.

I don't think those of us who advocate the use of more recent translations of the Bible, or new translations of the Lord's Prayer, Apostles Creed, or updating the hymnal wish to do away with beloved traditions. Rather, we seek to communicate the gospel and the power of those traditions in ways that a younger audience can and *will* want to hear and understand them. They want to know God but find some of our traditions to be barriers rather than a help.

Jesus taught simply in the language of the people. The early church changed its practices to communicate the gospel more effectively. If we refuse to let go of the traditions that hinder rather than help in communication of the gospel, then we must face the possibility of our young people going to places where the gospel is communicated better.

Clay Kuhn,  
Tatamagouche, N.S.

### Living Faith

I appreciated your editorial (May issue) which brought *Living Faith* to your readers' attention. I am in the

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midst of a personal study of the statement and am amazed at how meaningful the doctrine of The Presbyterian Church in Canada has become to me.

Today, with many of the cults using the same words as we do (Jesus, Bible, Lord, etc.), it has become necessary to articulate our beliefs clearly and without hesitancy. My study of *Living Faith* has led me into all of the scriptural references, the Westminster Confession, etc. Again and again, I am reading what I already know, but I am becoming more and more comfortable with explaining it in my own words.

I had been wondering just who was responsible for the 1984 statement, and your mention of Stephen Hayes has answered my question. Hope I get to meet him someday.

Shirley Charron,  
Belle River, Ont.

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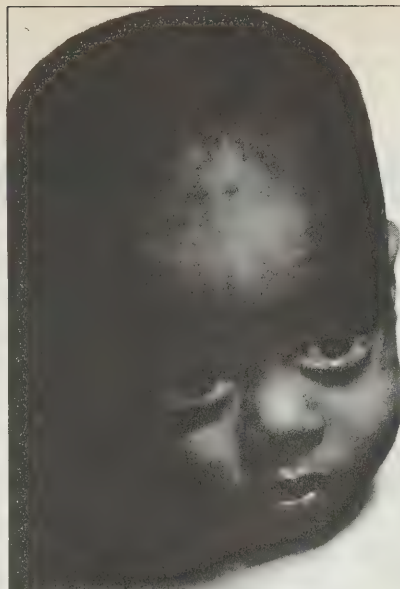
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Lloyd Robertson

## The Wolf at the Door



**Y**es, "the wolf is at the door." The phrase was used by Constitutional Affairs Minister Joe Clark. He could have been talking about Parti Québécois leader Jacques Parizeau who is poised to lead Quebec to independence should he win the next Quebec election. Or he could have been describing Preston Manning who ran against Clark in his home riding of Yellowhead last election and has since gone on to make the Reform Party a household name. But Clark wasn't getting personal; he was warning Canadians, all of us, that we are at a dangerous stage in our history. The possibility of our country shattering into different entities is real.

One year after the failure of the Meech Lake Accord, and after wallowing for months in bitterness and self-recrimination, followed by weeks of soul-searching, we are being asked to focus our minds on the mission of rescuing Confederation. Clark is widely viewed as the right person for the job of leading us through the next 12 critical months. No one questions his sincerity and devotion to the task. Because of his reputation for honesty and hard work, as well as his willingness to listen and his tenaciousness in the face of difficulty, he has won wide respect among Canadians in every province, including Quebec.

### **The possibility of our country shattering into different entities is real**

Clark brings to the role a personal philosophy of a Canada as a "community of communities," believing that our national identity can best be reflected through strong regions and local cultures. To him, diversity is the key to our staying together. He once told a reporter, "We are not a nation over whom a single eagle will soar." He has been criticized for this approach, of course, from both within and outside his party. But he still believes he has the right formula.

The last Throne Speech gave us what could be the mandate for Joe Clark and his cabinet group. It is to "affirm Quebec's unique character while recognizing aspirations of all the country's regions, races and cultures." That's a difficult, perhaps



even treacherous task given our history in trying to work out accommodations among the various parties to Confederation. It is not going to help that the work has to be done under a Quebec-imposed timetable of 12 to 15 months, but we had best get at it because we must put this problem behind us for a while.

Jean-Michel Lacroix who is a director at the Centre for Canadian Studies at the Sorbonne, University of Paris, recently told reporter Gerald Utting that Canada's obsession with constitutional matters "leads public opinion to forget or at least to think

less of other vital problems such as birthrate decline, aging populations, relations with the United States and the immigration issue." Lacroix believes Canadians should be more conscious of what is positive and attractive about our country, including the sense of moderation, quality of

### **We are not a nation over whom a single eagle will soar**

life, the attitude of tolerance, acceptance of cultural diversity and the love of peace. And there are signs that if we can indeed accentuate the positive, the chances for keeping Canada together are there to be had.

The respected Quebec columnist Lysiane Gagnon tells the story of a young Quebecer who was expressing his pride over the new opera hall in Paris. When reminded it was built by an architect from Toronto, he shot back: "Doesn't matter. He's a Canadian. That makes you feel proud." Gagnon concludes that like most Canadians this young man switches identities as he moves around. From town to province to country. Traveling in Quebec, he will refer to himself as a Québécois; but when moving through the world, he will travel as a Canadian. Canada is the outer envelope, the country of one's passport.

In their heart of hearts, most Quebecers probably feel this is not such an intolerable arrangement and certainly preferable to the dislocations that a full break from Canada would cause. And make no mistake, those dislocations would be severe for both sides. From this standing start for new negotiations in the summer of 1991, there is reason for cautious optimism the country can stay together. Everyone dealing with this delicate matter over the next year should remember that Joe Clark's wolf can still have the last laugh. □

Michael Farris

## Hope for the Foolish



**Ninth Sunday after Pentecost (July 21)**

**II Samuel 11:1-15; Psalm 53; Ephesians 2:11-22; Mark 6:30-34.**

**T**his is hardly a flattering day to be in church. The psalmist starts off by announcing, "Fools say in their hearts, 'There is no God.'" He hints in the following verses that this group may be larger than those willing to buy a bridge in Brooklyn. So let's be sure we know who these people are.

Neither the simpleton nor the mentally deficient is anybody's fool in the Bible. Here, rather, is the practical atheist who considers that life is just fine, thank you very much, apart from any thought of God. Of course, 88 per cent of the public say in their heads that God exists. Small comfort. The point is the number who say in their hearts that God really doesn't *matter*. These are the fools. In fact, we should know that biblical fools are often quite bright. And if the rest of the readings for the day have anything to say, some fools go to church too.

But the problem is not just a belief or lack of it. It is the violence and corruption that fools promote. G. K. Chesterton said, "When people cease to believe in God, it is not that they believe nothing — rather they will believe anything." How true in this "New Age" of ours. Remember, we live in the generation that thinks that God is dead and Elvis is alive. But the ironies have an even sharper edge to them. So the psalmist might add, "When people cease to believe in God, it is not that they *do* nothing — rather they will *do anything*." See verse four for a fool's legacy.

Turn now to the story of David and Bathsheba in II Samuel. Even the "man after God's own heart" can be foolish. Love in the afternoon conceives a child, betrays a trust, plots a murder and almost overthrows the kingdom. If you follow the readings from Samuel for the next few weeks, you will see the fruits of foolishness for what they are. "Violence and corruption, abominable acts," just as the psalmist said. Here really is the pilot for *Dynasty*. The difference is that a TV series can be cancelled. In the Bible and in real life, these foolish acts have to be played out to their



Art by Iris Ward

inglorious ends. Perhaps this is where we get the name "damned fool."

Where does it all end? If the single lapse of even King David threatens to undo the whole story, what hope is there for us? You may want to hold onto that question as you read Ephesians. Chapter two surveys the situation that fools have made even of religion. What divisions God's own people have made, what hatreds and what walls to separate humanity. But then come the two words that turn the whole passage: *but now*. "But now in Christ Jesus you who were once far off have been brought near by the blood of Christ . . . he has broken down the dividing wall, that is, the hostility between us" (Ephesians 1:13, 14).

Those of a generation who saw the Berlin Wall put up and now have seen it destroyed should see most vividly what God has done in Christ. The walls that we built thinking our-

selves wise have come down. The systems and structures we have built up without reference to God are mighty, but even they fall to the wrecking ball. This is what Christ is about. Press the comparison as far as you can with this passage. The foolish acts of even God's people spin themselves out into webs of deceit and violence; *but now* even more does Christ cut the cords we have tangled and open the way to a new humanity. "No longer strangers . . ." (Ephesians 2:19) is the great refrain for the Christian this day. And if the psalmist were there to add a word it would be, "No longer fools either!"

Turn, finally, to Mark's gospel for a story within a story. Between the better known stories of the death of John the Baptist and the feeding of the 5,000 is a break where Jesus and his disciples retire to a deserted place to rest (Mark 6:31). But the vacation is cut short. (Aren't they always?) A great crowd ran to meet Jesus. "As he went ashore, he saw a great crowd and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things" (Mark 6:34).

This "deserted place" in Mark's gospel may not be all that far from the other readings for the day. The shepherd boy who became King David was seen at his worst in II Samuel. He is seen at his best through Jesus the good shepherd who had compassion for the people (verse 34). The true humanity which Ephesians announced is here in Jesus too. As for the people that day, fools by so many people's opinion, maybe it was there in the "deserted place" that so many of these fools first said in their hearts, "There *is* a God!" And even the psalmist would approve. □

Michael Farris is minister of First Presbyterian Church in Winnipeg.



Dennis Oliver

## The Underground Church

I met "Harvey" (not his real name) in a marriage counselling session. In the course of discussion, I observed, "Harvey, you're spiritually-minded, I'd guess. Am I right?"

He responded: "You could say that. Every morning I start the day with the Lord's prayer as well as my own prayers. And I can't let a day go by without reading my Bible. I don't know what I'd do without God!"

But Harvey didn't go to church. Nor did he learn his spirituality at church. It developed without the discipline or nurture of any congregation.

"Fran," by contrast, was a leader in her congregation — working hard in various groups and ministries. She was given the honour of being elected clerk of session. But she became disillusioned by what she considered hypocrisy and indifference among her peers. So she threw in the towel and "left the church" — seldom (not quite never) to return. Yet, she prays just as much and strives, at least as much, to use her time and talents to the glory of God.

"George" is a retired minister who has felt liberated as a Christian since he freed himself from "religious" life. He has some minimal congregational connection but his heart is not in it. George confided to me that since he left the church in an active sense, he is freed up to grow in his faith — both in its understanding and in its practice.

### For their own reasons, they remain alienated and relatively inactive

All such un- (or under-) churchd Christian friends are part of the capital "C" Church. They are Christ's people. But, for their own reasons, they remain alienated and relatively inactive by the standards with which we are accustomed to judging vital Christianity.

I became acquainted with the underground church when I moved into Bloor West Village (West Toronto) almost a decade ago. In my visits to former and inactive church members,

I met many who couldn't be described as "without faith" — and certainly not without a Christian conscience. Yet they were strangely (to me) uninterested in the organized church. Since then I've met many

Christians without a real church connection. Many are drop-outs. But a second group have never dropped in to church life although they identify with the Christian Way.

I was unprepared for my introduction to underground Christianity. Not raised in any congregation, and converted through a variety of influences, I thought I knew the "unchurched" mentality. My own story is that of a simultaneous discovering of God in Christ and the fellowship of Christ's Body. My conversion included many private moments with God, but they always led me to gath-



- Art by Iris Ward

er with God's people (the historic Church and the local congregation). I hardly idealized the churches I attended; yet I wanted to be part of some church family.

## **My two questions are Why? and What to do?**

Those in the "underground Church" don't hold such views. They seem content to be on their own on Sunday mornings. When seeking some kind of solidarity with other Christians, they opt out of making it too formal or too regular.

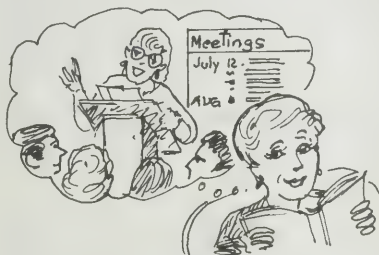
As a pastor I see some of these underground Christians some Sunday mornings. But I have learned not to expect them back too often, even when they express satisfaction in what they've experienced. My two questions are Why? and What to do?

Before considering the questions, let me assure readers that, yes, I know many "Christmas and Easter Christians" are superficial in their understanding of the faith; they are not really "believers" in the New Testament sense. But I am considering a different group. I have discovered they are as "real" in matters of belief, conduct and experience of God as those in churches. Though choosing not to associate with any congregation, they are neither "secular" nor "pagan." They are simply not committed to any congregational life.

Upon reflection, I understand why. Frankly, I too, like anyone else can be tempted to abandon my church commitment, while remaining a determined Christian. Often, our personal hurts through other Christians (especially by church leaders) leave us disillusioned about the organized church. Sometimes, in fact, Christian leaders (not just the TV personalities) can seem almost totally unchristian. And congregations can seem the opposite of incarnate love and justice. Perhaps some of the underground "drop-outs" can be reclaimed to congregational life if we take the time to hear their complaints, answer their questions and heal their hurts.

I have come to see a valid distinction between "religion" (the outward and organizational aspect of our life with God) and true "faith" which includes a subjective and dynamic aspect. "Spirituality" is a word I use frequently now. Many people are "spiritual" without being religiously inclined.

Those in congregations who are most spiritually sensitive often seem to have a painful experience of the organized church. Many are impatient for a greater authenticity of Christian values (humility, forgiveness, community, justice and repentance). Some are driven batty by the wider group's lack of interest in doing what will better human lives; for example, evangelism, social action and pastoral care. Often they fill roles within church structures reluctantly chafing at the bit to stop the talking about secondary matters which can fill the agendas of church committees. Others never will accept "office" and are content to live out their faith at home, at work and in the community.



I mention such spiritually-minded but organizationally-alienated "church" folk here because they have so much in common with underground Christians who simply won't be a regular part of any congregational life. Our accommodations to the organizationally-reluctant within our membership might provide a pattern for enfolding the unchurched.

The more sincere "members" of the underground church really do mix their pragmatic side with a mystical awareness of the presence of God and a lively love for their neighbours. Often they witness to their faith with a courage and clarity that one could wish were more prevalent in our congregations. Perhaps this is why some are inclined to stand apart from the organized church. If we welcomed

their presence and listened to their insights and concerns, perhaps we'd be enriched by their ministry. To do so would require much grace and patience but bring many different rewards to the organized church, including some substantial growth in Christ.

So "what to do" about the underground church? Some would frequent our congregations more often (even become associated with us) if they could be sure that we would not be overly demanding of their time. Such people should be allowed (encouraged and supported) to serve Christ "in the world." They might well prompt some of us to be more outreaching in our faith.

## **Perhaps we all would benefit from having to discover our own reasons for our faith**

Those whose Christian conviction and witness are an expression of a fierce (or courageous) independence should be allowed their intellectual freedom in understanding the implications of their faith. Perhaps we all would benefit from having to discover our own reasons for our faith. And as for those underground Christians who expect a greater or more radical outworking of biblical values and purpose than most of us would express? Perhaps (likely) we and our world would be improved if they pushed us to a more authentic discipleship.

I'm not saying I like the fact of the underground church, or find underground Christians unfailingly correct in their judgments and decisions. Nor am I commending or justifying the choice that "Harvey," "Fran" and "George" made. But neither am I dismissing them. We need to understand their dynamic as well as we can. After all, they represent one of the church's growing edges. And, paradoxically, they well might be the hope of Christianity for our day and for the coming decades if their potential influence in society (and on church people) will be realized. □

Dennis Oliver is minister of Morningside-High Park Presbyterian Church, Toronto.



# Finding the Open Window

by Alaine Wilson-Campsail

*A courageous journey through pain and disability in search of meaning and hope*

**A**s I pushed the baby carriage along a dusty country road, I day-dreamed. On this bright summer day, I could not have been happier as I strolled along with my six-month-old baby boy. I had taken a two-year leave of absence from teaching in order to welcome this delightful new person into the world on my 27th birthday. That anything could go wrong in my perfect world was the furthest thing from my mind.

Suddenly, I felt weak and began to stumble. A small stream of blood trickled down my leg. As I bent over to wipe it, I realized my leg was numb. Leaning on the carriage for support, I struggled home.

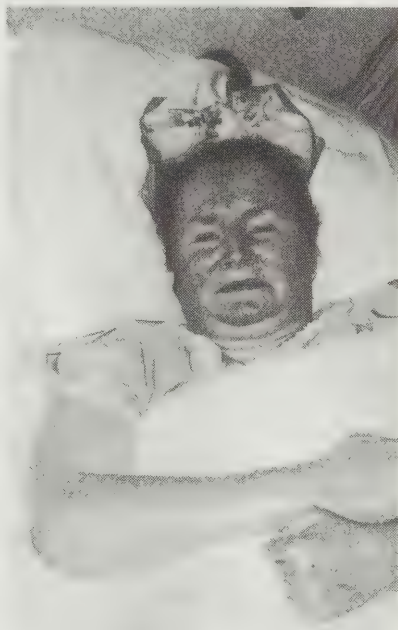
What followed were the two longest weeks of my life. At the end of exhaustive tests, the diagnosis was pronounced: multiple sclerosis.

I knew little about the disease. At that time my primary concern remained whether or not it would make my legs skinny and funny-looking. I tried to ignore the seriousness of the disease by concentrating on my baby. But I suspected that a door in my life had just been closed.

***That anything could go wrong in my perfect world was the furthest thing from my mind***

In *The Sound of Music*, Maria quotes the Reverend Mother: 'When a door closes, somewhere God opens a window.' The story of my life from that sunny June day in 1972 has been my struggle to try to find that window.

In the first days after the diagnosis, I immersed myself in the enjoyment of my son. I wondered how long I would have my baby. Soon my leg became paralyzed and I needed to use a cane.



Alaine Wilson-Campsail in her hospital room which, she says, has become "a meeting place for new friends."

Two years later, friends suggested that I attend healing meetings in a nearby city. A few days afterwards, I limped into the service leaning on my cane. I noticed a youngster, braces strung around his legs, being dragged up a series of steps. Why, I thought, would they bring a little tyke to a circus like this?

Unable to stand, I accepted one of the grey, folding chairs on the main floor of the arena. The choir led the singing of a few old favourite hymns. Attendants began forming a double reception line to the right of the podium. A breathless hush filled the building. Then she appeared.

Kathryn Kuhlman entered, loaded down with too much makeup. The self-educated skeptic in me noticed the strategically placed fans which blew her long, white, flowing gown. The professions of healing made me wonder how many friends Kathryn

Kuhlman had — or maybe these people were victims of mass hypnosis.

Suddenly, the small crippled boy I had seen earlier appeared walking behind a tall man. A pair of small leg braces were slung over the man's shoulders. The look of astonished innocence on the child's face made me weep.

Despite all my doubts and questions, I felt love in the air. That night I gave my life to Jesus.

***Despite all my doubts and questions, I felt love in the air***

The feeling which returned to my leg shortly after that service was a remission, the doctor informed me. Despite my newly found faith, my condition worsened.

Life dragged in and out of hospitals. We left our home in the small town of Uxbridge, Ontario, and moved to a new condominium in Toronto. It had been modified to accommodate my electric wheelchair. I struggled with cleaning and housework. Finally, the day I most feared arrived. On July 27, 1979, I was admitted to hospital because I could no longer look after myself. From there I was soon moved to the chronic wing.

Left behind was Scott, now seven and one-half. I had hoped and prayed I might be able to stay home long enough to raise my son. The response of the neurologist to my restlessness, "It will only make him [Scott] stronger," left me bitter and unsatisfied. I looked for an open window. I saw only closed doors.

Life spiralled downward. An operation to ease my pain and enable me to use a wheelchair left me weakened and unable to move from my neck down. Death seemed imminent. I wanted to return to the small town I had left in order to die.

Back in Uxbridge, I became unexpectedly stronger. I even made it into a wheelchair for a few hours each afternoon. With a wonderful device, purchased through the efforts of service clubs, medical personnel and the M.S. Society, I was able to use my tongue to turn on the television, tape recorder and radio. I could use the telephone and summon the nurse with a bell. The following year I could use the computer my husband purchased using the same device connected to a mouthpiece. I corresponded with friends and relatives. I even wrote a book which, although never published, received kind remarks from those to whom I sent it.

Three years after my return, I was given a room of my own. Here I had my own refrigerator and microwave. An interior decorator volunteered her services and soon my walls were papered and matching draperies and furnishings added. At last I had a home — away from home.

My room became a meeting place for new friends. One of them was Gould Barton. He came to visit his wife, June, who was dying of cancer. Though 36 years my senior, we found we could talk freely.

Some time elapsed after the death of his wife before Gould reappeared in my room. We spent time remembering her and sharing experiences. I loaned him the book containing my life's story. He made me tapes of his life as a small boy in a rural community.

### ***I looked for an open window. I saw only closed doors***

Gould loved the out-of-doors. He wondered how much longer he would enjoy it. He, too, suffered from cancer. Meanwhile he brought me samples of flowering wild plants; some I had never seen before. They drew me closer to the earth than I had been for years. The freshly picked box of strawberries he brought reminded me of childhood days when I put more into my mouth than into the basket.

Tuesday afternoons this unlikely twosome met to share a morsel of life's still appreciated delicacies. When on another Tuesday, deep in the cold of January, Gould died, I knew my Tuesdays would never be

the same.

Some people came to my room to discuss their problems. Wayne said he came when he was depressed. The visits, so he claimed, restored good humour. Wayne and his wife, Linda, have left the town gas station to go as missionaries to the Philippines.

Ten years have passed since I returned to Uxbridge. The kindness of others has returned me to life as a contributing human being.

### ***When Gould died I knew my Tuesdays would never be the same***

One casualty of my illness was my marriage. When my husband left, my first reaction was, "He's messing up my story." I wanted it to be a victorious one. But today, I'm impatient with those who speak evil of my former husband. Some want to blame him. I can't. Neither would they if they understood more deeply what he went through. Though now living with another woman, he remembers our wedding anniversaries with flowers.

My son, Scott, lives across the road from the hospital. We see each other a few times each week. We play *Trivial Pursuit* and discuss the football scores. And, of course, there is always time for the latest teenage crisis. The nurses tell me I see more of my teenage son than they see of theirs.

My friends tell me I'm special. I don't know about that. I do know that my illness has strengthened me and, through it all, Jesus Christ sustains me. I am convinced that my special gift is the strange vulnerability which allows me to be open and communicate freely with others. Strangely, it's a gift I did not possess before M.S. afflicted me.

As the nurse handed me my medication," she said, "I'm aware of your difficulties. Why do you smile?"

"It's almost as if I'm coming to terms with myself," I responded.

My journey has been difficult and long. Sometimes it seemed a closed door met me at every turn. But as you have already guessed, I have finally found my open window. □

Alaine Wilson-Campsall lives in Cottage Hospital, Uxbridge, Ont.




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## **(I) With the Moderator in Eastern Europe**

# Two Days in May

by John Congram

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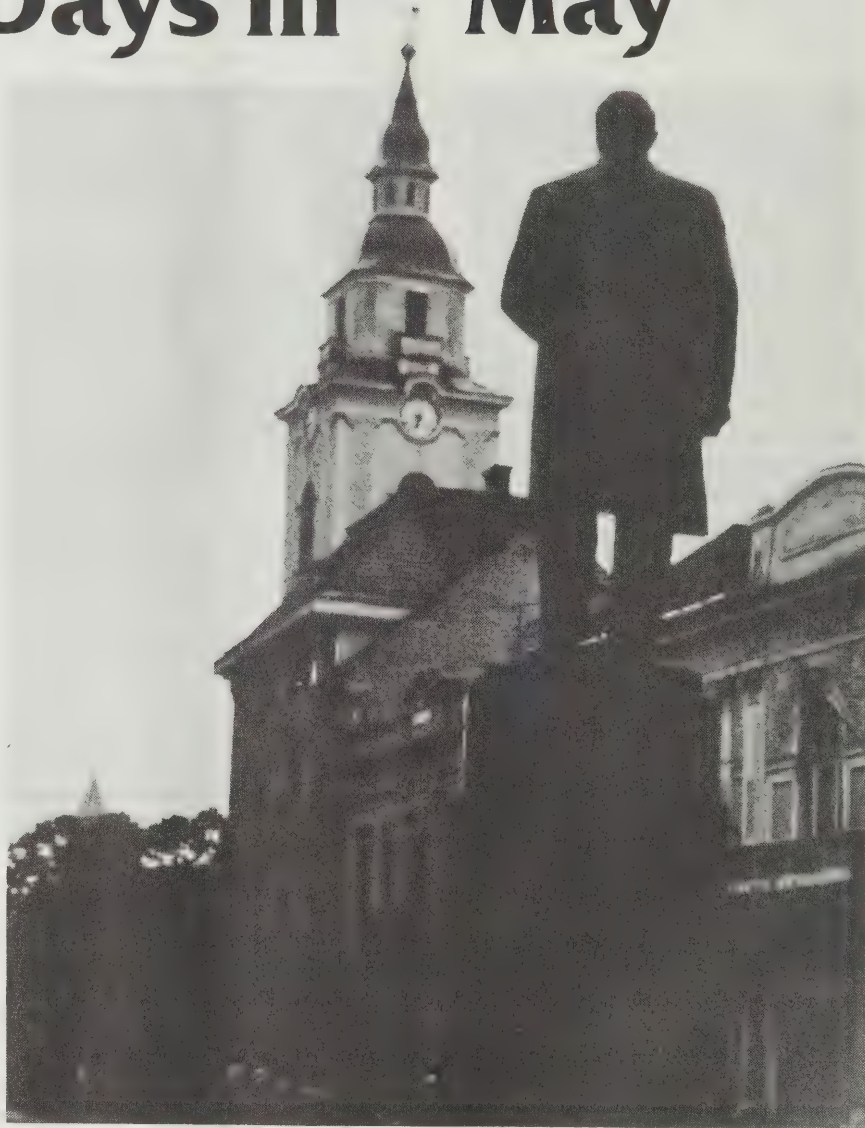
**Early in May 1991, the Moderator of the 116th General Assembly, Dr. John Allan, and the editor of the Presbyterian Record, John Congram, visited some of the Reformed Churches in Eastern Europe. What follows is the first in a series. This article describes two days spent in the Ukraine.**

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### **Prelude to Ascension Day: Wednesday, May 8**

When we awake in our hotel in Sarospatak, Hungary, we discover that the weather has changed. During the night we could hear the wind blowing strongly. Now after several beautiful sunny days in Hungary, it is raining again as our van points north towards the Soviet Union.

Our guide and mentor for this part of our journey will be Daniel Szabo whose brother, Peter, serves our church as a pastor in Montreal. Daniel, himself, had hoped to become a pastor in Hungary many decades ago. He had completed his training in theology, but due to differences with the bishop\* at that time, and his desire to stand up for those he felt were being wrongly accused, he was never ordained. For 30 years, Daniel has worked in a hotel to support his continued dedication and work in the church. With the revolution in Hungary, and in the church, he was elect-



The steeple of the Reformed Church rises above Lenin's statue in Beregszasz,, U.S.S.R.

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*\*In the 17th and 18th centuries, during political repression of the Reformed Church in the Austrian empire (of which Hungary was a part), every bishop automatically was a member of the upper house of parliament. The Reformed Church had no representation in this system. In order to have a voice, it set up the office of bishop in the church. The bishop in the Reformed Church corresponds roughly to the moderator of our presbytery or synod.*

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ed curator, a lay position that allows a person to serve in partnership with the local bishop. It is an unpaid job, but Daniel has taken a leave of absence from his work at the hotel and is into his second year as curator.

The area of the Ukraine to which we are going is a part of the Soviet Union that previous to the First



World War belonged to Hungary. After the Second World War, it was occupied by the Soviet Union. Forty thousand ethnic Hungarian men were deported. Few of them ever came back. The Soviet Union encouraged wives and children to sign petitions, with the promise that if enough signed, the men would be returned. But instead, their names were presented by the Soviet Union to the United Nations as evidence of the people's desire to remain a part of Russia.

It is a part of Russia that, like Western Canada, was once the breadbasket for the nation. Today, it has difficulty providing enough food for its own people.

As we get near the border, we stop at a Shell station for diesel fuel for our Volkswagen van. Gas stations throughout the country seem few and far between. Yet traffic is often heavy. I guess Trabants don't use much fuel.

Just before we reach the Russian border, we stop at a new restaurant on the highway. It is full. We are sent into the little village to a restaurant that needs customers. The staff are congenial.

We arrive at the Soviet border to what Daniel describes as a small line-up. A flotilla of new Hungarian buses passes us on the way. Following the Second World War, the Russians would not allow the Hungarians to produce their own cars, but truck production continued. Today, the Soviets themselves place orders for Hungarian buses but are no longer able to pay for them.

At the border, we are met first by a young Russian soldier. He takes one look at our Canadian passports, immediately vacates his booth and enters the administration building. After what seems like half an hour, with the line-up continuing to build behind us, he returns and mumbles something about the size of our passports not fitting their machine.

Next, we are met by a more senior Russian officer who reflects all the characteristics of the caricature of Russian soldiers seen on Western TV. He speaks with impeccable English but with no emotion. He presents us with Russian customs declarations and then takes us through them line

by line with explicit instructions. "You are Canadians?" he asks. "Welcome to the Soviet Union." We remain unconvinced.

When we finally make it across the border, we discover huge line-ups of Soviet citizens, on the other side of the electric fence, trying to go the other way. It reminds me of pictures of the exodus of refugees that we sometimes see on television. Soviet citizens wait here for hours, some-



A member of the confirmation class answers a question from the Heidelberg Catechism during the service.



A senior elder addresses young people who are to be confirmed in Nagydobrony, U.S.S.R.



Children view the confirmation from the gallery of the church in Nagydobrony.



## Two Days in May

continued

times days, to get across their own border.

Once across the border, the roads provide a jolting and immediate reminder that we are in a different country.

Our first stop is the village of Nagydobrony. Here we go to the home of a relative of Daniel's, the Rev. Horkay Laszlo. He greets us by the side of the house with hugs and kisses.

Going into his home is like entering a Canadian home 50 years ago. The only concession to modernity: electricity. Inside we are greeted by his wife, a teenage son and daughter, and a younger girl. His wife immediately provides lunch for us — cold meat, fresh radishes, pickled cucumbers, home-made bread and tea.

### The Horkay home is like a Canadian residence... 50 years ago

Laszlo's call to the ministry took an interesting route. His father had been a pastor, but Horkay taught music in the schools. While serving in the Soviet army, he accidentally saw a superior officer's report about himself. He read: "His father was a pastor. But he is a non-believer." Laszlo was appalled that the Russian officer would think that he was a non-believer. At that moment, he decided to enter the Christian ministry.

Like almost all the younger pastors in the Ukraine, Laszlo has had no formal training. What he knows about ministry, which is considerable, he has learned from older pastors. Only recently have restrictions been relaxed. Now the church can formally train its pastors or send them to Hungary or other countries for schooling.

When we arrived, Laszlo was working on an English letter to friends in Holland. He has been learning English through cassettes.



David Szabo, our guide in the Ukraine, Moderator John Allan, and Bishop Forgon.

He wants us to remain overnight and to attend his confirmation service tomorrow on Ascension Day. The confirmands, almost 100 teenagers, are gathering now for instruction. He insists that we come to the church to meet them before we leave. Both of us are invited to say a few words to this first confirmation class that the government has allowed in 45 years. I speak to them of my own son's confirmation, but soon find I'm near tears. Before we leave, we promise that, if possible, we will return for the confirmation tomorrow at 3 p.m.

We make one more visit before we leave to visit the school confiscated from the church by the state after the war, but now returned. When we arrive, some of the members are busily renovating the building. The front half is nearly finished. It will serve as the home of the pastor. The rear of the building, still in the state in which it was returned to the church, will be restored for class-rooms for young people. It might seem generous and enlightened of the state to give the building back to the church. In fact, the building is a disaster, literally falling down. Since the Second World War, it has served as the home

of the Communist Youth Association. In the rubble we find a "Communist Youth Association" sign. I take a picture of the smiling renovators holding it aloft. A new sense of freedom pervades the air here. Not long ago such actions would earn a one-way ticket to Siberia.

An hour or so later, we arrive at Beragrova, now having retaken its old Hungarian name Beregszasz. Soon we are being welcomed by the bishop of the Reformed Church in the Ukraine, Forgon Pal. He appears at the gate of his house to welcome us and embrace us; his wife follows close behind.

### The Hungarian word *tessek* became embedded forever in my brain

Here the Hungarian word *tessek* is embedded forever in my brain. The bishop repeats it over and over again as he leads us into his home. "*Tessek, tessek, John.*" (Please, please.)

Like so many of the leaders of the church here, the bishop is both charming and incredible. In the '50s, he spent five years in a Siberian





This postal box of the Communist Youth Organization was recovered in the ruins of a school returned to the church in Nagydobrony, U.S.S.R.



What's left of the school mentioned above. It was confiscated from the church after World War II.

labour camp. Though elderly now, he is still full of life, joy and enthusiasm.

As we talk with the bishop, his wife puts what appears to be their total supply of food on the table. In fact, we later learn it is not only *their* total supply, but the supply of many of their friends as well.

When I enquire about his time in Siberia, he brings out scrap-books of

the letters and paintings that he sent home during that time. Almost 400 of them. Each scrap-book cover carries the inscription "1951-1956, 1628 Days."

Near the end of our supper, we are joined by the dean, the Rev. Szabo Bela. Although this young pastor can speak only a few English words, he gives us the same warm welcome that we received from the bishop. He re-

quests us to attend his confirmation service tomorrow. John Allan will preach in the bishop's church in the morning and then we will go to the dean's church to make an appearance there.

The local arrangements committee arrives in the form of a friend of the bishop — a Greek Roman Catholic neighbour. Kerenyi Gyula has been dubbed "the honorary Presbyterian." In the presence of the bishop and Gyula, we are guided through the darkness of the town, past the former church school confiscated by the state, past the city hall now used as some kind of factory, to our night's lodging at Beragrova's finest hotel.

At one time this hotel was no doubt quite elegant. Our hosts have worked hard to try to find one room where everything works. They almost succeed. The honorary Presbyterian and bishop do not leave until we are safely ensconced in our room. We have carried toilet paper half-way around the world. But now, when we need it most, we discover that we have left it with part of our luggage in Sarospatak.

## Ascension Day: Thursday, May 9

This morning we decide to skip our morning shower. Warm water appears and goes without reason, never lasting for more than two minutes.

People gather outside our window in the city square. An elderly woman with an old dirty towel wrapped around a push-broom tries to mop up the dirt around Lenin's statue. She succeeds in spreading it more or less evenly.

Lenin, by the way, has stood guard outside our hotel window during the night. We now note that the iron work outside our hotel window is draped with red bunting. It is there not for Ascension Day but for Freedom Day, to mark the defeat of the Germans by the Russians. This is a holiday in the Soviet Union and many people seem to be on the move somewhere. They sit on the curb with their suitcases, waiting for buses that never seem to arrive.

At 8 a.m. Daniel arrives to take us to the bishop's home. There we are





Confirmation, Ascension Day, Dercen, U.S.S.R., Rev. Bela Kopasz.

## Two Days in May

continued



A road-sign in the Ukraine changed from Russian to Hungarian to Ukrainian.

served a huge breakfast. "The Lord provides" means *people* bring us good things. We have beef and noodles, eggs with ham, and a variety of other meats.

Soon we must be off to the church for the 10 a.m. Ascension Day service. The bishop welcomes us. John Allan preaches, speaking of Christ's ascension, the hope and confidence it gives believers. When he finishes, the bishop thanks us for coming. I note that some eyes are wet and handkerchiefs appear around the congregation as the bishop speaks.

There appear to be 400-500 at this service. Afterwards, as we greet the people, one elderly woman is brave enough to put forward her hymn-book or Bible for us to sign. Her action releases the inhibitions of others. Soon we are mobbed. It's the only time in my life I've ever felt like Wayne Gretsky! At first I try to write some words of hope or a biblical text and then sign my name. Soon I find I'm only writing my name. Some of the elders try to restrain the people by saying that we must go to another service; but always there is one more.

The bands are now striking up the music at Lenin's statue as they had during the first part of our service. We exchange emotional goodbyes to an unintentional musical accompaniment as we head for the dean's church in a nearby village. As we arrive at the church in Dercen, the two cars outside give no clue to the attendance inside. A passerby might suspect that the church would be empty. In fact it is crowded with 600 people.



Going to church on Ascension Day, Nagydobrony.



Many are teenagers and children. The service has been underway for some time as we are ushered to the front seats.

There are 50 teenagers around the communion table waiting to be confirmed. Szabo Bela, the pastor, asks each young person one question from the *Heidelberg Catechism*. Bibles are presented to them. After they have sung and prayed together around the table, John Allan and I are asked

## 50 teenagers wait to be confirmed

again to address both them and the congregation. I speak to them of the joy of seeing brothers and sisters that I had never dreamed I would ever see. Before me stand some of the brightest, most wholesome youngsters that I have ever laid eyes on. But what of their future?

At the end of the service, we gather outside in front of the church for a grand picture-taking session. A photographer, apparently from a local newspaper, presides. When finished, parishioners stream off down the roads in different directions, like little tributaries of water flowing away from a central source.

For lunch we are taken, with the pastor, to the home of a young family. Their house, like many, extends

back into what is essentially a small barn and farmyard. There are chickens, pigs and rabbits. But all the animals belong to the collective. Survival means long hours on the collective farm. Everything they eat they must grow themselves because there is nothing to buy in the stores. But a new crop is beginning to come in, a special treat for us — strawberries.

About 2 p.m. we must say goodbye and head off for the confirmation at Horkay Laszlo's church as we had promised. Again, cars outside provide scant evidence of the crowd inside. We have managed to arrive near the beginning of the service which began at 3 p.m. Fresh flowers line every pew.

Laszlo told us that when he came here as pastor 10 years ago, the only children in the church were his own. Today, the congregation of 600 appears to be half children and young people, and 85 teenagers will be confirmed. They are crushed together around the communion table that stands below the pulpit. A gallery encircles the sanctuary. Children crowd to the railings of the gallery to have a clear view.

Once again, we are asked to say a few words. At the conclusion we are presented with several bouquets of fresh flowers.

During the confirmation, even stoic, long-suffering old men weep.

The head elder is called upon to address the young people. And then the oldest elder of the congregation, a man who looks to be at least 85, speaks to the young people. He talks about Enoch of Old Testament fame and how he walked with God. He tells them that once Enoch went out and never returned. He walked with God and as a result never saw real death. He says he prays and wishes that all the young people will walk with God as well.

The singing in the congregation is remarkable. Two men in the gallery lead, one provides the words of the next line, the other sets the tune. The music rolls over and around us like great waves. The minister, as a former music teacher, had approached the session about getting an organ to lead their music. "No, pastor," say the elders, "it would not lead us but mislead us."

## We will not forget our friends who shared so much of the joy and love of the gospel

After the service, there is picture-taking time again. This time a local member has a camera. He shows it to me, shrugs his shoulders, and says disdainfully: "Ruskie."

We return to the pastor's home for food and fellowship. We only met these people yesterday, but already it is difficult to say goodbye.

Later that night, we once again cross the Soviet border. It feels good, as if we are home, to be back at our hotel in Sarospatak. We appreciate anew our shower, the cleanliness, the privileges that we enjoy. But we will not forget our friends who have nothing materially but who have shared with us so much of the joy and love of the gospel.

While in a Siberian labour camp, Bishop Forgon sent a message to his daughter. He embroidered it on a piece of pillowcase with a needle fashioned from a chicken bone. It read: "To my dear daughter. Love never ceases."

On Ascension Day, 1991, for two Canadian visitors to the Ukraine, those words suddenly became more believable. □



Bishop and Mrs. Forgon in their home at Beregszasz.



# Congress '91

by Zander Dunn

**W**hat a kaleidoscope of events! When over 350 Presbyterians from across Canada gathered at the University of Waterloo on the long weekend, May 15 to 20, exciting things happened.

Theme speakers, Verna Dozier from Washington, D.C., a Bible study leader and enabler of the laity, and the Rev. Dr. Art Van Seters, principal of Vancouver School of Theology, helped us enjoy God. That was the theme of Congress '91 — "Enjoying God!" Using biblical insights, with stories and experiences, Van Seters and Dozier gave us good reasons to enjoy God and to reconsider our relationship with God.

Presbyterians, usually depicted as "dour," are not expected to enjoy God. Yet the answer to the first question of the Shorter Catechism proclaims our main purpose as humans is to glorify God and to enjoy God forever. Judging from the laughter, the applause and the singing, this group of Presbyterians *did* enjoy God, themselves and one another.

**"I never knew Presbyterians could have so much fun "**

Three talented music leaders brought forth the music in our souls. Becky Barrie who wrote the Congress '91 theme song, Andrew Donaldson who taught us new songs and Brian Watson who played the musical instruments inspired us to make "a joyful noise to the Lord."

The Rev. Angus Sutherland co-ordinated and led the worship times (daily devotions, Sunday morning service, closing communion). He also helped us enjoy God.

The Sunday service was held in a large theatre at the university. Presbyterian churches in the Kitchener-Waterloo area cancelled their services and joined the Congress. A choir of over 50 voices sang a song written for the occasion by Andrew Donaldson. Art Van Seters preached.

**"I came looking for the essence of what it is to be Presbyterian. I found it is a very loving family "**

- a first time Congress participant



Congress co-conveners and main speakers, from left, Harry Klassen, Verna Dozier, Mary Joan Brooker and Art Van Seters.



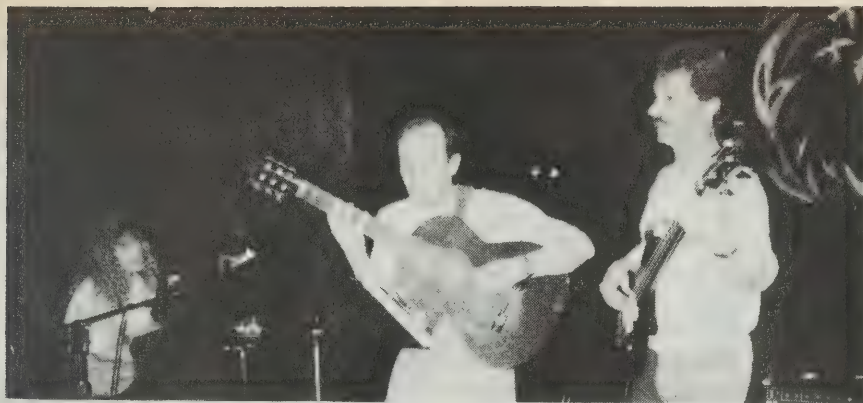
Rev. Dr. Richard Horcsik of Hungary.



Some of "The Entertainers" from Knox Church, Preston, Ont.

**"Meeting, talking and worshipping with other Presbyterians has been wonderful."**





The music team, from left: Becky Barrie, Andrew Donaldson, Brian Watson.



Youth of Central Church, Galt, Ont., presented "Lockers, Lipstick and Lessons from Above."

"The Entertainers," a large choir from Knox Church, Preston, brought down the house when they sang on Sunday night. With spirituals and spoofs, old and new songs, quiet and rousing numbers, they led us from tears to laughter.

But there was more than speeches and music. There were opportunities for small groups to share insights and ideas from the theme speakers. There were also workshops on issues, opportunities and beliefs. Experts shared their knowledge and answered questions.

After the main events of the day were over, other speakers gave us new facts and suggested new theological interpretations which challenged us to re-evaluate our attitudes. Ernie Reghr of Project Ploughshares, for example, discussed new ways of

responding to war. The Rev. Dr. Richard Horcsik, dean of a 450-year-old Reformed College in Hungary, and a member of the Hungarian Parliament, spoke on the rebirth of Hungary.

After the banquet on Saturday night, the youth group from Central Church, Galt, presented a play written by Becky Barrie. "Lockers, Lipstick and Lessons from Above" portrayed a group of girls struggling with issues of justice, discrimination and love at home and at school.

At a panel discussion on Sunday night, Verna Dozier and Art Van Setters fielded questions from participants. Their answers were helpful and often humorous. The audience enjoyed the ways these two theologians risked being vulnerable by revealing their personal concerns.

The closing communion service was a moving experience. Small groups gathered around tables to share a loaf of bread, broken and dipped in the common cup of wine.

I should also mention the good meals, the informal times of sharing, the walks back and forth to events, the Sunday afternoon organ recital by Doug Haas at St. Andrew's, Kitchener, the excursion into Mennonite country, and the bus trip to Baden and Stratford. There were outstanding displays, exhibits and promotions explaining the involvement of our church in today's issues. And there was Chris Nanson leading 350 people in stretching exercises after devotions and before the speakers. You had to be there.

## "I have learned to enjoy God and others"

Forty valiant souls turned up early Sunday morning before breakfast for the three kilometre run (or walk). They received certificates to prove they had run the good race and had survived the course.

Out of all this mix of events and experiences, new friendships were formed and old ones revived.

In their words of welcome, Harry Klassen and Mary Joan Brooker, co-conveners of the co-ordinating committee, said:

As our world experiences increased anguish over its future, and as Canada attempts to recover from a recession, only to be challenged by voices for separation, we can easily be overcome by cynicism and despair. But precisely because God is God, we have reason for joy in the midst of chaos and gloom.

Congress '91 was designed for enjoyment by a dedicated band of Presbyterians in the Kitchener-Waterloo area. They succeeded in their aim. We *did* enjoy God . . . and the people and the things of God.

In an informal poll, Congress delegates voted to have the next Congress in three years time, possibly somewhere in the Maritimes. □

Zander Dunn is minister of Knox Presbyterian Church in Guelph, Ontario.



## Roger Macaulay

*It Isn't Easy Saying Yes*

**T**he young, London, Ontario, school principal was working long days, parts of weekends, and felt he was too emotionally and physically weary to attend church.

About once a month, when his wife Betty would go out for bridge with her friends, Roger Macaulay would shut himself in his study and try to wring out all the bitterness, anger and cynicism.

"Maybe I was meeting God there," he says now.

His almost four decades as a teacher, coach, principal, lecturer and senior superintendent — almost all in the London educational system — are behind him now. But he's still using most of the skills that made him one of Ontario's most recognized and honoured secondary education authorities. Now he is helping mature men and women re-enter the work force.

Some people are jobless because of business slowdowns, enforced early retirement, or mergers. Some find once adequate retirement income severely reduced by inflation. Death of a spouse sends a number of women clients to the OVER 65 (London Inc.) offices in a seniors' centre at the edge of the downtown area. Buses stop at the door.

Macaulay manages the centre, helping with the counselling, and continually seeking government or private funds to help the service continue. Last year, when business activity slowed in the city (once thought relatively immune to a recession), 292 individuals were placed in jobs. That is success.

OVER 65 gets by on a shoe-string budget. It shares space and mixes daily with seniors pursuing recreational activities as well as those seriously looking for employment. The work compliments the more formally structured and fiscally well-off Employment and Immigration Canada.

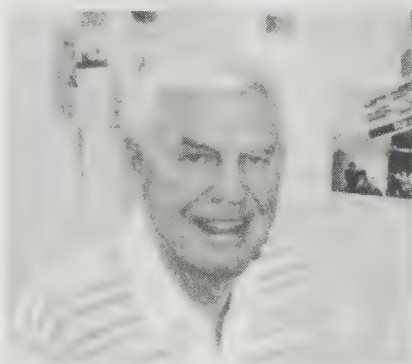
Success?

"Success doesn't matter," says

Macaulay. "What matters in life is that you try."

All people are special to him, he says. As a principal and coach, he encouraged his students to cheer loudest when their team was losing.

"We can't all carry the ball," he says. But if you don't get involved, you'll miss a lot of opportunities.



Roger Macaulay

What helps this now 70-year-old executive in an almost-new career?

"I once made a vow never to allow myself to dislike anyone, for the rest of my life." That promise came after an incident in his first year of teaching in Kirkland Lake when he forcibly picked up a young trouble-maker in class. "We both apologized," he recalls.

Macaulay's first brush with Presbyterianism came as a boy in Guelph. "I went to Knox Church to delight my grandmother (Annie Storey)."

A few years later, at McMaster University in Hamilton, Presbyterian friends urged him to consider the ministry. But he continued his pursuit of a career in education.

Years later, after helping lead Oakridge Presbyterian Church's initial fund drive, the pressure of his work caused him to drop out of church, although he continued his financial support.

"I thought I just had to get out of some activity," he recalls. After five or six days of long hours in the class-

rooms and office or in interviews, he felt so exhausted on the seventh that he slept through most of it.

Rev. Terry Ingram, Oakridge's young pastor, told him he had to stop the almost frenzied activity. "Find time for your church attendance," he pleaded.

In life, you try, Macaulay repeats. God is only asking us to try.

"I became optimistic again," Macaulay recalls, and returned to congregational activity. Soon after he was invited to become an elder at Oakridge.

Perhaps none of us is truly worthy, he says. But recalling the down period when his personal concerns seemed overwhelming, he emphasizes that "the rock I needed was the church. I loved the singing in the church. I loved to listen in the church. I loved thinking about what was said."

"All the time I was searching for myself, I knew God was there," available to help, he remembers.

When he was leaving the Kirkland Lake school, Macaulay had asked his first principal for some advice.

"Always say 'yes,'" he was urged.

"It's worked like a charm," he laughs.

During his career in education and since, Roger Macaulay has spoken to thousands of people in dozens of organizations. He has also shouldered committee work for welfare, health, athletic, cultural and social groups in London and beyond.

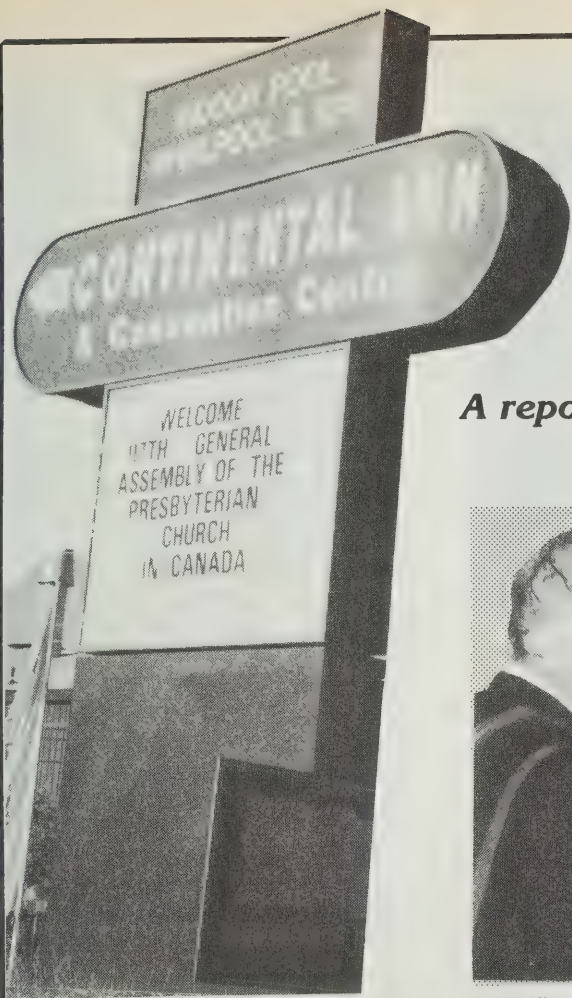
He and Betty rejoice in their four sons and a swarm of growing grandchildren. Grandmother Storey would be delighted at his still regular church activity. His first principal would see continuing evidence that his advice always to say "yes" is still being followed. And his own vow never to dislike anyone has been kept.

"I've been talking to God all my life," he says. "I get answers I like, and things always work out." □



Ivor Williams is a contributing editor of the *Record* who lives in London, Ontario.





# Extracting the Extraordinary from the Ordinary

*A report on the 117th General Assembly*



John Allan, Past Moderator, welcomes  
newly-elected Moderator John Cameron.

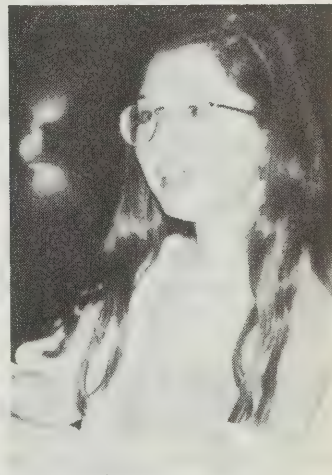


**by John Congram**

Photos by Neville Stevenson and John Congram.



"Mothers of the Church" make a presentation  
to celebrate the 25th anniversary  
of women's ordination.



Heather Anderson,  
St. Andrew's, Barrie,  
reader for the  
opening service.



## Diaconal Ministers Get Vote

A critical recommendation of the Board of Ministry's report was that members of the Order of Diaconal Ministries, who are serving congregations, courts, or agencies of the church, be members of the courts of the church. Until now they had no vote in the courts and could only speak when given permission.

After a long debate, characterized by the convener as "the Assembly wanting to do the right thing but also to get it right," the Assembly agreed that active members of the diaconal ministry will be eligible to be members of the courts of the church. Their presence will be balanced by equalizing elders. In the case of sessions, diaconal members, called by the pastoral charge, will become members of the session.

The Assembly also declared this action to be an Interim Act, which means that it will take effect immediately, before legislation is prepared and sent to the presbyteries for their approval.

Following these decisions, Lois Powrie addressed the court in an emotional speech, thanking the commissioners for passing these motions and in so doing affirming the ministry of all those serving in diaconal ministries.

## Semper Restructura?

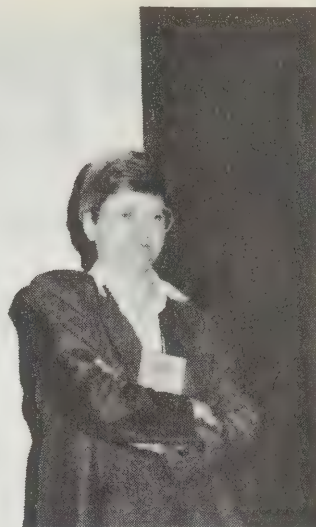
"The church must guard lest it become *semper restructura* rather than *semper reformata*."

- Rev. Gael Matheson

The Assembly agreed to hear a presentation by the convener of the Special Committee on Restructuring and then to deal with an overture from the Presbytery of Westminster that sought to place a five-year moratorium on the process.

In her introductory remarks, Dr. Alexandra Johnston gave a historical resume of the call for restructuring, the formation of a vision statement and the adoption in principle by last year's Assembly of a new structure.

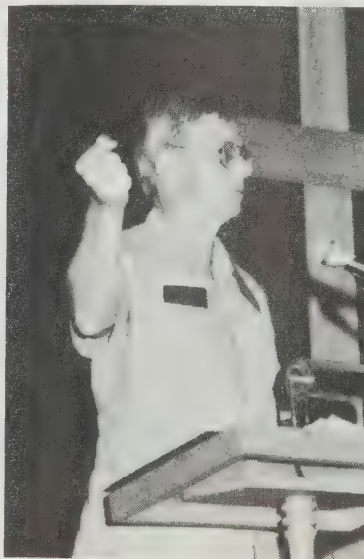
She emphasized that we are in the middle of the process and that



Alexandra Johnston awaits decision on restructuring.



Karen Hincke, new General Secretary, Services Agency.



Glen Davis, new General Secretary, Life and Mission Agency.

the model is an evolutionary one. For the committee "lean" meant efficient. In the early years of operation, the new structure would be neither more nor less expensive than the previous one. She concluded by saying that this Assembly would mark the mid-point in the transition and that she believed "the Holy Spirit has worked among us — using ordinary people to do extraordinary things."

An equally eloquent case was made on behalf of the Presbytery of Westminster by the Rev. Kerry McIntyre. He argued that before proceeding to restructuring the church should develop a mission statement so that it would be program driven rather than administratively driven. He expressed concern in shifting total responsibility to only two agencies and a small council. He asked how we can move to a new system when we have no clear idea of the financial costs.

Several people spoke against the overture arguing that the new structure would provide additional flexibility and collegiality and that postponing it would only increase uncertainty and prolong the pain. Allan Young declared that only two things were carved in stone, the Decalogue and idols. "I am concerned," he said, "that we are making our present system into an idol."

In the end the overture was defeated by about a two to one majority and consideration of restructuring continued.

A second overture from the Presbytery of Winnipeg, seeking to delay restructuring for one year so that the report might be sent to presbyteries for their consideration, was presented. Following its defeat, Kerry McIntyre presented a motion that the present Assembly reaffirm the actions of last year's Assembly regarding restructuring with two agencies and an Assembly Council.

Following the adoption of this motion most of the restructuring report with its mechanisms for the transition period were adopted with one significant amendment.



With regard to the eight staff members recommended to serve under the Life and Mission Agency, it was agreed that one person should focus on the area of evangelism and church growth.

The Rev. Karen Hincke was appointed General Secretary of the Service Agency. Before entering the ministry, Ms. Hincke was Executive Secretary, Finance and Administration, for Merck Frosst Laboratories. She has taken courses in church business administration in Ottawa, Cornwall, Ont., and at Union Theological Seminary in Virginia. She presently serves as minister of Knox Church in Walkerton, Ont.

The Rev. Glen Davis becomes the new General Secretary of the Life and Mission Agency. From 1963 to 1978, he worked with the Korean Christian Church in Japan. Since 1978 he has served the Board of World Mission, first as secretary for missionary education and presently as secretary for international ministries.

In his remarks to Assembly after his appointment, Mr. Davis said that he was not unaware of the doubts and misgivings of many in the church about restructuring. He shared many of them.

He said that at the beginning he wanted to signal to the church his own priorities, the first of which would be team building reflecting collegiality, openness and vulnerability.

In addition, under his leadership

the administration would be responsive to the needs of the church with a program that would be "mission driven and obedient to the Lord Jesus Christ."

The Assembly agreed with the committee that because of the uncertainty and anxiety of restructuring, church offices should remain at 50 Wynford until at least 1995.

## Opening Night

"We think that by replacing Bach with the Beatles we will keep the kids in church. But it doesn't work." - John Allan

Assembly opened this year on June 2 with a worship service in the Continental Inn in Barrie, Ontario. The main hotel hall had been transformed into a splendid worship centre by the local arrangements committee. Furnishings had been brought from St. Andrew's, including a large wooden cross made especially for this assembly, communion table, baptismal font, pulpit and lectern. The service was led by a delightful 40-voice choir from St. Andrew's.

Over 1,000 people filled the hall to hear the past moderator tell them that he would like to say all was well in the church, but he could not because we are in the midst of a deep crisis. He went on to talk about the statistical decline of our denomination over the 30

years he has served as a minister. "Forty years ago in Canada," he said, "seven in 10 attended church; today it is only two in 10."

"It is a society," he went on, "that no longer knows the gospel." He told of being visited by a young man who had grown up in Toronto and Montreal. When reminded of the story of Jesus and the cross, he said he did not remember that story.

"It will do no good," said Allan, "to hide in our holy huddles behind stained-glass windows." In the church we need once again to get our priorities straight. The church in the first century thrived in a pluralistic society. But they listened to St. Paul's words, "be not conformed to the world but be transformed." "We are evangelists, put here on earth, to share the good news. We may be put off by some of the TV evangelists," declared Allan, "but this should not cause us to be afraid of evangelism or to retreat from it."

Allan suggested we had been taken in by the world and its propaganda that it does not matter what people believe as long as they are sincere, pleasant and neighbourly.

Young people today, Allan said, agonize, trying to reconcile the God of creation and evolution, the God of love with the pain and need in the world. Instead of agonizing with them, Allan added, "we put them on committees and bore them to death."

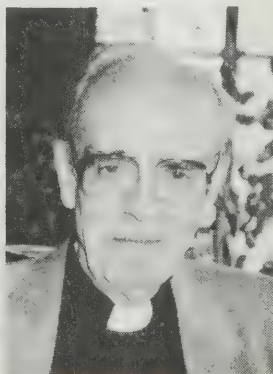
In conclusion, he reminded the Assembly and guests of the words of Jesus, "I am the vine, you are the branches...." The vitality of the church, he told his hearers, lies not in the branches but in the vine, the symbol of Jesus Christ. The branches (the church) will bear fruit only as they abide in Christ.

## John Cameron Elected Moderator

After being elected unanimously as Moderator of the 117th Assembly, John Cameron was introduced by the past moderator, John Allan, with the words, "What a way to celebrate your wedding



Hall, Continental Inn, for worship and business sessions.



Rev. William Isaac retires as Missions Superintendent.



## 117th General Assembly

anniversary." Thirty-five years previously, John and his wife Anne had been married.

Dr. John Cameron is minister of The Kirk of St. James in Charlottetown. In his opening remarks to the Assembly, he noted that this is the first time an active minister from the Atlantic Synod had been elected Moderator since 1957. He also noted that in Prince Edward Island they are celebrating the 200th anniversary of the arrival of Presbyterianism to the island in the person of the Rev. James MacGregor. Continuity is provided in that Dr. Cameron is the great, great, great-grandson of James MacGregor.

In thanking the past moderator, Dr. Cameron wondered if in passing the moderatorship from John Allan to himself there was not a kind of unorthodox trinity in operation: from one coast to another, from one island to another, from one John to another.

John Cameron made an excellent Moderator, served in part by the fact that he is the clerk of the Synod of the Maritime Provinces. He should also receive the "iron man award" among moderators. I cannot recall another moderator of an Assembly who remained in the chair every minute of every session.

### Ordinary People

Worship was held each morning at 8:30 a.m. The theme for the week was how God uses ordinary people and events to bring about extraordinary results. The opening day's preacher, the Rev. Diane Clark, spoke of the surprise of the biblical farmer in discovering a gold coin in his field on what was otherwise an ordinary day.

She spoke of another ordinary day 25 years ago when a General Assembly made a decision that would change and shape her life and hundreds of other women — the decision to ordain women to the ministry of Word and Sacraments and to the ruling eldership.

Who knows, she declared, what surprising and life-changing decisions this Assembly would be called upon to make.

The Rev. John Dowds of the host church, St. Andrew's Barrie, followed this up the second day by talking of an ordinary person. After alternating the first four days, Diane and John shared the pulpit on the last day. Both preachers brought a narrative (story-telling) style to their preaching. This approach, popular among young ministers today, was warmly appreciated by the commissioners.

### Mothers of the Church

The Assembly banquet, held on Monday evening, was highlighted by a presentation by a musical group called "The Mothers of the Church." The music bore some resemblance to Gilbert and Sullivan. The words recounted, in a whimsical way, the glories and trials of women in the church over the centuries. The group, composed of a dozen women both ordained and lay, performed this musical written especially for the celebration of the 25th anniversary of the ordination of women by the Rev. Margaret MacNaughton. One puzzling aspect of the presentation was the "old lady" who accompanied them on the piano. Her name was the Rev. John Robson.

On a serious note, two of the three winners of the hymn competition, Margaret Beale and Trish Elford were presented to the Assembly. The third winner, Carrie Doehring, was unable to attend.

### Ecumenical Guests

Dr. Finlay Macdonald, from the Church of Scotland, attended this year's Assembly. It was appropriate that he should represent his church since the church in Scotland is also celebrating the 25th anniversary of the decision to ordain women as ruling elders. The committee which Dr. Macdonald convenes presented a motion to the recently concluded Assembly of the Church of Scotland urging sessions, who do not already have women elders, to consider adding women to their number.

Left, Margaret Beale and Trish Elford with the Moderator. Both women were winners in the hymn competition marking the 25th anniversary of the ordination of women.



Assembly kept some commissioners in stitches. (Rev. Lauri McKay-Deacon)



Rev. Finlay Macdonald of the Church of Scotland, left, with Rev. Kerry McIn



From Korea three guests visited this Assembly: Rev. Jung Kyu Nam, his wife, Chum I. Kim and the Associate General Secretary of the Presbyterian Church in Korea, Elder Nakun Kim.

In 10 years, Pastor Nam has built a small fellowship into a worshipping community of 1,400 people on the principles of emphasizing mission and efficient administration. He indicated that he envies the partnership between men and women he sees in action in The Presbyterian Church in Canada. Although there is not a single woman in their Assembly which numbers 1,500 people, Pastor Nam expressed the hope that the day would soon come when that would change.

In his nation of 40 million people, of which 10 million are Protestant Christians, Pastor Nam spoke of the pain of living in a divided homeland and of the efforts of his church to bring about a peaceful reconciliation of the two Koreas so that once again they would be united into one land. Later in the Assembly, a motion was adopted urging congregations to participate in an annual day of prayer for the peaceful reunification of the Koreans.

Gunter Rath, a native of Germany and member of the German Evangelical Lutheran Church of Bavaria, spoke on behalf of the World Council of Churches. He serves as a liaison between the World Council and member churches. Both he and the Moderator remarked on the long and friendly relationship between the World Council and our church. Mr. Rath, who sat through the debate on restructuring, commented that it had a familiar ring to him since the World Council itself is restructuring.

Anne Thomas, a Quaker and vice-president of the Canadian Council of Churches, brought greetings from that body.

### **New Hope**

In introducing the Rev. Glenda B. Hope as the E. H. Johnson lecturer, Rodger Talbot described her

as "a kind of Presbyterian Mother Teresa." For 18 years she has served as founder and director of a ministry in the poverty ghetto in San Francisco known as the Tenderloin District. Her ministry is with homeless people, the frail elderly poor, people with AIDS, new immigrants and people with a chemical dependency.

In her remarks, she said that whereas the church previously came among the poor to help and organize, now it must come to serve and to affirm both their strengths and wisdom. Mission today is a mystical spirituality that wants "to hear each other into speech."

Today, she claimed, things are being reversed. Poor people are becoming the centre, "the soul centre" of theology. Theological institutions, once thought to be the centre, have now lost that position.

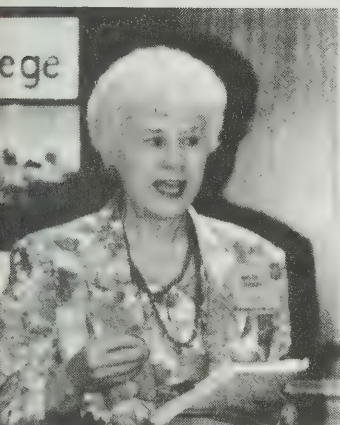
She allowed vivid pictures of those with whom she worked to flow over the audience. When she sat down, after a few moments of silence, the 300 persons attending the lecture rose to affirm what she said with a standing ovation.

### **Pres Res to be Sold for \$1**

The Assembly agreed with the Administrative Council that the Presbyterian Residence in Saskatoon should be transferred for one dollar to a corporation responsible to the Synod of Saskatchewan. The restrictions are that if the property is sold within 25 years, the national church would be reimbursed to the then value of the land, and the synod must agree to take on this redevelopment liability.

### **Women's Missionary Society Remains Autonomous**

The president of the society, Joan Sampson, expressed concern over the Board of World Mission's decision to cut funding to many ministries such as hospital and nursing home visitors. Many of these



For the colleges,  
Helen Goggin.







Rev. Malcolm Summers, left, and Chairman of the Local Arrangements Committee, Herb Constable.



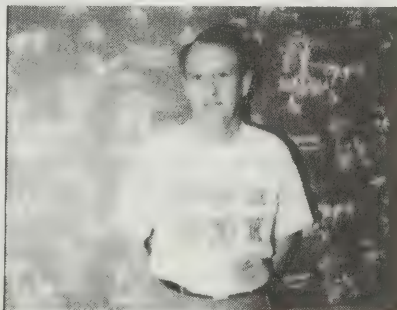
Moderator thanks Ron Van Auken as he leaves Church Growth.



Glen Davis translates for a guest from the Presbyterian Church of Korea, Rev. Jung Kyu Nam.



Rev. John Dowds and Rev. Diane Clark shared preaching during morning worship.



Ian Clarke, Church Education, Congregational Life.

ministries are filled by diaconal workers.

The Assembly agreed with the recommendation of the society that in the new structure it would remain autonomous, although the president made it plain that the society was anxious to cooperate and work within the church.

## ***Book of Common Worship Approved***

The Board of Congregational Life sought to have the Assembly "approve for voluntary use" *The Book of Common Worship*. Some commissioners asked to have it referred back to the Board on a number of grounds including its alleged failure to include a full concept of repentance and Christ's once-for-all atonement. They also wished to have communion removed from the marriage service and the section in the funeral service in which the dead are commended into the hands of God as being equivalent to prayers for the dead. Another commissioner wished to have references to All Saints' Day removed from the book, the argument being that the day was provided to remember Roman Catholic saints.

However, in the end, all referrals failed except one asking that to the motion to approve the book for voluntary use the words be added, "as a resource book."

## ***Other than Parents May Sponsor Children for Baptism***

"The mission of the Church is both to tell the story and assure achievement of Christ and to continue Christ's ministry to the world in the power of the Holy Spirit."

- from "A Statement on the Theology of Mission"

A brief commentary entitled, "A Statement on the Theology of Mission," was accepted by the Assembly as a suitable statement on that subject.

Having previously agreed to admit baptized children to the Lord's Table, the committee



sought this year to clarify the distinction between children who may be admitted to the Lord's Table but do not have voting rights in the congregation, and those who have all the privileges and responsibilities of membership including profession of faith in Christ. The committee proposes calling the former "covenant members" and the latter "professing members." This new wording is to be sent down to the presbyteries for their approval.

The Assembly also agreed to allow "infants who are subject to the Christian discipline of believing persons other than their parents" to be baptized, "provided that such believing persons are fulfilling the function of the parents in the Christian nurture of the infants." The clerks were directed to draw up appropriate changes to the *Book of Forms* and submit them to presbyteries for approval.

It is expected that a committee of Church Doctrine on human sexuality will report to the next Assembly. In the meantime, a commissioner's motion that the Assembly reaffirm our 1985 statement on homosexuality was approved.

### **Ewart and Knox Officially One**

This was the first time that the Committee on Theological Education, created by last year's Assembly, had reported to the church. All of the theological colleges now report through this committee.

Assembly agreed that Ewart and Knox College should officially become one as of June 30, 1991, the new college to bear the name of Knox College. Tenured faculty of Ewart College will become faculty of Knox College. Continuing education events, previously sponsored by Ewart, are to be continued by Knox College. Scholarship and bursary funds of Ewart College will be designated for the support of students in the diaconal stream of Knox College.

A supplementary motion was

approved providing for a visible and tangible recognition within Knox College of the history and important role that Ewart College has served within the church.

A recommendation to appoint the Rev. Professor Alan Sell as Principal of Knox College and Professor of History and Philosophy of Religion and Christian Ethics was withdrawn on the request of the committee.

### **International Affairs**

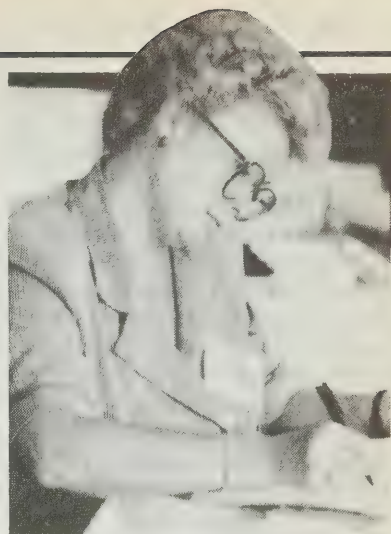
Last year this committee presented over 40 recommendations to the Assembly. This year the number was reduced to 18 but once again Assembly was called upon to deal with most of the recommendations on the last day. These recommendations address a number of social and international issues including the Middle East, peace-making, Eastern Europe, Indochina, international debt crisis, Africa, Central America and environmental issues.

The Assembly agreed to urge congregations and church courts to strengthen their ties with Christian churches in central and Eastern Europe. In this vein they agreed to send messages of encouragement and fellowship to Reformed Bishops Csiha and Tokes in Romania as they work for peace and reconciliation. A message of concern for the security and freedom of ethnic and religious minorities will be sent to the government of Romania.

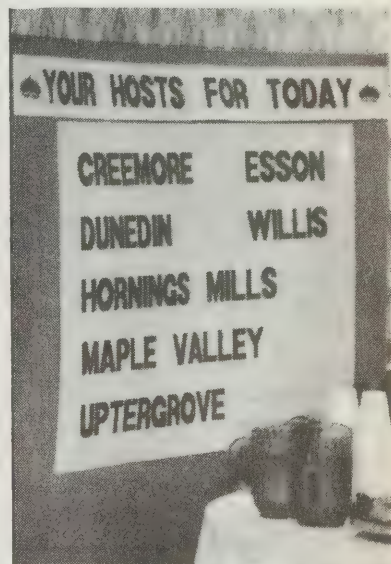
### **Mission Priorities Postponed**

Two longtime Superintendents of Missions were recognized and thanked by the Assembly as they retire. George Johnston retires after 16 years in the Synod of Alberta, and Bill Isaac after 15 years in the same post with the Synod of the Atlantic Provinces.

During the year, the Board of World Mission reviewed their work and reported on a 13-point priority list they had established. With a quarter million dollar reduction in



Lynda Garland, writing cheques for the Pension Board.



Homemade cookies poured in daily from area congregations.



Youth Observer, Christine Schulze, Calgary, calls time.



## 117th General Assembly

funding for this work, several categories at the lower end of the priority list would no longer be funded after March 1, 1992.

John Hibbs put forward a motion asking the Board to continue funding this work for an additional year beyond March 1, 1992, to give time for presbyteries and synods to find ways of continuing these ministries. Most affected by the Board's cut would be hospital visitors, presbytery and church extension workers. The Assembly agreed to this proviso.

### **The Right Reverend**

After deciding not to permit moderators of the Assembly to assume the title "the Right Reverend," a supplementary motion was introduced to discontinue the use by ministers of the honorary title, "reverend." The Moderator ruled this out of order because it should more properly be brought to the attention of the court through an overture. When his ruling was challenged, the court voted to uphold his decision.

### **Age Barriers on Elders Now Lifted**

The Assembly agreed to replace the section of the *Book of Forms* that indicates that a person must be at least 21 years of age to be eligible for ruling eldership with the following sentence: "An elder must be a member of a congregation in full communion and must be 'an example to the believers in speech, conduct, love, faith and purity' (I Timothy 4:12)."

### **Non-Clergy to be Eligible as Moderators**

The Assembly agreed that all members of presbyteries, synods and General Assemblies should be eligible for election to the office of moderator of those courts. In cases where the moderator is not a minister of Word and Sacraments, the moderator will appoint a chaplain to preside at services such as ordinations which would require a

minister.

For this to happen, the clerks will prepare suitable legislation to be considered by next year's Assembly and then it will be sent to presbyteries for their approval. In other words, it will be at least two years before this change can be implemented.

### **Future Assemblies**

A request from the Synod of the Maritime Provinces that the Assembly meet on Prince Edward Island before the end of this

century brought forth a number of eloquent speakers to describe the advantages that would accrue to the church from such a visit. The Assembly last met in that area when it gathered in Halifax in 1970. It was decided to refer this matter to the Administrative Council for its favourable consideration.

Next year the Assembly will meet on the first Sunday in June within the bounds of the Presbytery of Hamilton. Sessions for the rest of the week will be held at McMaster University. □



Laura Alary



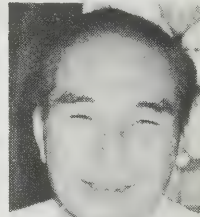
Renee Gartshore



Lucy Damian



Donna Henry



Jin Key Song

### **Comments of Commissioners**

"I was impressed with the briefing sessions and some of the speeches, especially those given during the restructuring debate. I would like young people to be able to speak freely and have a vote in the Assembly. Young people are interested in all issues not just youth issues. I wish we were treated less as youth and more as co-workers who are responsible."

- Laura Alary, St. David's, Halifax, Youth Observer

"This is my first Assembly and what I have enjoyed most are the worship services. What I enjoy the least are the amendments to the amendments to the amendments to the..."

- Lucy Damian, University Presbyterian, Toronto

"As a member of the Women's Missionary Society, I was pleased that the Assembly decided we should continue as an autonomous group with our own identity and importance. Although I'm fearful of restructuring, I feel that it cannot be put off."

- Renee Gartshore, St. Andrew's, Fort Frances, Ont.

"It is so easy to get stuck in your little corner of your own church. To all those who have never been to Assembly, I would say come if you get the opportunity. The experience is fantastic."

- Donna Henry, Eden Mills Presbyterian, Ont.

"This is my first Assembly and despite talk, talk, talk, I have learned a lot about good order and that ordinary people can accomplish extraordinary things. I particularly admired the Moderator who remained so calm, patient and never got upset through all the debates."

- Jin Key Song, Korean Presbyterian, Edmonton

# The Earth is the Lord's

by Mareika Grant



*The earth is the Lord's and all that is in it,  
The world, and those who live in it,  
For he has founded it on the seas,  
And established it on the rivers.*

*(Psalm 24:1-2, NRSV)*

**T**he earth is the Lord's and all that is in it," sang the psalmist so many centuries ago. Yet no message can be more relevant to us. Considering our stewardship of the earth, our response to Psalm 24 is vital, lest we fail both God and ourselves.

First, *the earth is the Lord's*, not ours. God is the all-powerful, infinite, majestic creator of the universe. By comparison, Isaiah says (40:6-8), humanity is like the grass that withers or the flower that soon fades. Given this vision of almighty God, and of ourselves, we are prompted to ask what we can do to be worthy of his creation.

In humankind, God made his finest and best creation, in his own image. We are called to respond by praising him and serving him all our days. This is the first step along the

path to our salvation and the world's health.

Secondly, *all that is in the earth is the Lord's*, not ours. We are one with the natural world, part of the Lord's creation. Though humanity is "the first among equals," the highest order of created beings, we must never forget our ties nor our responsibility to the humbler orders. Long ago, St. Francis of Assisi made this clear to medieval Europe in his hymn praising the Lord for our brother the sun, our sister the moon, our brother the wind, our sister water, our brother fire and our mother the earth. Do we remember this kinship to nature?

So far we seem to have failed lamentably. Joel says (1: 10-12, 19-20):

*The fields are devastated, the ground mourns; for the grain is destroyed . . . the crops of the*

*field are ruined. The vine withers, the fig tree droops. Pomegranate, palm, and apple — all trees of the field are dried up . . . To you, O Lord, I cry, for fire has devoured the pastures of the wilderness and flames have burned all the trees of the field. Even the wild animals cry to you because the watercourses are dried up, and fire has devoured the pastures of the wilderness.*

***In humankind, God made his finest and best creation, in his own image***

In *The Great Gatsby*, F. Scott Fitzgerald writes passionately of the contrast between the promise of the newly discovered North America and the continent now polluted by modern society:

And as the moon rose higher the inessential houses began to melt away until gradually I became aware of the old island here that flowered once for Dutch sailors' eyes — a fresh, green breast of the new world . . . [They] must have held [their] breath in the presence of this continent.

But now,

About half way between East Egg and New York the motor road hastily joins the railroad and runs beside it for a quarter of a mile, so as to shrink away from a certain desolate area of land. This is a valley of ashes — a fantastic farm where ashes grow like wheat into ridges and hills and grotesque gardens; where ashes take the forms of houses and chimneys and rising smoke and, finally, with a transcendent effort, of [people] who move dimly and already crumbling through the powdery air.

Joel spoke sadly of the havoc



## The Earth is the Lord's

continued from previous page

caused by an invasion of locusts. His descriptions of the withered vines and dead trees are disturbing reminders of the results of napalm and other defoliants used in war; the effect of herbicides and pesticides alongside roads and highways; and the consequences of strip-mining, overgrazing, oil spills and deforestation. More and more countryside is denuded of trees for highways. Our sewage and industrial waste pours into the rivers and lakes and oceans, polluting and killing. Joel would easily recognize the desolation that is modern humanity's rape of the world — pollution, selfishness, squandering of resources, crime, dirt and blind eyes to human suffering.

We burn coal, oil and natural gas with little thought to the depletion of earth's finite resources or to the effect this has on global warming. Aerosol sprays threaten to destroy the ozone layer that protects us from cosmic rays. Many species of animals and birds have become extinct by the greedy plunder of hunters; others are on the brink of extinction — the auk, great whale, dolphin, seal and elephant. And people are starving around the world. We have failed each other. Is this the measure of our stewardship of the earth?

The kindred relationship we bear to the rest of the created world is so often and so easily forgotten. This is

most revealing of our shrinking vision of God as creator.

Can we restore our original relationship with the natural world? Can we get back on the right track? The answer begins at home. Indeed, the word "ecology" comes from the Greek *oikia*, "the household accounts."

The psalmist also points out that while the earth is the Lord's, *the earth is also ours*. The Jewish *Talmud* calls believers to enjoy its delights. We are to bring about the fulfilment of God's plan for creation, and God's hope for humankind, by respecting the earth and all that lives in it. This respect is active co-operation with a personal God in the maintenance of his creation.

As children of a loving creator God, we seek a relationship with him. But how do we respond to God? The psalmist asked this question, too (8:3-4):

*When I look at your heavens,  
the work of your fingers, the  
moon and the stars that you  
have established; what are hu-  
man beings that you are*

*mindful of them, mortals that  
you care for them?*

The answer is implicit in what follows (8:6):

*You have given them dominion  
over the works of your hands;  
you have put all things under  
their feet.*

We are responsible to a loving God for all that has been created and for the abundance of the earth which he has entrusted to us. We have been shown the stars; it is now ours to reach for them with our whole being. We are called to co-operate with God in making his kingdom come on earth — by prayer, sacrificial giving and love. Our stewardship of all that is in the earth is an act of worship.

With God's help, let us learn to value the lilies of the field, to count the hairs on each other's heads, to number every fallen sparrow. Let us learn how to value *this* world because of its promise of the world to come. Then, truly, the earth will be God's and all that is in it. □

From an essay by Mareika Grant, 15, who attends Strathcona Presbyterian Church, Edmonton.



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# BOOKS

**Justice and Only Justice: A Palestinian Theology of Liberation**  
by Naim Stifan Ateek. Orbis Books, 1989. \$14.25.

*Reviewed by Zander Dunn.*

If you want to make sense of the Israeli-Palestinian conflict, learn the facts of the case, understand the views and the struggles of people involved on all sides, read this book. Although Ateek writes from a Palestinian Christian bias — which he admits — this is a wonderfully helpful book. It covers the background of the situation, the politics, religions and sociology of the Israel-Palestine contention, and provides a possible solution.

The best part of the book is the second half which deals with the Bible and Liberation, Justice and Peace. Ateek writes with passion and compassion and makes good biblical common sense. Best of all, Ateek suggests a way of dealing with the dispute.

He proposes a peace institute supported by all the churches and by all people of goodwill. Even if that is not possible, Christians of all denominations should support a Centre for Peacemaking which would work for justice, seek to resolve conflicting claims, comment theologically on issues and provide a forum for the communication of different views.

Ateek goes the "second mile" as a Palestinian, and as a Christian, when he insists "on preserving the Jewish character of Israel so as to alleviate the insecurity of the Jewish people." He suggests a Palestinian state "alongside the state of Israel" be set up in the West Bank of the Jordan River and in Gaza. The Jews deserve a country; but so do the Palestinians. They can share if they know neither will try to take over the other.

The author goes even further by suggesting the sovereign states of Jordan and Lebanon should join them to make a "United States of the Holy Land" with Jerusalem, the Holy City for Jews, Muslims and Christians, as the federal capital. He admits that in such a scheme Israel would be only one of a federation of four, the other three being Arab; so Ateek speculates a confederation of Israel and Palestine might have to be tried first.

Underlying these hopes and suggestions are concerns that love replace "causeless hatred," justice replace selfishness, forgiveness replace revenge.

This is the most insightful and practical thing I have read on the Israel-Palestine issue. It makes sense and it is good theology. The book provokes one to think.

Zander Dunn is minister of Knox Presbyterian Church in Guelph, Ontario.



## Great Short Stories about Parenting

*Edited by Phillip Osborne and Karen Weaver Koppenhaver. Good Books, 1990. \$12.95.*

*Reviewed by Helen Allen Stacey.*

From its title, one might assume that *Great Short Stories about Parenting* is an addition to the innumerable collection of "how to" books directed at people faced with the challenge of bringing up children. It's not.

True, there are lessons to be learned in these 15 stories. But altogether, apart from the underlying messages, the book is simply a good read.

The editors are friends and colleagues at Hesston College in Kansas. Both consider themselves successful parents. He is a psychologist; she a writer/editor. They preface each story with a brief introduction focusing on the parent-child relationship in the story. They conclude each

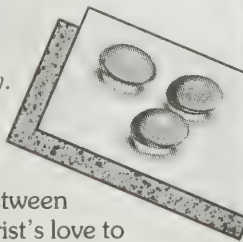
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## Books

continued from page 33

story with a questionnaire designed to help the reader analyse and benefit from what has been read.

Several of the stories have been award winners when originally published elsewhere. The editors envision the present collection as being both useful and enjoyable. They have achieved that objective.

Helen Allen Stacey, for many years, wrote the newspaper column "Today's Child."



### The Money Make-Over: How to Get Control of Your Money and Your Life

by Rosemarie F. Patterson. Here's Life Publishers, 1991. \$12.95.

Reviewed by Dennis Oliver.

Would you turn to an evangelistic organization for financial advice? Not me! Yet, I found this book helpful and a possible source for a church-sponsored study group. (I'm thinking of using it as part of evangelistic outreach to the unchurched.) Its concrete, "how to" approach puts practical money management into the hands of ordinary people.

Patterson's approach follows the KISS principle ("Keep It Simple, Sweetie"). The book is easy to read (a one-nighter) and humorous. The financial strategy includes custom-tailoring the approach to suit specific personalities. The four temperament types Patterson discusses may not be scientific, but they help explain different ways of handling money matters.

The author is a full-time professional financial adviser. Her "system" is so simple that anyone can follow it. Patterson advocates a budget box (one place for all budget materials), accounting for present spending patterns, creating a spending plan and networking with those who can help you avoid financial mismanagement. She also presents broad Christian principles that can be a guide for a wholesome use of money.

Patterson's flexibility and realism can be illustrated in her attitude toward credit. While admitting a "no debt" preference, she advocates an alternative for those who cannot conceive of living without the plastic cards: limit consumer debt to 20% of disposable income and then gradually reduce the percentage.

This book has a clear Christian witness. Most of the case studies reflect church people. The assumption is that the Bible provides wise and workable principles for financial management (congenial with our Reformed view that the Word of God relates to all of life). Clearly, the author wishes to encourage church folk toward stronger discipleship and to lead unchurched to an openness to faith. Yet she avoids the "evangelistic" claim that all will be well if we follow Christ.

Patterson's examples of faith in action are always appropriate. Most important, her focus is upon broad Christian principles, including forgiveness and self-love (yes, these do relate to money problems). She presents marriage as a partnership between equals. She advocates giving to the poor and a sensitive (not legalistic) concept of tithing.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

The author's consideration of the financial issues faced by those divorced is without condemnation, "a good opportunity to test our Christian principles," reflecting her general approach. She is no austere "puritan;" she advocates budgets which provide for life's joys. Neither is she selfishly obsessed with finding God's "blessing."

Pastors and other church leaders might pick up this book as a possible group resource. I agree with the author's insight that behind many "I'm OK" masks are serious needs for money management advice. Patterson's book can be a practical help to many.

Dennis Oliver is minister of Morningside-High Park Presbyterian Church, Toronto.



### I'll Quit Tomorrow

by Vernon E. Johnson. Harper & Row, 1990. \$11.95.

Reviewed by Mary Whitson.

Having been called upon as a minister to deal with several parishioners plagued with problems of alcohol, I found this book a tremendous help. Vernon E. Johnson is the retired founder of the Johnson Institute in Minneapolis. This institution is one of the most successful treatment providers for people who suffer from alcoholism.

Alcoholism is a disease, not a matter of self-control, selfishness or self-destructive desires. This little book (182 pages) presents concepts and methods that can give hope to alcoholics and their families.

Detoxification is the first step of the program. The person is admitted to a general hospital with a wing for this disease. This takes up to a week. During this time, and until discharge to the outpatient clinic, the patient is introduced to group therapy. The spouse and family are also involved in programs, learning about the disease, about themselves and how they have become unwilling enablers.

The book tells how therapy aims at restoring the ego strength of the victim to gain permanent control. It also provides copies of the admission questionnaires which patients fill in, the form the counsellor completes after the initial interview, the form filled in by a "significant other" in the patient's life, and the handbooks given to outpatients and counsellor trainees.

Alcoholism and the whole problem of substance abuse are widespread. People are clamouring for help. This book, subtitled "A Practical Guide to Alcoholism," is fascinating reading.

Mary Whitson is minister of Knox Presbyterian Church, Woodville and St. Andrew's, South Eldon in Ontario.

## Alzheimer's: Caring for Your Loved One, Caring for Yourself

by Sharon Fish. Lion Publishing Corp., 1990. \$12.95.

Reviewed by Annalies Lauber.

If you need to know about Alzheimer's disease and how to care for patients and their families, this is the book to read. Sharon Fish, the author and a registered nurse, speaks with authority on the tough assignment of watching over and caring for a loved one afflicted with this disease. She explains the disease and offers suggestions in a practical and compassionate way, from both professional and personal experience.

Alzheimer's disease is a chronic, progressive, irreversible brain disorder, often called dementia. It is the fourth or fifth leading cause of death in people 75 years and over. There is no cure and no definite treatment.

Fish explains the early signs of this disease and how it progresses. She records actual conversations of professionals with patients, and families and the loved one with Alzheimer's, as they struggle together. She stresses the importance of "finding the truth;" many so-called Alzheimer's symptoms are caused by other ailments.

The author offers practical and comforting suggestions for families and friends caring for people with this frightening illness. The first stage may be memory loss, confusion, speech disturbances, personality and mood changes. The second stage which has decreasingly lucid moments may last for years. Memory loss becomes more profound and behaviour disturbing, bizarre and unpredictable.

Fish devotes a large section of the book to how families and friends can care. She offers practical suggestions on how to help deal with the frustrations of memory loss as the disease progresses. She suggests solutions to help the person maintain independence as long as possible.

Sharon Fish knows from her own experience. Her mother was afflicted with this disease. She knows the exhaustion of the care-giver. Fish encourages care-givers to seek spiritual support for themselves and their loved ones. She feels the church, of

continued over page

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## Books continued from page 35

all places, should be the place where one can take someone who is cognitively impaired to be nurtured. She tells the story of a pastor giving a sermon about going to our heavenly home. The mention of "home" triggered the memory of a man who began singing "Home on the Range." The pastor smiled and encouraged the congregation to join in. This congregation understands Alzheimer's.

The last chapter deals with saying "goodbye," about making the difficult decision to institutionalize a family member. She offers guidelines on how to find a place which will give the best possible care. Because Alzheimer's takes its toll on emotions such as guilt, anger, frustration and embarrassment, safety valves are essential. Support groups at the church or with the institution can help ease the pain.

The author discusses care during the last stage. She offers practical ways to help the patient feel comfortable and retain some dignity. Fish reminds readers that God promises never to leave us alone. We fight the battle of Alzheimer's disease with God.

Annalies Lauber is a student at Ewart College.

### Encyclopedia of Death

Edited by Robert and Beatrice

Kastenbaum.

Oryx Press, 1989.

Reviewed by J. Desmond Howard.

Almost 100 years ago, J.R. Francis authored *The Encyclopaedia of Death*, daring to probe this taboo subject with lurid and cheap thrills of spiritualism and mercilessly playing upon the fears of premature interment. Not so the 1989 publication *Encyclopedia of Death* by the Kastenbaums. This husband/wife team of editors succinctly express their purpose through the prefaced invitation for readers to "explore what a present generation of care-givers, scholars and scientists can tell us about death and its place in our lives."

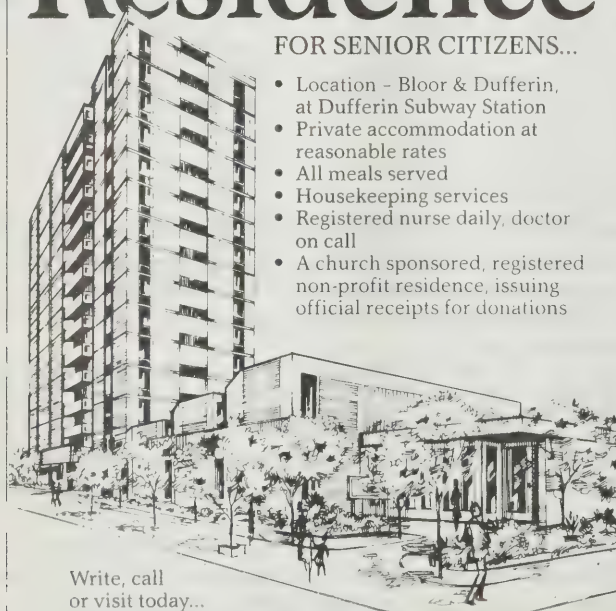
Apart from the obvious articles on funerals, grief, burials, afterlife and, of course, death itself, some 60 contributors add their know-how to this scholarly alphabetical compendium that starts with A for AIDS and ends with Z for zombie. Among the in-

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# YOU WERE ASKING?

Tony Plomp

## Communion: a Celebration or a Memorial?



depth treatments meted out is the hospice movement and suicide. Religious survival beliefs warrant a 20-page spread covering some 11 different faith perspectives. The editors provide easy access to generic resources and to the specific information spelled out in each of the articles that come complete with their referenced bibliography. The complete volume is adequately indexed at its conclusion, while a guide to related topics and an alphabetical list of all articles are part of the foreword.

There are general treatments on subjects like "Cemeteries," and specifics on such hybrids as the "International Work Group on Death, Dying and Bereavement." There are familiar subjects like "Psalms of Lament." There is a wealth of material in the "Humour and Fear of Death" article. Child abuse is placed in historical perspective in the article "Lullabies of Death."

The usefulness of this volume to clergy and others whose professions or life experiences constantly call forth a response to dying and death is such that it is unlikely to gather dust on the study shelf.

J. Desmond Howard is a supervisor in pastoral care at Cumber Lodge in North York, Ont.

### Serenity

by Robert Hemfelt and Richard Fowler. Nelson, 1990. \$14.25.

Reviewed by John Congram.

In my first parish after graduation, I attended meetings of Alcoholics Anonymous. In that small town on the Prairies, only a half dozen or so attended regularly. Each week we sat around a table in the basement of the Anglican Church and discussed one of the "twelve steps" of A.A. and how it affected our lives.

Although technically I was not an alcoholic, in certain aspects of my life and life-style, I could easily identify and learn from other members of the group. For me the 12 steps of A.A. reflected the basic message of the gospel. I wondered why someone had not attempted putting the two together in a more explicit way.

*Serenity* attempts to do this with the New Testament, Psalms and Proverbs. Throughout the text there are

continued on page 38

**Why do some congregations have the Lord's Supper at the close of the Easter service? If this sacrament is a memorial to Christ's death, how can it be celebrated immediately before singing or praising the risen Christ joyously? Would it not be celebrated more meaningfully before the worship, or at some other time near the end of Passion Week?**

A number of our congregations do celebrate the Lord's Supper towards the end of Passion Week, frequently on Maundy Thursday, or even on Good Friday morning. These can be profoundly moving moments in the life of a congregation. Many of these congregations also celebrate Communion at the Easter morning service. That, too, is appropriate.

It is true that the sacrament is a remembrance of Christ's death. It speaks to us of Christ's body broken and his blood poured out for us. Yet surely we remember *much more* than that!

"Do this," Jesus said, "in remembrance of *me*." We do not remember a dead Saviour. We remember Christ's entire life and ministry. We remember his birth in the stable and his death on the cross and everything that lies in between. More than that, we remember his glorious resurrection as well as his ascension and coming again. For as Paul wrote, we are "to proclaim the Lord's death until he come."

If we were to remember only his crucifixion, we would be conducting the kind of memorial service we hold for a loved one who has died. If Christ's death alone is the focus of our service, we will soon celebrate it in the kind of funereal atmosphere we Presbyterians have often been accused of conducting the Lord's Supper. Truth is, we remember and know a living Christ!

Here is another thought. You will recall the story of the two folk who made their way home from Jerusalem to the village of Emmaus. They were distraught because the one in whom they had placed so much confidence to save his people Israel had been



- Art by Iris Ward

nailed to a cross. A stranger falls in beside them and asks them why they look so depressed. They tell him the reason. Then he begins to explain the Scriptures to them, showing how the Messiah was bound to suffer this way. When they arrive at their destination, they invite him to stay with them. We read: "And when he had sat down with them at table, he took bread and said the blessing; he broke the bread, and offered it to them. Then their eyes were opened, and they recognized him; but he vanished from their sight" (Luke 24:30-31). They had met the risen Christ!


And so it is when we "sit down at table" with him on Easter morning or at any time when we celebrate the Supper. We, too, may know Christ in the breaking of bread. The Lord's Supper, therefore, is as much a celebration of Christ's saving death as it is of his glorious resurrection and continual presence with us in the community of faith, until he come. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.



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In our time there has been a proliferation of groups based on the A.A. formula, everything from Gamblers Anonymous to those addicted to organizing and structuring. This reflects, I believe, that most of us suffer from one aspect of the "alcoholic personality" — just another way of saying that this sin touches us all.

Robert Hemfelt is a psychologist who specializes in the treatment of addictions and abuse issues. Richard Fowler is a director of a clinical counselling centre.

The biblical text used in *Serenity* is the New King James Version. □

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Please note: Information for the following Knox College graduates was not available at press time for the June issue of the *Record*.

**Paulette Brown:** B.A.; M.Div.;  
Home congregation: University  
Presbyterian, Toronto. **Karen  
McAndless-Davis:** B.A., M.Div.;  
Home congregation: St. Andrew's,  
Scarborough, Ont.

# FROM THE MODERATOR

**John R. Cameron**

## Let's Be Creative and Innovative

I am grateful for this opportunity to express my appreciation to all those in the church whose confidence and support have given me the great privilege of serving as Moderator of the 117th General Assembly of The Presbyterian Church in Canada. I appreciate the words of encouragement which have been expressed in a variety of ways, especially the assurance of prayer support given by so many.

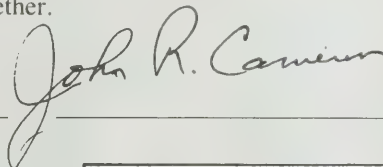
I look forward to the year ahead with excitement and anticipation, but also with awe and trepidation. However, with your patience and in the strength of the Holy Spirit, I will endeavour to discharge the duties of the office responsibly.

My own Presbytery of Prince Edward Island is especially conscious of its heritage this year as it celebrates the 200th anniversary of the first visit to the province of the pioneer missionary, the Rev. James MacGregor, in July 1791.

We rejoice in the courage and conviction with which these fathers and mothers of the church confronted the

obstacles of their day, both physical and spiritual. Being inspired by their example, may we be equally steadfast as we deal with the issues of faith amidst the realities of our times. Let us be as creative and innovative in our day as they were in theirs.

May God bless us as we serve together.



### NOMINATIONS/APPLICATIONS

Arising from decisions taken by the 1991 General Assembly re restructuring, nominations and applications are requested for the following positions at the Church's Office in Toronto. All positions are at the Associate Secretary level and are open to lay, clergy, female, male, except Ministry which must be clergy.

#### Life and Mission Agency

- Ministry
- Education for Discipleship Team (3)
- Evangelism & Church Growth
- International Ministries
- Canada Ministries
- World Service and Development
- Justice Ministries

#### Service Agency

- Financial Management & Information
  - Resource Production & Communication
- #### Assembly Office

- Deputy Clerk

Copies of position descriptions available from the Restructuring Committee, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

**Closing Date:**

**October 31, 1991**

#### LEASIDE PRESBYTERIAN CHURCH SEEKS ORGANIST/ CHOIR DIRECTOR IMMEDIATELY

Applicants must place equally high emphasis on excellence in musical standards and rehearsal technique. We offer, in return, a dedicated senior choir, excellent acoustics and a two-manual Allen Digital Organ. Send resume to:

Search Committee  
670 Eglinton Avenue East  
Toronto, Ontario M4G 2K4  
Tel: (416) 422-0510

#### YOUTH DIRECTOR

Applications are invited for the position of Youth Director, Zion Presbyterian Church, Charlottetown, Prince Edward Island.

The Youth Director is responsible for the development and delivery of Youth and Family Ministry Programs.

Applicants must have a minimum of a bachelor's degree and/or equivalent experience and training in the field of youth and family ministry. The successful applicant must be willing to work with a parents' support team, a committee of session and the senior and associate ministers.

The desire to work with youth and strength in the following areas is essential:

1. Personal Evangelism
2. Leadership Training
3. Family Ministry
4. Youth Education
5. Counselling
6. Discipleship

Interested candidates should forward a detailed application including references by September 30, 1991 to:

Roger Balderston, Selection Committee  
Zion Presbyterian Church  
Charlottetown, PEI, PO Box 103, C1A 7K2

*The Presbyterian Record — Since 1876.*

*The sun is shining*

*and*

*the work of the son shines*

*when you remember to support*

*your congregation*

*and*

*the Church in Canada and around the world.*

**"PRESBYTERIANS SHARING..."**



# PEOPLE AND PLACES



MEMBERS OF St. Andrew's Church, Brampton, Ont., participated in a "Multicultural Coffee Fellowship" following worship on April 28 to emphasize the cultural diversity of the congregation. Sixteen different cultural traditions and foods were available for the congregation to share. Pictured are Valerie Warren, Herb Eitner and Gordon Warren enjoying some of the food.



A QUILT WAS PRESENTED to the congregation of St. Paul's Church, Hamilton, Ont., by the Chalmers Church (Hamilton) Quilters to aid the St. Paul's Church Spire Fund. Pictured receiving the quilt on behalf of the St. Paul's congregation are Murray Dick and Carol Armitt (centre), while Dorothy Stewart represents the Chalmers Quilters.

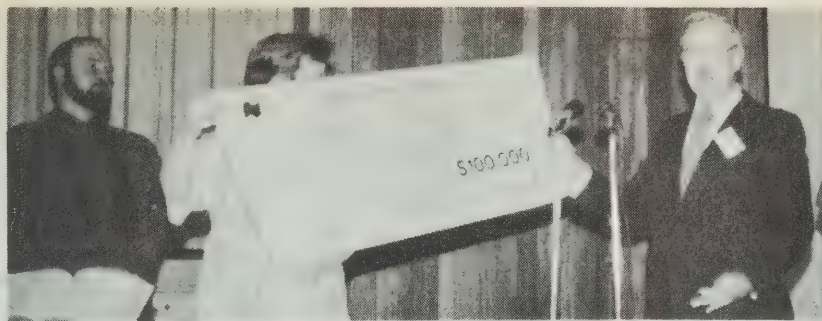


THE CONGREGATION OF Knox Church, Burlington, Ont., dedicated its Barrier Free Project on April 28. The project includes a three-level lift, new washrooms, a ramp, covered entrance and other renovations. Pictured, George Duncan, assists his wife, Margaret, with the first wheelchair lift. Commemorative presentations were made by Valdy Böckler, board convener, to: Gary Cruise, retired finance committee convener; Cam Jackson, MPP, who brought greetings from the Ontario government, which contributed a \$50,000 Access Grant; Rob Vokes of Porteous-Hardcastle Construction; Yves Lemoine, past board convener and member of the access committee; and David Hall, convener of the access committee. A memorial plaque to Tom Pryde (1906-1990), longtime member and elder of Knox, was also dedicated.



THE SOD-TURNING CEREMONY for Heritage Green Church, Stoney Creek, Ont., took place the afternoon of April 21. The church is the first to be built in the Presbytery of Hamilton since 1979. Over 100 people attended the ceremony, at which the Rev. John Hibbs, moderator of presbytery, gave the address. Pictured, Lindsay Olexiuk (left), Carrie Heskett and Verdun Waddle (right) of Heritage Green Church turned the sod, along with Mackenzie Robinson (in hat), representing Central Church, Hamilton, whose gift of \$100,000 to the building project played a key role in getting things moving. A tree was also planted to symbolize new growth and new beginnings.





THE CONGREGATION OF Kitchener East Church, Kitchener, Ont., reached its goal of \$100,000 toward its building program earlier this year. Pictured, hidden behind the cheque, Beth Arnott makes the presentation to Stuart McLean, building committee convener, while the Rev. Robert Shaw looks on.



THE CONGREGATION OF St. Paul's Church, Oshawa, Ont., celebrated with long time member and elder (since 1962) Bill Stevenson on the occasion of his 90th birthday. Pictured, left to right, are: Gary Armstrong, clerk of session; Merv Cairns, long time friend and an elder of St. Paul's; Mr. Stevenson; the Rev. Mark Turner; and friend and elder Doug Turner.

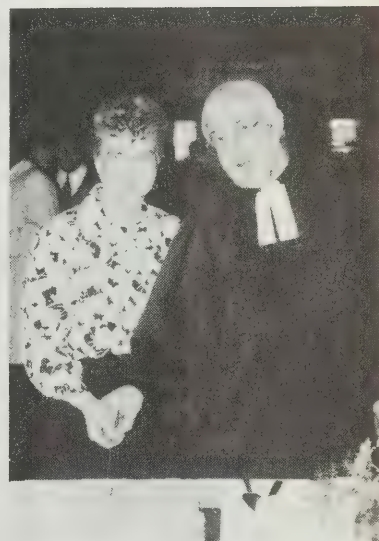


THE SUNDAY SCHOOL CHILDREN of Stamford Church, Niagara Falls, saved money during Lent to help raise the funds necessary for the completion of a school in Jobat, India. The children learned of the school from Margaret Vanderzweerde, a diaconal minister and member of Stamford Church who returned last year from a Board of World Mission assignment in India. The Sunday school staff decided to match the children's donations dollar for dollar, to a maximum of \$500. During the Easter Sunday Service, the children placed the boxes in which they collected their money inside a model of the school made by Charles Roberts, a member of the congregation. The following Sunday, during a luncheon hosted by the WMS of Stamford Church, Ms. Vanderzweerde was presented with a mock cheque representing the \$1,012.10 raised in total, by Laurene Nickel, Sunday school superintendent. The money has been sent to the national WMS by way of the Board of World Mission and designated for the school in Jobat.

## The Presbyterian Record



— is your congregation  
on the Every Home Plan?



A SURPRISE PRESENTATION AND TEA were held at Chalmers Church, Hamilton, Ont., after the morning service to honour the Rev. Robert J. and Mrs. Gladys Bernhardt for their service and dedication to the church. Mr. Bernhardt has been the minister of Chalmers for 20 years and Mrs. Bernhardt has been very active in the life of the congregation, particularly with the Sunday school.

**Please note:** When submitting items for *People and Places* please: restrict your news to special events which do not occur frequently; make sure that photos, when included, are clear — pictures of large groups should be avoided; and, last but not least, keep captions brief. For our part, we will continue to publish as many as possible.

continued overleaf



## People and Places

continued from previous page



KNOX PRESTON CHURCH, Cambridge, Ont., celebrated its 100th anniversary the weekend of April 6. Pictured, from left to right, are: the Rev. Dr. John F. Allan, Moderator of the 116th General Assembly and guest speaker; Bea Bullock, the oldest member; Evan Samuel Cook, the youngest member and Glennis Cook; Doreen Beaton and the Rev. Alan Beaton.



PICTURED PREPARING for the 140th anniversary celebrations of St. Paul's Church, Kemptville, Ont., are, left to right: Mrs. Ron Stewart, Mrs. Roger Stark, Mrs. Bob Wood, Mrs. Bruce Duncan and Mrs. John Walker. All five are church school teachers. The congregation of St. Paul's planned a variety of celebrations for June 8-16, with the anniversary service on June 16.



THE WMS OF St. Andrew's Church, Maple, Ont., celebrated its 100th anniversary on April 7 with a special worship service and a lunch to which the congregation and past WMS members were invited. In recognition of her dedicated service to the Women's Missionary Society, Mrs. Evelyn Snider (front, right) was presented with a life membership.

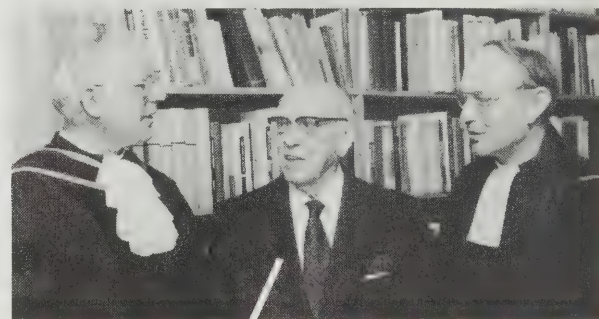


THE LONG SERVICE of four elders was recognized at a joint Board of Managers/Kirk Session Dinner at Knox Church, Van-kleek Hill, Ont. From left to right, they are: Donald Fraser (43 years); William Fraser (51 years); John Fraser (40 years, including 26 as clerk of session); and Lloyd Barton (40 years).



THE GUILD OF St. Paul's Church, Ingersoll, Ont., celebrated its 60th anniversary on April 14. Doris Ford, one of two surviving charter members of the group, was on hand for the dedication service, and the luncheon provided by the men of the church after the service. The other charter member, Mary Johnston of Woodstock, Ont. was unable to attend. Several former members of the Guild joined in the celebration. Pictured, left to right, are: Marion Murray, convener of the anniversary committee; Guild president Jean Thompson; Doris Ford; and the Rev. Lonnie Atkinson.

Photo: Liz Dadson, *The Ingersoll Times*



KNOX CHURCH, St. Catharines, Ont., celebrated its 150th anniversary with a special service on April 28, highlighted by a message from Dr. John Allan, Moderator of the 116th General Assembly and a native of the neighbouring city of Thorold. A dinner and variety show were held on April 27. The weekend climaxed a year of special events. Pictured in conversation are Dr. Allan (left), 86-year-old member Lloyd Alguire and the Rev. D.A. (Sandy) Beaton, minister of Knox Church.

Photo: Mike Conley, *The St. Catharines Standard*





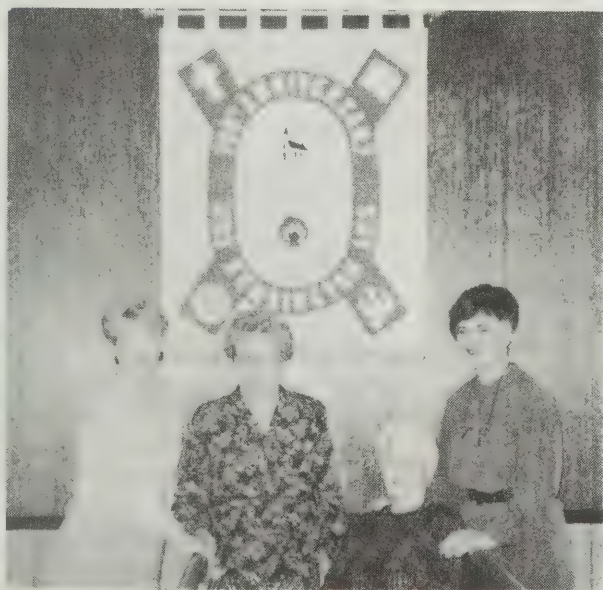
PICTURED, Katie Shaw was presented with a plaque in appreciation of her 60 years of service as a Sunday school teacher at First Church, Trail, B.C., by the minister, the Rev. Ken Oakes.



THE CONGREGATION OF St. Andrew's Church, Tillsonburg, Ont., celebrated its 61st anniversary and the 35th year of ordination of the Rev. W.D. Jarvis on April 14. Pictured (from left) are: Mr. Jarvis and his wife, Jean, who also celebrated their 35th wedding anniversary; the Rev. Bill Skelley, a former minister of St. Andrew's and guest speaker; Mrs. Mary Skelley.



THE BOARD OF MANAGERS of St. Andrew's Church, Burk's Falls, Ont., has made a special financial arrangement with the village council which provides for free Sunday bus transportation for anyone wishing to attend church services. Pictured ready to board are (from left): Christalee and Wanda May, Mary Goulding, Bill Still, Bea Lintott and Myrtle Law.



PICTURED WITH THE BANNER they made to mark the 100th anniversary of the WMS (E.D.), now the AMS (1891-1991), are (from the left): Kaye Champion, Irene Campbell, Reta Mann and Irene Davison of Kensington Presbyterian Church, Kensington, P.E.I.



A MOTHER AND SON and a daughter of the minister were among seven elders ordained at St. John's Church, Cornwall, Ont., April 21. Pictured, back row, left to right, are: the Rev. Fred Rennie; Hugh Lloyd, guest speaker and son of the Rev. G.S. Lloyd, minister of St. John's from 1937-1954; Joheen Everson (nee Rennie); Richard Forrester Jr. and his mother, Dorothy. In the front row are (from left): Greg Lalonde, Mavis Nixon, Carol Esdale, whose father and grandfather were elders at St. John's; and George Bough.

Please note: the Record reminds its readers once again that pictures of the ordination of elders are not usually published. An exception has been made because of the unusual family connections.

□



## The Church of Scotland General Assembly

The Church of Scotland Assembly had scarcely been constituted when it was plunged into controversy over the issue of women in ministry, in this case ruling elders. Like our own church, 1991 marks the 25th anniversary of their decision to allow women elders. The decision to ordain women ministers followed two years later.

A rather innocuous motion from the Board of Practice and Procedure inviting "presbyteries to consult with those kirk sessions which as yet have no women elders with a view to urging them to consider appointing women to the eldership" occasioned a grand old debate. It revolved around the rights of sessions to decide who was fit to be an elder without outside pressures. In the end the motion passed by a large majority.

Many of the issues being discussed had a familiar ring to a first-time Canadian visitor. A great deal of time was given to the question of allowing children at communion. Eight years previously the Assembly had agreed to this but it had not received the necessary support under the Barrier Act from the presbyteries to have it implemented. After a long debate, which included concerns about propelling children into adulthood too early and the possibility of breaking the liquor laws by introducing children to communion, the Assembly once again agreed to the practice.

A similar motion to one proposed by our own Church Doctrine Committee was put forward by the Panel of Doctrine which suggested allowing ministers, in certain circumstances, to baptize children even though their parents were not church members. The convener, the Rev. Stewart Todd, said that the regrettable thing about the current situation was that ministers sometimes had to say no to a request for baptism where all their pastoral instincts would lead them to say yes.

In the end the Assembly agreed that baptism could be administered in exceptional cases, at the discretion of

the minister and with the approval of the kirk session.

On the day after the Assembly opened, the newspaper *Scotland on Sunday* carried the headline "Testament of doom in Kirk poll findings." The paper had carried out a poll among ministers and elders which the paper claimed displayed "an ailing institution failing to take a moral lead in an increasingly secular society." Certainly, the statistical decline of the Church of Scotland appeared to dominate many of the debates of the Assembly whether on the subject of evangelism, Christian education or the role of young people in the church.

**"For over 30 years, synods have been the dead ducks of the church. It's high time we got rid of them"**

- a senior elder



An interesting debate for Canadian Presbyterians centred around whether or not to abolish the synods. Those from more remote areas urged their retention in some renewed form while those from the more urban centres had their arguments summarized for them by a senior elder who declared: "For over 30 years synods have been the dead ducks of the church. It's high time we got rid of them." The Assembly agreed to set

in motion the necessary procedures to abolish the synods.

Many of the features of this Assembly parallel our own with some unique differences. Loyal addresses are enhanced by the presence of the Queen, or, in her absence, the High Commissioner, who addresses the court. When the Assembly begins it is greeted with a 21 gun salute from Edinburgh Castle. Delegates to the Assembly from churches around the world are allowed to speak and enter into the debate but not vote.

The debate in the Scottish Assembly is often of a higher level than our own, most commissioners having prepared their speeches ahead of time and given prior notice of any amendment or alternative motion they intend to propose.

A unique office in the Scottish Assembly is that of Procurator. This person is a lawyer who sits with the clerks and advises the court on any legal matters plus the relationship of church law to civil law.

A special evening is given over to welcome delegates and visitors and to hear a report of the previous year's activities of the past moderator. Perhaps it was because in this case the past moderator, Professor Robert Davidson, was particularly articulate and informative, but I felt this was a superior practice to our own of having the past moderator make a few brief remarks while the newly elected moderator is being robed.

As a first-time visitor to the Assembly, I was given a new appreciation for the psalms which are used at each worship service without instrumental accompaniment. As editor of a church magazine, I was left in awe of the coverage given the Assembly in the secular press not only in Scotland but in England as well. On any occasion you could find at least 10 reporters in the press room including, on one of my visits, a representative from the *London Times*. Something quite unimaginable in Canada.

The new Moderator is the Rt. Rev. Dr. Bill MacMillan, a pastor from Dundee.

— John Congram

## Canadian church groups urge legislation on pornography

The Presbyterian Church in Canada was among a broad range of church groups whose representatives recently sent a letter to Justice Minister Kim Campbell calling for the introduction of legislation against pornography.

A letter from nine senior church staff persons, including Dr. Ted Sivers, Executive Director of the Board of Congregational Life, said that two types of pornography "should be categorically and firmly prohibited" by law.

"We are agreed," their letter said, "that the production, distribution and exhibition of pornography 1) involving children and 2) depicting violent or degrading behaviour in a sexual context should be offences under the Criminal Code."

In the last Parliament, Bill C-54 on pornography died on the order paper.

The church representatives based their agreement on 10 basic principles, they stated.

One principle, the letter noted, is "that children, who are most vulnerable and innocent, must be protected from sexual exploitation and perversion."

The letter also affirmed "that pornography, with its images of male domination and female subordination, is a barrier to the equality of women."

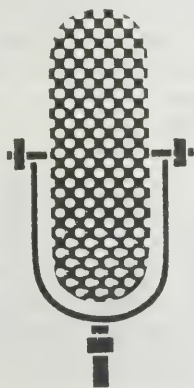
Besides the Presbyterian Church, the other groups endorsing the letter were: The Anglican Church in Canada; The Canadian Conference of Catholic Bishops; The Council of Christian Reformed Churches in Canada; The Evangelical Fellowship of Canada; The Mennonite Central Committee; The Salvation Army; The United Church of Canada; and The Women's Inter-Church Council of Canada.

## Canadian Council of Churches elects new officers

The Rev. Joseph Williams, minister of Dufferin Street Presbyterian Church, Toronto, was one of three vice-presidents elected at the Canadian Council of Churches (CCC) Eighth Triennial Assembly, held

May 11 to 16 at Camrose Lutheran University College, Camrose, Alberta. The other vice-presidents are Anne Thomas, general secretary and treasurer of the Canadian Yearly Meeting of the Religious Society of Friends, and the Rev. Dr. Ronald Watts, a retired Baptist minister and educator from Oakville, Ontario.

The Rev. Bruce McLeod, former moderator of The United Church of Canada, was elected CCC president.



## Christian radio in Moscow

The Soviet Union has its first Christian radio station. Named *Radio Radonez*, the station began broadcasting April 7 from Moscow. The new station, which was established by the Christian Liberty Broadcasting Network, broadcasts all over the city of Moscow and throughout central Russia.

*Radio Radonez* features religious music and basic Christian instruction with an emphasis on helping parents train their children. All programming is in Russian. (*Compu Serve*)

## Presbyterian Church in Taiwan holds 38th General Assembly

The 38th General Assembly of the Presbyterian Church in Taiwan (PCT) took place in Tainan from April 9 to 12. The Rev. H.T. Sun, minister of South Gate Church, Tainan, was elected Moderator.

The PCT has often staged demonstrations in support of human rights and freedoms in Taiwan; so when the Assembly itself was the target of a demonstration on its opening day, many delegates were caught off guard. A group of women and young people had gathered to protest their

lack of representation at the meeting. After a lengthy discussion, one of the protesters was allowed to address the delegates for five minutes. Others circulated a petition calling on the PCT to adopt a quota system similar to the one used by the World Council of Churches (WCC) — 40 per cent of delegates to be women and 20 per cent youths, 27 and younger — at its recent Assembly in Canberra, Australia.

As well, Tainan Seminary students unfurled protest banners opposing the Rev. C.S. Song becoming part-time president of the seminary. Song, arguably Taiwan's most famous theologian, hopes to revamp Tainan Seminary by phasing out undergraduate programs and raising the academic standards of the seminary.

Among the motions passed at the three-day event was the establishment of a "Year 2000 Gospel Movement" to further the evangelical mission of the church in Taiwan.

The Rev. C.M. Kao, former PCT General Secretary and a delegate to the WCC Assembly in Canberra, gave a candid and moving account of the negotiations involved in admitting the Chinese Christian Council into the WCC.

The work of several PCT missionaries was recognized. The most moving moment came when the Rev. H. Ted Ellis and his wife, Marilyn, of The Presbyterian Church in Canada said farewell. The Ellis family is returning to Canada this summer after more than 20 years in Taiwan.

Twenty-two overseas guests representing PCT partner-churches in Europe, North America, Korea and Japan, as well as the Christian Conference of Asia, attended this year's General Assembly. (Source: *Taiwan Church News Occasional Bulletin*)

## Presbyterian church struck by lightning

St. Andrew's Presbyterian Church in Guelph, Ontario, escaped serious damage when lightning struck the building on April 18. However, the congregation was still left with a considerable repair bill. The lightning ran along the top of the roof into the rear of the church tower, causing an explosion which left a large hole in the building's stonework and broke



# FROM THE PAST RECORD

## July 1966 (25 years)

The 92nd General Assembly, which met in St. Andrew's Church, Toronto, June 1-9, will be remembered for years to come as the one at which The Presbyterian Church in Canada agreed to ordain women as elders and ministers.

The previous General Assembly had asked the 49 presbyteries of the church to vote, under the Barrier Act, on two amendments to the *Book of Forms* that would change church law to permit the ordination of women.

The committee on remits reported that 31 presbyteries approved the ordination of women to the eldership, 16 disapproved, and two failed to answer. This indication of the mind of the church was reflected in the vote of the General Assembly; by a show of hands the majority of commissioners approved of the ordination of women to the eldership. Twenty-four men later recorded their dissent.

The debate on the ordination of women to the ministry took much longer. In the presbyteries the vote on the second amendment was close, 26 approved, 21 disapproved, and two presbyteries failed to report.

After a number of speeches, the Assembly decided to vote by ballot late on Tuesday afternoon, June 7. The vote was recorded as 133 in favour of the ordination of women to the ministry and 72 opposed.

The law of The Presbyterian Church in Canada will be amended to enable women to be ordained to the eldership and to the ministry.

## July 1941 (50 years)

### *Study of Hebrew*

This question was raised at the last General Assembly and was referred to the Senates of the two colleges for consideration. The report presented by Rev. Professor F. W. Beare stated that the question had been considered with care and thoroughness. The practice of 50 theological institutions in Canada, Great Britain, and the United States was considered and those entrusted with the training of students for the ministry were consulted. The result was that the committee recommended that the study of Hebrew should not be made optional.

## July 1916 (75 years)

### *Church Union*

Winnipeg, 14 June, 1916.

The past three days at General Assembly have been devoted chiefly to the Church Union debate and vote. What was done has been widely published.

From the Union Committee came two Reports, a Majority and a Minority Report.

The Majority Report states the reasons for recommending immediate decision for Union. The Minority Report states the reasons for recommending delay.



## July 1891 (100 years)

### *The Nation's Loss*

It will be some time before the people of Canada will fully realize how much they have lost by the death of Sir John A. MacDonald — the patriotic statesman who devoted his whole life to the welfare of his country. If other men arise to govern as well or perhaps better than the late premier, it will be because he had already laid the foundation of the future prosperity of the Dominion. If anything were wanting to show the hold which Sir John had on the affections of the people, the extraordinary sympathy manifested during his last illness affords touching proof that his integrity, his sincerity, and his *unselfishness* were appreciated no less than his administrative ability by all classes of the people and by men of every shade of politics.

### *The Presbyterian Record*

Mr. Croil, the managing editor since 1875, retires at the end of the year. Rev. Ephraim Scott, of New Glasgow, N. Scotia, was unanimously appointed editor of the *Record* and of the *Illustrated Magazine* and *Children's Record*; his duties to commence with the issue of the January numbers of these magazines.

## News

continued from page 45

off the lower portion of a concrete divider. At first it was feared that the weakened steeple would mean the cancellation of Sunday services, but temporary repairs made the church safe for worship.

On April 28 the congregation celebrated its 163rd anniversary.

## VST announces Master of Pastoral Studies degree for lay persons

Vancouver School of Theology announces that the first students have been accepted for the new degree program *Master of Pastoral Studies*. While students will complete foundational work in biblical studies, history and theology, they will be permitted to specialize in one of three areas of pastoral ministry: pastoral care, educational ministry or societal ministry. "We have found that many people who want to prepare themselves for ministry as lay persons in the church are eager to strengthen their ministries with theological foundations and experiential education in their chosen field" says Dr. Janet Cawley, Assistant Professor of Pastoral Theology. Some of these persons will be employed by churches at the parish or regional level, while others may work in hospitals or prisons as Associate Chaplains or Pastoral Care Visitors.

The program follows the same pattern as the Master of Theological Studies, but instead of an academic research paper, students are required to complete a field education component in their chosen specialization. For those who are planning certification with Advanced Standing for the Canadian Association of Pastoral Education, credit will be given for two basic units of Clinical Pastoral Education. Since C.A.P.E. requires one year of theological study at the Masters level before granting the Advanced Standing, with only one additional term the student can qualify for the M.P.S. degree.

Present accreditation rules of the Association of Theological Schools require that those admitted to this program have a previous degree from a recognized university. □

# DEATHS

MACDONNELL, REV. SCARTH, 78, retired minister of The Presbyterian Church in Canada, died May 6 in Montreal.

Born in Ottawa, Scarth Macdonnell belonged to a distinguished Presbyterian family, his grandfather being Daniel J. Macdonnell of St. Andrew's, Toronto.

Macdonnell received a B.A. from Queen's (1934) and the Diploma in Theology from Knox College (1937). He served as an ordained missionary in Northside, Regina, for two years and then was called to St. Andrew's, Amherstburg and Knox, Windsor. From 1943-46, he served at home and overseas as chaplain in the Royal Canadian Air Force. On his return, he pursued graduate studies at Knox College, receiving the B.D. in 1950. From 1950-62, he was minister at Riverside, Windsor. His concern for adult education was expressed in study programs and radio ministry. From 1962 until retirement in 1977, he was minister of Stanley Church, Westmount, Quebec.

For 15 years Scarth Macdonnell was a member of the Articles of Faith Committee, now the Committee on Doctrine. While he was its convener (1957-67), ordination vows were revised. He served as clerk of the Presbytery of Montreal (1976-78) and as its moderator (1975-76). For several years he was also convener of the Tyndale House Committee, Montreal.

Macdonnell was a scholar-pastor, dedicated to the ideal of Teaching Elder. He was a member of the Trinitarian Society, Toronto, in its formative years.

Scarth is survived by his wife, Margaret, and their daughter Elizabeth.

ALLEN, J.C., elder, St. Andrew's, Hanover, Ont.

BURGESS, ANNA H., Head Librarian, Caven Library, Knox College, 1974-91, May 10.

DOWKES, MARGARET JANE, 88, longtime member St. John's, Medicine Hat, Alta., one of first ordained women elders, devoted WMS leader and on national committee, April 24.

EPPS, STANLEY WILLIAM, 58, longtime elder, convener Board of Managers, Knox, Selkirk, Man., May 17.

HANNA, ERNEST EDWARD, 80, longtime member, Knox, Toronto, and Knox, Havelock, Ont., March 9.

HAWTHORNE, DONALD SMITH, 87, longtime member, elder, manager, teacher, St. John's, Medicine Hat, Alta., April 27.

MacCUIISH, EMMA, 100, longtime member, St. Andrew's, Pictou, N.S., May 1.

McCULLOUGH, T. RONALD, 75, former clerk of session, Central, Brantford, Ont., April 7.

MERCER, ISABEL ANDERSON, served the Presbyterian Church with first husband Rev. George Anderson. Married to Rev. Dr. Oral Mercer of the Church of the Nazarene for past six years. Visitor, pianist, care-giver. Survived by husband Oral and children Betty (Marsh), Helen, Margaret, Malcolm. Died May 3.

PATTERSON, JAMES STUART, 99, charter member, elder, manager, Patterson, Toronto.

PRESLAR, JAMES HAROLD, longtime member, St. Andrew's, Kingston, Ont., March 14.

ROSS, WILLIAM, MacKENZIE, 99, elder 75 years, clerk of session 30 years, First,

Chatham, Ont., May 1.

SCOTT, HOPE, former receptionist 1978-84, PCIC national office, May 11.

STERLING, ALMA, 82, active member, Memorial, Sylvan Lake, Alta., former organist 55 years, longtime member, Benalto, Alta., Dec. 16.

SUTHERLAND, ELIZABETH, "AUNT BESS", 108, longtime member, St. Andrew's, Pictou, N.S., April 16.

TALSMA, DOROTHY, member Knox Preston, Cambridge, Ont., April 24.

THOMSON, MARY, 99, oldest member, St. Andrew's Hespeler, Cambridge, Ont., March 30.

WILLIAMSON, ELMER ROLAND, 101, longtime member, St. Andrew's, Molesworth, Ont., March 31.

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# TRANSITION

## INDUCTIONS and RECOGNITIONS

Athanasiadis, Rev. Harris, Margaret Rodger Memorial Church, Lachute, Que., May 26.  
Athanasiadis, Rev. Nicholas, Margaret Rodger Memorial Church, Lachute, Que., May 26.  
Chenard, Rev. Cynthia Jean, West St. Andrew's, St. Catharines and First, St. David's, Ont., May 28.  
Cunningham, Rev. Thomas T., Essa Road, Barrie, Ont., April 18.  
Elliott, Rev. William and Rempel, Marie, Knox, Bracebridge, Ont. as missionaries to Mauritius.  
Pettigrew, Rev. Cedric C., Erksine, Ottawa, June 2.  
Yoon, Rev. Tae Gon, Korean, Montreal, April 28.

## ORDINATIONS

Athanasiadis, Rev. Harris, The Church of St. Andrew and St. Paul, Montreal, May 12.  
Athanasiadis, Rev. Nicholas, The Church of St. Andrew and St. Paul, Montreal, May 12.  
Ballagh-Steeper, Rev. Kathleen, South Gate, Hamilton, Ont., May 21.  
Elliott, Rev. William, Knox, Bracebridge, Ont., May 23.  
Sim, Rev. Robert, St. Andrew's, Ancaster, Ont., May 26.

## VACANCIES and INTERIM MODERATORS

### Synod of Atlantic Provinces

Blue Mountain, Knox; Zion and Blair, N.S. pastoral charge. Rev. David Hayward, Box 281, Sherbrooke, N.S. B0J 3C0.  
Charlottetown, Zion Church, P.E.I. Rev. Gordon J. Matheson, Box 103, Charlottetown, P.E.I. C1A 7K2.  
Fredericton, St. Andrew's. Rev. Dave Dewar, Harvey Station, N.B. E0H 3H0.  
Halifax, Calvin. Rev. L.G. Macdonald, 6357 London St., Halifax B3L 1X2.  
Hopewell, N.S., First; Gairloch, St. Andrew's; Middle River, Rocklin. Rev. Dr. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.  
Marion Bridge, Mira Ferry; Catalone and Louisbourg pastoral charge, Cape Breton, N.S. Rev. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.  
North River, North Shore; Englishtown, Cape Breton, N.S. Rev. Ian G. MacLeod, Box 184, Baddeck, N.S. B0E 1B0.  
Pictou, N.S., First. Rev. Waldon Moase, RR 2, Pictou, Durham, N.S. B0K 1H0.  
Richmond Bay, pastoral charge, P.E.I. Rev. Linda R. Berdan, Box 213, Kingston, P.E.I. C0B 1M0.  
Saint John, N.B., St. Matthew's. Rev. Philip J. Lee, 101 Cobourg St., Saint John, N.B. E2L 3J8

Sydney Mines, N.S., St. Andrew's. Rev. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.

### Synod of Quebec and Eastern Ontario

Baie d'Urfe, Que., St. Giles. Rev. William Manson, 4066 Northcliffe Ave., Montreal, Que. H4A 3L3.  
Cornwall, St. John's, Associate Minister with emphasis on pastoral visitation. Rev. Robert Martin, RR 1, Vankleek Hill, Ont. K0B 1R0.

Fort Coulonge, Que., St. Andrew's; Bristol, Que., Bristol Memorial. Rev. S. Reid Thompson, 97 Noik Dr., Pembroke, Ont. K8A 7Z4.

Iroquois, Ont., Knox; South Mountain, St. Andrew's. Rev. Nicholas Vandermeij, Box 94, Prescott, Ont. K0E 1T0

Kirk Hill, Ont., St. Columba, 2-point co-op charge with the United Church. Rev. Ken Wild, Box 39, Dunvegan, Ont. K0C 1J0.

Ormsdown; Rockburn, Que. Rev. Lynne Donovan, 99 Theberge St., Chateauguay, Que. J6J 3K4.

Petawawa, Point Alexander. Rev. Roy Currie, Box 258, Cobden, Ont. K0J 1K0.

Pierrefonds, Que., Westminster. Rev. Andrew Johnston, 146 Regent St., Beaconsfield, Que. H9W 5A7.

Ste. Foy, Que., St. Marc. Rev. Daniel Forget, 5 rue Belmont, Melbourne, Que. G0B 2B0.

Smiths Falls, Ont., Westminster. Dr. Linda J. Bell, Box 28, McDonald's Corners, Ont. K0G 1M0.

### Synod of Toronto and Kingston

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Campbellville, St. David's; Nassagaweya. Rev. Trevor J. Lewis, 3403 Ash Row Cres., Mississauga, Ont. L5L 1K3.  
Creemore, St. Andrew's; Dunedin, Knox; Maple Valley, St. Andrew's and Horning's Mills, Knox. Rev. A.R. Neal Mathers, Box 12, Nottawa, Ont. L0M 1P0.  
Downsview, Korean People's. Rev. In Kee Kim, 1183 Davenport Rd., Toronto, Ont. M6H 2G7.  
Elora, Knox and Alma, St. Andrew's. Rev. Brooke Ashfield, 50 Erb St. W., Waterloo, Ont. N2L 1T1.  
Etobicoke, St. Giles, Kingsway. Rev. R.C. Taylor, 119 Mimico Ave., Etobicoke, Ont. M8V 1R6.  
Lakefield, St. Andrew's; Lakehurst, Knox. Rev. Reg J. McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.  
Milliken, St. John's. Rev. Glen Davis, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.  
Oakville, Hopedale, effective Sept. 1/91.

Rev. Graeme E. Duncan, 44 Church St. E., Brampton, Ont. L6V 1G3.  
Oshawa, Knox, effective Oct. 1/91. Rev. Harry Waite, Box 316, Uxbridge, Ont. L0C 1K0.  
Port Carling, Knox; Torrance, Zion. Rev. Dr. James A. Thomson, c/o Knox Presbyterian Church, 45 McMurray St., Box 1264, Bracebridge, Ont. P1L 1S5.  
Scarborough, Clairlea Park. Rev. G.J. Bylaard, 3817 Lawrence Ave. E., Scarborough, Ont. M1G 1R2.  
Toronto, Alderwood. Rev. P.G.D. Kerr, 48 Calstock Dr., Etobicoke, Ont. M9V 1G9.  
Toronto, Rosedale. Rev. George C. Vais, c/o Leaside Presbyterian Church, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.  
Toronto, University Presbyterian. Rev. Joe Williams, 1183 Dufferin St., Toronto M6H 4B7.

**Synod of Hamilton and London**

Alvinston, Guthrie; Euphemia, Cameron; Napier, St. Andrew's. Rev. Jeremy Ashton, Box 555, Wyoming, Ont. N0N 1T0.  
Beechwood, St. Andrew's; Kerwood, West Adelaide; Centre Road, Knox. Rev. Case Vanbodegom, Box 219, Forest, Ont. N0N 1J0.  
Bluevale, Knox; Belmore, Knox. Rev. John P. Vaudry, Box 466, Wingham, Ont. N0G 2W0.  
Brantford, Alexandra. Rev. Dr. Warren K. McKinnon, 619 Northdale Dr., Woodstock, Ont. N4S 5K7.  
Chatham, St. James. Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont. N8A 5A1.  
Chatham Township, New St. Andrew's. Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont. N8A 5A1.  
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Rev. Douglas Gordon, Box 311,  
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0H0.

Fort Frances, Ont., St. Andrew's. Rev. Yeon  
Wha Kim, 200 Fifth Ave. S., Kenora, Ont.  
P9N 2A4.

Pinawa, Man., Pinawa Christian Fellowship.  
Rev. F.C. Palmer, 67 Morningside Dr.,  
Winnipeg, Man. R3T 4A2.

Virden, St. Andrew's; Lenore, Man. Rev.  
Barbara Alston, Box 148, Hartney, Man.  
R0M 0X0.

#### **Synod of Saskatchewan**

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St. Philip's-Christ. Rev. Robert Adams,  
PO Box 1567, Biggar, Sask. S0K 0M0.

Saskatoon, Calvin-Goforth. Rev. Jim  
McKay, 436 Spadina Cres. E., Saskatoon,  
Sask. S7K 3G6.

Swift Current, St. Andrew's. Rev. Gwen  
Brown, Box 247, Kipling, Sask. S0G 2S0.

#### **Synod of Alberta**

Calgary, Korean. Rev. M.J. Morris, 703  
Heritage Dr. S.W., Calgary, Alta. T2V  
2W4.

Calgary, Varsity Acres, effective Apr. 29.  
Rev. Murdo Marple, 1924 Georgia St.  
S.W., Calgary, Alta. T3E 4H2.

Dixonville, Strang. Rev. George S. Malcolm,  
9635-76 Avenue, Grande Prairie, Alta.  
T8V 5B3.

Edmonton, Eastminster. Dr. R.C. Smith,  
9920 - 67 Street, Edmonton, Alta. T6A  
2R2.

Fort Macleod, St. Andrew's; Jumbo Valley,  
Knox. Rev. D'Arcy Lade, 1818-5th Ave.  
S., Lethbridge, Alta. T1J 0W6.

Fort McMurray, Faith. Rev. Lloyd Fournay,  
10025-105th St., Edmonton, Alta. T5J  
1C8.

Olds, St. Andrew's. Rev. Gordon  
Cunningham, 3821-59th Ave. Cres., Red  
Deer, Alta. T4N 4V9.

#### **Synod of British Columbia**

Burnaby, Brentwood. Rev. Robert Allison,  
1179 Cloverley St., North Vancouver, B.C.  
V7L 1N7.

Langley. Rev. R.C. Garvin, 20080 48  
Avenue, Langley, B.C. V3A 5M5.

#### **ORDER OF DIACONAL MINISTRIES VACANCIES**

Calvin Presbyterian Church, Abbotsford,  
B.C. Part-time position for a Director of  
Christian Education. Contact: Jim Brenner,  
Box 629, Yarrow, B.C. V0X 2A9.

#### **BOARD OF WORLD MISSION Overseas Personnel Needs**

<b>Central Asia</b>	Orthopaedic Surgeon
<b>Lebanon</b>	Nurses
<b>Nepal</b>	Nurse, Dentist, Laboratory

Technician, Consultant  
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**Africa** Nurse Midwife, Doctor  
Accountant

**China** English Teachers (2 yrs.)  
Contact: The Rev. Peter Ruddell, General  
Secretary, Board of World Mission, 50  
Wynford Dr., Don Mills, Ont. M3C 1J7.

#### **Canada Operations Personnel**

**Ministers** - for new church development  
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Contact: The Rev. J.P. Ian Morrison, 50  
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**Missionary Forester** -- to work in rural  
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atcho and Kluskus Native Bands in  
acquiring and managing a Wholistic Tree  
Farm Licence. Contact: Rev. George  
Peters, Box 532, Kamloops, B.C. V2C 5L2.

#### **YOUTH IN MISSION Summer Opportunities**

**Camp Douglas**, 30 miles north of  
Vancouver, 2 Youth in Mission volunteers  
(male or female, 16 years and up), June 24-  
September 2.

**Elmivale Presbyterian Church**, near  
Wasaga Beach, Ont. 2 people to lead  
Vacation Bible School in July.

**Costa Rica and Nicaragua**, team work  
project, last three weeks of August, (18  
years and up).

**Gracefield Presbyterian Centre**,  
Gracefield, Quebec (near Ottawa). Family  
Camp Co-ordinator, end of June to end of  
August 1991, (18 years and up).

Other summer projects are in the works.  
If you are interested in these projects, or in  
being a **Youth in Mission** volunteer,  
contact: Rev. Linda Ashfield, 49 Margaret  
Ave. S., Waterloo, Ont. N2J 2C8. Phone:  
519-886-4150 or 749-2883.

#### **SYNOD OPPORTUNITIES**

The Synod of B.C., with the Presbytery of  
Westminster, seeks full-time worker for dual  
roles of part-time **Synod Youth Worker** and  
part-time **Camp Director**. Experience in  
administration, camping or recreation, youth  
ministry, training and equipping of leaders.  
Contact: Roxanne Stewart, c/o St. Andrew's  
& St. Stephen's Presbyterian Church, 2641  
Chesterfield Ave., North Vancouver, B.C.  
V7N 3M3.

The Synod of Hamilton-London seeks  
experienced person as **Consultant to Youth  
Ministries** and **Director of Camp Kintail**  
effective January 1, 1992. Summer resi-  
dence at Camp Kintail, Goderich; office,  
London, Ontario. Full-time, competitive  
salary and benefits. Contact: Nancy A.  
Lockyear, 19 Kenwood Cres., London, Ont.  
N5Y 3W6. Deadline: July 31.

#### **CHOIR DIRECTOR**

Choir Director or Choir Director/Organist  
required September 1, 1991. For informa-  
tion call or write: Melville Presbyterian  
Church, 70 Old Kingston Road, Scar-  
borough, Ontario M1E 3J5.  
Tel: (416) 283-3703.

#### **Pastoral Assistant**

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**Search Committee**

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Saint John, NB E2L 3J8  
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#### **STRANG PRESBYTERIAN CHURCH DIXONVILLE, ALBERTA**

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lowship which maintains denominational  
identities and is recognized by the Angli-  
can, Baptist, Mennonite, Presbyterian, and  
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school studies is being used. A package of  
information, including a profile of the con-  
gregation and its aims is available. Please  
write or telephone to Mr. Gary Haacke,  
Chairperson, Search Committee, P.O. Box  
654, Pinawa, Manitoba, R0E 1L0, tele-  
phone 1 - 204 - 753-8242.

#### **Thanks to the Grace of our Wonderful Lord St. Andrew's Church Tweed, Ontario**

invites all former pastors and parishioners  
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brations, **September 20-22, 1991**. Histori-  
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ton, Box 475, Tweed K0K 3J0



# MEDITATION

Owen Channon

## A Letter to His Friends



Read: Ephesians, chapters 1-6

Convention has decreed a rather sterile form of salutation for the opening of a letter. We begin, usually, with "Dear John" or whatever the name may be. If we do not know the recipient, or have little concern for who may receive our letter, we may be more abrupt with "Sir" or "Madam."

Happily, the Apostle Paul was not bound by our conventions. It would be difficult to imagine the apostle addressing his friends in such meagre terms. How fortunate for the people in Ephesus when Paul, in unrestrained fashion, burst out: "May God our Father and the Lord Jesus Christ give you grace and peace" (GNB). Now, there is a salutation well-deserving of the name!

This letter simply bubbles over with life and friendship. Paul is an outgoing person. He writes freely and sincerely because he wants to share something with his friends. When we are caught up in something warm and personal, something that we cannot keep to ourselves, we try to communicate with our friends, sometimes by letter, sometimes by telephone. We know the joy and pleasure that comes by sharing.

Paul is anxious that people be fully aware of the benefit that lies in what he terms "union with Christ Jesus." This is something he has known for a long time — something he has cherished through the years. Ever since that moment when he met Jesus on the Damascus road, Paul knew the reality of such union. He knew how it had changed his life. He was aware of the power that was his because of this union.

He wants his friends to know what union with Christ had achieved in his life, and what such union will do in their lives. Paul has been living with something of tremendous value, and he is driven by great inner compulsion. He must share that good thing with other folk. He cannot keep it to himself!

Paul is anxious that the Ephesians have the power to know what can never be fully known — the vast and boundless scope of the love of God made real in Jesus Christ. That is the secret of his own life, the life renewed in that close encounter, now so far in his past. He writes boldly,

eagerly, so that all his friends will experience that life in Christ.

There is a sense of urgency in Paul's writing. He is aware of the human condition with its tendency toward animosity between people. Life in union with Christ will never be that way; for this life is ruled by the love and grace of God revealed in Jesus Christ.

Paul writes this letter from prison. He is in Rome, under guard. There may be no other opportunity; for this is, most likely, his last letter to the people in Ephesus. He is content in his present lot. He looks with calmness to the future, even though it is likely that the death penalty awaits for whatever his "crime" may have been. Paul is serene. He tells his friends of this union with Christ so

that they, too, may enjoy the same serenity.

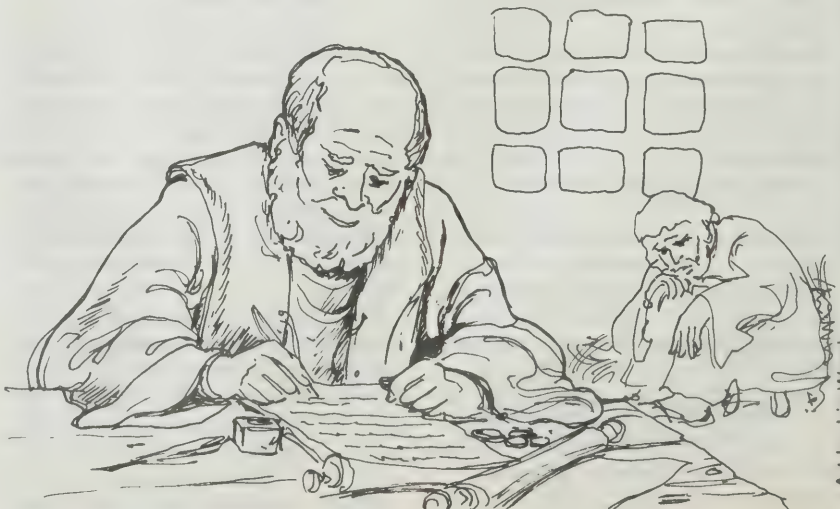
Union with Christ provided Paul with strength to face the trials and temptations that came to him. He was able to endure his "painful physical affliction." His confidence grows out of a life in union with Christ; a life that led him to write to his friend Timothy: "I know whom I have trusted, and I am sure that he is able to keep safe until that Day what he has entrusted to me" (II Timothy 1:12).

Paul's letter overflows with confidence. It spreads joy over its pages and ends much as it began, with a warm prayer for his friends: "May God's grace be with all those who love our Lord Jesus with undying love."

### Prayer:

Lord God, may we know the gift of life in Christ. Help us, by your grace, to share that blessing with all whom we meet. Hear our prayer through Christ our Lord, the way, the truth and the life. Amen. □

Owen Channon is a retired minister of The Presbyterian Church in Canada living in Dartmouth, N.S.



- Art by Iris Ward

# Reflections of a Great-Granny

An 89-year-old speaks to young people

by Margaret Ferguson



Margaret Ferguson

**I** think we older folk (I am 89) can demonstrate to our younger members that we are not all living in traditional "Scots-Irish" Presbyterian ways. We can grow with the times and accept change gracefully. For we realize, despite change, Jesus Christ remains the same yesterday, today and forever. And as our recently adopted "Vision" states, we are to grow in our relationship with Jesus Christ.

You may laugh when you read some of the changes I've lived through.

In 1902 I was baptized in the "Wee Free Church" in Scotland. From then until I was seven, I went regularly with my parents to a church that had no choir and no organ, just a precentor with a tuning fork. A Fast Day was held before communion, and a preparatory service was a must. The offering was left on a red baize

cloth at the door so that your left hand would not know what your right hand was doing.

The first change came when we arrived in Toronto. The church had an organ and a choir. My dad, who had a lovely tenor voice, immediately joined the choir. We still didn't play with our toys on Sunday. Instead, after Sunday school I was introduced to *The Pilgrim's Progress*.

Later we moved to what is now part of Metro Toronto. Most of the old rules were followed. But then came World War I. Women began to cut their hair and wear make-up. My dad said "no" to me because he believed the Bible taught that a woman's hair should not be cut, and only street-walkers wore make-up. Eventually I had my hair cut and father accepted it. Even now I don't feel completely clothed without a dab of lipstick.

## **We can grow with the times and accept change gracefully**

After marriage and Church Union, things carried on much the same. People still attended preparatory services. However, by the time World War II arrived, people were busy making munitions. Because time was at a premium, most preparatory services were dropped.

At this time, elders wore morning coats and striped trousers. Then they chose navy blue suits. Now anything goes. And since we now have women elders, coloured dresses are acceptable.

Later my husband's job took us around the world. We had to get used to more changes. Although there is an English-speaking church in most countries, it is always

interdenominational — it doesn't follow the Presbyterian form. All English-speaking people usually attended. After the service, there were picnics, card parties, social drinking and baseball games. A bit hard for Presbyterians to accept. Although our belief in Jesus Christ had not changed, our way of life had.

## **Our belief in Jesus Christ had not changed; our way of life had**

When we left for overseas, women wore hats and gloves to church. But by the time we returned to Canada, hats had been discarded and even slacks and T-shirts were acceptable for church services.

After retirement we left Toronto for a rural area. Since coming here, the *Shorter Catechism* (which I learned many years ago) has been replaced by *Living Faith* which is modern and easier to understand.

Most of our neighbours work and are not church-goers. Sunday is usually the day they catch up with household chores. They use churches for marriages, baptisms and funerals. We have become used to their Sunday grass-cutting, laundry hung out, shopping, driving children to baseball or hockey practice.

Maybe our neighbours don't approve of our church-going, but we can always count on them for help when it is needed. We also find that they enjoy sharing our home-made marmalade and cookies, and our remembrance of their children's birthdays.

We hope that some day our neighbours will believe with us in Jesus who is the same yesterday, today and forever. □

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Margaret Ferguson attends St. Andrew's Presbyterian Church in Cobourg, Ontario.



# GLEANINGS

## A Call for Clarity and Renewal

The churches that are growing today, as the churches of the Reformation, are clear as to the identity of the church and its minister. They did not and they do not confuse the church with a civic club, a social agency or a political party; or the minister with a political advocate, a therapist or an executive. The Protestants knew the church was the priesthood of believers, the people of God, and the minister was called by God to preach and teach the gospel and to exercise pastoral care. It is not likely that churches which have experienced decline today will grow and become alive again without this clarity.

— John H. Leith

## Education

Education's purpose is to replace an empty mind with an open one.

— Malcolm S. Forbes

## Cowboys and Religion

There is more space given to cowboys and cattle drives in history textbooks than is given to all religion after 1800.

— Warren Nord, *after analysing high school textbooks used in North Carolina*

## Religion and Revolution

I realized at a very young age that religion was not something that could be kept inside books. If Christianity was not part of everyday life — if it did not, indeed, provide the meaning, values and centre of everyday life — it was sterile and useless.

The renewal of the congregation was not to the credit of the new pastor. It came about because as a congregation, as a family of the people of God, the church was seeking to be obedient to him, to discover what he

wanted us to be doing. Long before it leaped into the forefront of word news as an initiator in toppling the Ceausescu regime, our congregation in Temesvar was a revolutionary organization. That is what the Church is always called upon to be in whatever time and place. It is a revolution that starts in the souls of people.

— Laszlo Tokes *in With God, For the People*



## Quakers Marking 300th Anniversary of Founder

Quakers and others are marking the 300th anniversary of the death of George Fox, founder of the Religious Society of Friends (usually referred to as Quakers). He died 13 January 1691, and was noted, among other things, for his opposition to war. Today, there are an estimated 250,000 Quakers around the world.

— Ecumenical Press Service

## Testimonials

Take it [testimonial] as chewing gum. Put it into your mouth and chew it awhile — but don't swallow!

— Rev. Dr. R. Douglas MacDonald  
*speaking at an event to honour the 50th anniversary of his ordination*

## Loneliness

Traditionally, lonely people have turned to the church to fill their lives. Women, in particular, have sought fellowship and support at their church. But, today, the church is failing its lonely people. People don't come to church to reach out to one another anymore. People like to "keep their own space" even in their churches.

— Joanne Stoskopf

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John Congram



## Strength to Teach Again

**A** reflection on an old news item recently caught my attention. The account of the death of Kitty Genovese first appeared in the *New York Times*. I remember it well because it struck us as so exceptional in 1964. At 3:00 a.m. in New York City, a middle class, white woman was stabbed to death. Thirty-eight people witnessed at least part of the attack, including hearing her screams. One couple even pulled chairs up to their windows so they could get a better view. But no one went to her aid. No one even bothered to call the police.

Today, such events have become commonplace. They make the news but only alongside a great deal of other bad news — no longer producing the shock and revulsion they once did. Doesn't give much hope to believers in progressive evolution.

Sometimes in the fall, as we resume what often seems the burdensome tasks of recruiting church school teachers, preparing lessons and carrying on adult education,

we need to see the broader picture. All of these little tasks result in the formation of Christian character and ethical action in the battle to roll back the uncaring that produces tragedies like Kitty Genovese.

Over the years we have been bombarded with studies indicating that whether you called yourself a Christian or not had little to do with your values, ethics or action in the world. In these areas, the studies claimed, Christians were indistinguishable from their neighbours.

But in 1989, a three-year study, funded by the Lilly Foundation and carried out by the Minneapolis-based Search Institute, told a different story. Its study on American religious life focused on individuals and congregations which had obtained what the report termed "faith maturity." "Faith maturity" included the ability to care — "to reach out to others in times of need."

Christians who had developed "faith maturity" stood out from

those around them in a variety of ways, including asserting life-affirming values such as racial and gender equality, advocating social and global change to bring about social justice, and consistently serving humanity through acts of love and justice. Significantly, the research also showed that the most important factor in promoting "faith maturity" is quality Christian education. By their definition, this includes Bible studies and adult forums as well as church school classes.

The report provides confirmation, if we need it, that what happens in the local congregation continues of ultimate significance and importance. Here persons are birthed to know that if it is trouble to care in a world of sexism, racism, violence and addictions, it is even more trouble not to care. For Christians, caring is a matter of life and death, not just to people like Kitty Genovese, but for their own Christian faith as well.

## Unpaid Missionaries

**I**n calculating the extent of the missionary activity of our denomination, we usually concentrate on those who have been officially designated and paid by the denomination or other Christian organizations. We often overlook those who fail to fit into either of these categories but who are products of and, in the best sense, serve as Christian missionaries in the world.

One of these whom John Allan and I encountered on our visit to Eastern Europe was David Pandy. He was our guide and translator during the Romanian portion of our visit. David grew up in Delhi, Ontario, where his father served as the Presbyterian minister. After

graduating from the University of Toronto, David studied in France where he received his PhD in chemistry. Recently, he graduated in theology from the Reformed seminary in Budapest. Presently, he teaches in the Reformed school in Sarospatak, Hungary, assisting in its reorganization after decades of communist control.

With a conscience formed by Christian and, I believe, Canadian values of justice and freedom, David travels throughout Hungary and Romania bringing assistance to those in need and being an advocate for those who are oppressed. During the Romanian revolution, he guided visitors and ferried relief supplies into that country on a

regular basis.

Although he has lived in Europe for over a decade, where many of his relatives still live, David is not about to surrender his Canadian passport. He appreciates its worth more than most of us, having lived among minorities that, despite recent improvements, can only dream of the privileges a Canadian passport provides.

David receives no financial support from our denomination, nor recognition for that matter. But along with a host of others, he exemplifies the missionary presence of our church throughout the world. □



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Romania's International Highway in Transylvania.  
Photo by John Congram.

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## Where are the University Students?

As the academic year began last September, St. Andrew's Church, Ottawa, placed an advertisement in the *Record* in order to contact students on campus whether in Ottawa or in other parts of the country. (We also placed notices in the campus newspapers.)

Some congregations and ministers were faithful in sending names and addresses of students who had moved to our area. Such initiative deserves full commendation. I then followed up by contacting these students to learn where they would worship, to explain what opportunities are available to them locally, and to encourage their participation.

I am anxious that all of our congregations from coast to coast take up this important ministry of care for our young people who are studying away from home. Each minister, kirk session, church office, or household can forward the names of students (each with address and phone number) to churches near the respective campus. Furthermore, we can pave the way before our students leave home to express our encouragement personally that they should involve themselves in the life and worship of a congregation.

After your letter is sent or your call is made, you can be sure that the receiving congregation will eagerly continue this work of encouragement.

Brian Weatherdon,  
Ottawa

***We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.***

## Thanks, Helen

I write to compliment Helen Goggin for her article, "Is the Church Called to Program?" (May issue). In it Goggin thoughtfully discussed the essential backdrop for both personal spiritual growth and church growth. She articulated a theme which should be of fundamental importance to church leaders. Thank you, Helen Goggin, for your timely and important position statement.

Cheryl Craig,  
Calgary

## Apology

In my letter on Creation Spirituality (June issue), I ended by stating, "Already I have heard echoes of Creation Spirituality from the pulpit." I now retract this statement, being convinced that the "echoes" I heard were not of Creation Spirituality.

I apologize for any embarrassment that this error may have caused.

John T. Wilkinson,  
Hastings, Ont.

## Thanks Again

Years ago Dr. McLelland's writing in the *Record* gave me a perfect

tool for preaching Christ at Pentecost when he said "Holy Spirit" is a kind of shorthand for saying "The Presence of Jesus Christ." With my belated thanks for that, I also am grateful for his article "Students for Hire" (June issue).

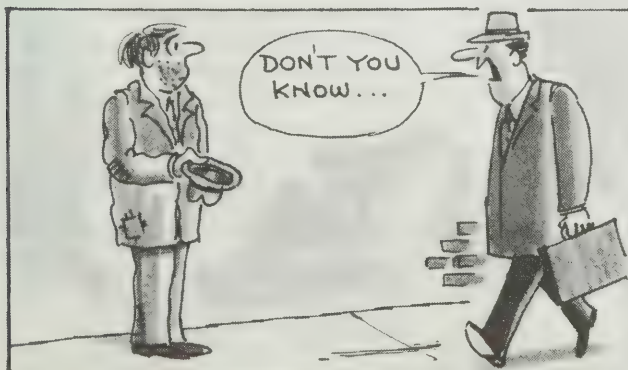
He has put his finger on a deep hurt of the church which I have felt for a long time. In some presbyteries, I have taken part in the examination of students to be licensed to preach. In a number of cases our colleges seem to deliver to the church people who do not know the Word of God or who have no more than a nodding acquaintance with the Scriptures. On testing them as to how they would answer pointed questions from secular people or from adherents of different religions, a number of the aspiring preachers were completely baffled. Yet, these are the questions many of the people in our pews have to face in these years when more people are becoming secularized or enthralled by old and new strains of non-Christian religiosity.

I ache with longing for what Dr. McLelland suggests, namely preachers "with something solid to say about the faith, its historic basis in Scripture and tradition, its contemporary style and application." But I sense that at the moment more is needed than a thorough knowledge of the content of the Bible. I wonder whether Dr. McLelland would not follow up his incisive analysis with an effort to establish a *Chair of Apol-*

continued over page

## WATSON'S WORLD

Noel Watson





## Letters continued from previous page

ogetics (defense of the faith) in our colleges. This would bring more forcefully both the content and the thrust of the Scriptures into our modern perplexities in the training of our ministers. If they then do incorporate in their calling the task of enablers, counsellors and spiritual directors, they will be capable of equipping our people, in the midst of the religious turmoil of our time, to "always be prepared to make a defense to anyone who calls you to account for the hope that is in you" (I Peter 3:15).

Establishing a *Chair of Apologetics* with Dr. McLelland's experience and learning, and the high regard in which he is held, he could help the church to do just that!

Hans W. Zegerius,  
Guelph, Ont.

### Loneliness

I attended my first General Assembly this year. One of the topics which came up in discussion with colleagues outside of the briefing sessions and sederunts was loneliness. Many of our ministers and diaconal leaders, whether single or married, are lonely.

The call to ministry, in whatever form it may take, sets us apart. We are the Lord's, so to speak. And while a certain honour and privilege goes with this situation, in the normal course of living with people, we can be lonely.

I say *can be*. We aren't always. I suspect that this workaholic nature which so many ministers seem to inflict upon themselves is a reaction to loneliness.

One of my friends said the price of holiness before the Lord is loneliness, even from their own families. The price for others, especially my colleagues who are single, is an aloofness from others. Sometimes this is self-imposed. Sometimes it is imposed by others. But whatever the cause, the result is unhappiness.

As a result we hide behind our professionalism, our dedication, our zeal, and even our stiff upper lip. But in late night gatherings, or single one-to-one talks, loneliness becomes paramount.

I don't know how to answer this.

But I have resolved to pray for the people I was privileged to listen to. Prayer brings fellowship with God. And, remarkably, it brings, in time, fellowship with people. But it does take sustained effort. And that is why I encourage the readers of this to pray for ministers and diaconal workers. Your active praying will be a benediction upon yourselves as well.

Rod Lamb,  
Paisley, Ont.



### Women Ministers Down Under

As someone who is involved in equipping ministers for service in the Presbyterian Church of Australia (P.C.A.), and as a former member of The Presbyterian Church in Canada, I would like to comment on recent correspondence regarding what Mr. Boer (April issue) regards as "a sad trend in the Presbyterian Church of Australia."

He alludes in his letter to the possibility of the General Assembly of Australia reversing its decision on ordaining women to the ministry of Word and Sacraments. The vote that has been taking place on women's ordination over the past three years in the various state churches will culminate in a final decision being taken at the General Assembly of Australia in September. However, it must be seen in its historical context.

The Presbyterian Church in Canada which went through the traumas of church union in the 1920s should be able to identify with its brothers and sisters in the Antipodes. When church union was announced in 1974, those who were going into union immediately introduced the ordination of women in order to bring the P.C.A. into line with the Methodist Church. This was after promising to those continuing as Presbyterians that no substantial change would be made to the constitution of the church.

Meanwhile a separate, continuing Presbyterian Assembly was formed

in order to prepare for the union in 1977. The existence of two Assemblies claiming to represent the P.C.A. created considerable confusion. The legitimacy of the actions of each Assembly in this period has been questioned depending upon where a person's membership lay.

After 17 years of teaching eldership being open to women, there are only three ordained women in the ministry in New South Wales and only one is in active ministry. Women will continue to be ordained to the ruling eldership after the vote in September.

While we experience the same problems of many churches seeking to be a witness for Jesus Christ at the end of the 20th century, let me assure you that the Australian church is in a relatively healthy state and as Luke wrote in Acts 3:47, "the Lord added to their number daily those who were being saved." Let us continue to pray for one another by encouraging each other in the Lord.

Stewart D. Gill,  
Presbyterian Theological College,  
Australia

### Women Elders

The church I attend in my retirement from ministry is finding difficulty keeping teenagers and young adults among its members. That is not a new phenomenon. Yet, as the elders probe, discuss and pull out handfuls of hair, I could, if asked, offer some suggestions.

Young people are receiving secular education which strongly defends the woman's place in society. They accept equality of the sexes as a foregone conclusion in most instances. It is no longer a thorny problem. But not so in their home church.

The point I wish to make is this: if sessions re-evaluated their biblical and theological thinking regarding the place of women and, as a consequence, began to appoint women elders, benefits would follow.

Young people would take note. They would perceive that theirs is a congregation with an open biblical mind. *Failure* to bring about such change is guaranteed to turn away yet more young people. They will simply go elsewhere — where the action is.

Mary Farmery,  
Moncton, N.B.

Presbyterian Roots

The item "Re-rooting the Burning Bush" (June issue) was timely. Presbyterian roots are lost today. How about serializing this study in the *Record*?

W. R. Menagh,  
Toronto

Native Issues

In summer my thoughts turn to the aboriginal peoples and to the events of last year.

I wonder what kind of contact our church has with the aboriginal peoples? What support, what recognition has our church given in the past? What work is there for us to do in the present in terms of understanding the original people of Canada, in terms of listening and being there?

Being ill-informed, I would appreciate seeing some lengthy articles in the *Presbyterian Record* on this subject.

Elizabeth A. Locicero,  
Toronto

Proof-texting

Our recent General Assembly reaffirmed the Committee on Church Doctrine's 1985 statement on "The Church and Homosexuality." That statement's misuse of the Bible is shocking.

The Doctrine Committee's statement rightly declares: "Neither simple-minded 'proof-texting' nor evading the meaning of passages to serve a predetermined theory can be acceptable." Yet, it states its conclusion before looking at the Bible. It then discusses four brief biblical texts, putting only one into context. The use of the Bible is contrary to the statement itself.

Our doctrine should be based upon a wrestling with the meaning of Scripture rather than using questionable proof-texts to support a predetermined theory. Any discussion of the church and homosexuality needs more thorough respect for the Bible.

William Thomson,  
Toronto

Heard It All Before

The June issue of the *Record* arrived yesterday, and the first thing that attracted our attention was your editorial on Tienanmen. When I came to the last sentence, ["... Christians cannot pretend nothing happened two

years ago. Failure to give support to those who suffered and died and still suffer will mean that when freedom and democracy come to China, our present silence and neglect will once again condemn us"], I found myself thinking I had heard it all before. Westerners, missionaries, the journalists who covered the events of 1989, and now it seems yourself, all want to make China over in our image.

Tienanmen was a ghastly blunder. The students blundered because they demanded of the government that which it could not give. They were not just talking about a reform of the way the government operated; they also questioned the first principles of the Chinese state. The students, in effect, were in revolt. No government worth its salt could be expected to surrender. But the government blundered by sending in a goon squad. With no prior experience of unofficial student disorders they were not equipped to deal with one when it came.

Tienanmen was also an example of how Chinese politics works. The Chinese have had a series of states ever since the days of Abraham. In all that time, they have never man-

aged to change governments without recourse to arms. As the incompetence and corruption of one dynasty became intolerable, somebody raised the standard of revolt. The next emperor was the man who won the war. Sometimes it happened fairly quickly; sometimes the war went on for decades and even centuries. The transition from the Manchus to the Communists, for example, took 38 years, from 1911 to 1949. When the dust had settled, the Communists founded an up-to-date version of Imperial China, a centralized state, with an official ideology. Only the ideology had changed. Confucius was out and Mao Zedong was in.

A political tradition that has been around for 4,000 years is hard to shake. I doubt, therefore, that "freedom and democracy" will ever come to China. I agree that the system is not likely to last much longer in its present form. I hope that the next phase will be a state with somewhat less control than the present one. But to expect anything like liberal democracy as we know it is to dream in technicolour. China will be China whether we like it or not.

Geoffrey Johnston,  
Suzhou, China

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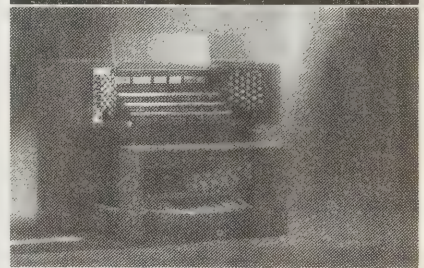
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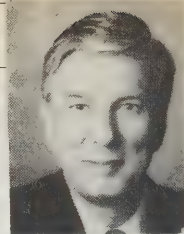


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# PERSPECTIVE

**Lloyd Robertson**

## Should We Save the Queen?



Over the next several months, we can expect to be bombarded by pundits and prophets with their earnest recipes for saving the country. You've probably read or heard some of them already. These discourses range through projections of the economic costs of Quebec separation, to the argument over just what "distinct society" is supposed to mean, all the way to the murmured heresy that maybe the province of Ontario should consider proclaiming itself an independent country if Quebec leaves. Some of these ideas merit our consideration and more discussion; others do not. We'll have to choose carefully, given the tendency for our constitutional debates to produce the usual bountiful supply of red herrings.

For example, there is the suggestion put forward from some quarters that English Canada should dump the monarchy this time around. This is set out by its proponents as a basic cure-all that would give us a clearer image of who we really are as a people as well as proving to Quebecers that the rest of Canada is serious about wanting to change confederation in a fundamental way. There have been several forays into this territory recently. Let's look at two of them.

Martin Cohn, an editorial writer with the *Toronto Star*, says: "... the Queen is for Britons, not Canadians ... shared roots only go so far. People who persist in borrowing other people's leaders simply lack originality — and identity." Apparently, he would have us abandon a crystal clear chapter of our history and simply write off as meaningless the fact that so many of our ancestors were refugees from the American Revolution and came to Canada when it was still a colony of Britain in order to retain links to the crown which their cousins to the south were violently rejecting. The connection to those ancestral roots runs deep in several parts of Canada, east and west, and to deny them is to slough off the very nature of our beginnings. Would the Americans ever dream of denying their revolutionary past? Not on your life! In fact, they are too often inclined to revel in it.

The second suggestion about giv-

ing the Queen her walking papers comes from William Johnson, a columnist for the *Montreal Gazette*. He believes that a rejection of the monarchy by the rest of Canada would send a powerful signal to Quebec that we want a country that is "in no sense a colony of Britain but a country in which all Canadians can look to the future rather than a controversial past" and "no signal would make a more favourable impression at the beginning of [constitutional] negotiations" than to know that Canada "will even sacrifice sacred cows to construct a truly better nation."

All of us would surely be prepared to look at anything that would keep



Canada together. But to suggest that this one act could have such symbolic significance strains credulity. Quebec nationalists could hardly care less. It is more likely such a move would be met with a yawn. My own experience has found that Quebec reaction ranges between a genuine fondness for the Queen and an indifference that sees them poke fun at English Canadians because of their strange need to retain their "quaint" Queen.

Elsewhere in the country, there are

indications that any move to dump the monarch outright would be more divisive than unifying. It would open another raucous front in the constitutional wars that could tear the country asunder. Witness the fuss in Ontario over removing the reference to the Queen in an oath sworn by police officers. People in the rest of Canada have made it clear to the pollsters and Spicer commissioners that they are prepared to go great distances to keep Quebec in Canada, but not at any price. Many English Canadians would probably find an act that could be interpreted as a rejection of a central element of their heritage as just too high a price to pay.

If there ever comes a time to discuss this subject, it will surely be well after Canada is confirmed as a country in which its disparate parts can live comfortably inside the same skin and Quebec's future is secured. The Queen of Canada deserves no less respect. □

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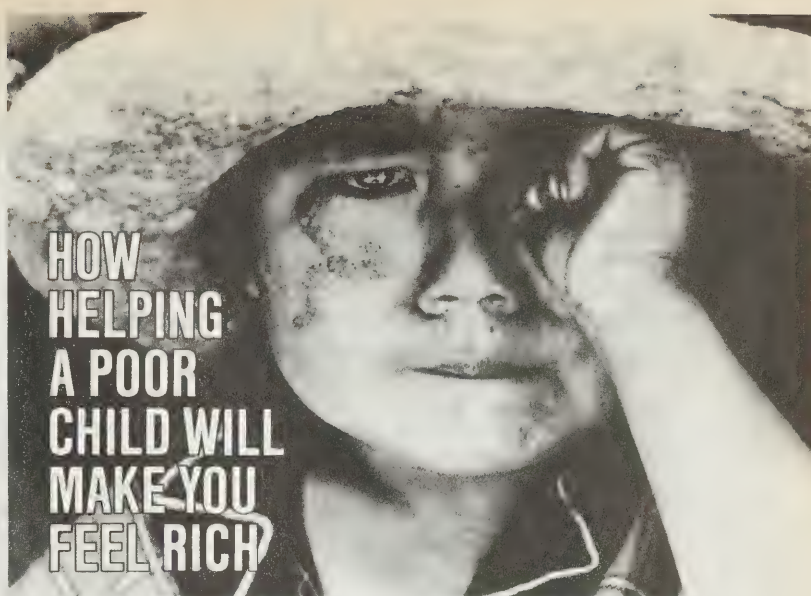
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# FULL COUNT

by Rory Leishman

## Public Schools in a Post-Christian Society



***Christians have been left no choice but to set up their own school system***

**I**t may be that the profession of Christian faith has been banned from the public schools, but most teachers in the system can still be counted upon to inculcate in their students an appreciation for sound moral values, right?

No, that's not right. The system will not allow it. Egerton Ryerson would be appalled by what passes for values instruction in the school system he founded in the last century. If he were alive today, he would surely admonish all parents across Canada to withdraw their children from public schools as a matter of moral and spiritual urgency.

From 1844 to 1876, Ryerson served as chief superintendent of education for Ontario. He set the pattern for free, universal public schooling which spread throughout the rest of the country. Instruction in the public schools, he insisted, would be "but a sounding brass and a tinkling cymbal when not founded upon and sanctified by the undefiled and regenerating religion of Jesus Christ."

Today, most secondary school students in the public system would have no idea what brass and cymbal Ryerson might have had in mind. Most teachers and their parents would be no less dismayed, if not outraged, by his insistence that the morality taught in the schools should consist simply of "those principles and duties which Christianity teaches."

That idea is no longer generally acceptable. In a recent collection of essays on contemporary issues in Canadian education, William Hague, a professor in the department of educational psychology of the University of Alberta, contends: "Religious revelations that for some have been the authoritative guide for behaviour are challenged by a world with new insights, and to cling unquestioningly to an authority, even a religious authority, may blind us to possibilities of new insights into how one might be more fully human in a world in flux."

It follows, he affirms: "the task of the values educator is not really to

***Faithful, reasonable, evangelical Protestants can no longer count on the public school system to uphold Judaeo-Christian values***

teach values in the sense of giving students something they never had before. Everybody has some values already. The task of values education is to dig down to the values we each have deep within us, to provoke the values into consciousness, and to examine them, deciding which are real values by examining whether they actually influence action in our lives, and making decisions on whether we want to keep those values or not, and in what order, what hierarchy we want to place them."



Art by Iris Ward

Baffling? Given such obscure instruction, is it any wonder that the highest order of morality for a great many teenage Canadian males amounts to little more than the prudent use of a condom. And if contraception fails, as it so often does, what then? The unlucky girlfriend is on her own; she can do what she

likes. But if she is sensible, she will consult a compliant family physician and arrange for an abortion.

Liberal Protestants might find little to fault in such reasoning. Ryerson would have been outraged, but not surprised. He was well-acquainted with atheistic utilitarianism and explicitly counselled against relying on reason alone as a basis for morality.

"Such is the teaching of natural religion," he warned, "but how uncertain, inefficient and feeble is the voice of such teaching." Who would presume to disagree?

There are still many virtuous teachers in the public schools. Perhaps, despite the constraints of the education system, some might somehow succeed in fostering a profound sense of morality in their students.

That would be disastrous. What can be more pitiable and depressing than the guilt-ridden misery of someone who has a lively understanding of how he has failed to fulfil the demands of moral perfection, yet remains ignorant of the gracious, forgiving love of God.

"All alike have sinned and are deprived of the divine splendour," counselled Paul. But that's no reason for despair. "God was in Christ reconciling the world to himself, no longer holding people's misdeeds against them."

That's the exceedingly good news of the Gospel. It used to suffuse all teaching in the public school system under Ryerson's direction; it has been utterly expunged from the curriculum by his successors.

Faithful, reasonable, evangelical Protestants — neo-orthodox who have been inspired by Karl Barth, Reinhold Niebuhr, Karl Rahner, Paul Ramsay and other leading theologians of this century — have to come to terms with the fact that they are living in a post-Christian society. They can no longer count on the pub-

lic school system to uphold Judaeo-Christian values.

What's to be done? Roman Catholics, conservative Jews and fundamentalist Protestants have established their own schools. Neo-orthodox Christians need to do the same.

An hour a week of Sunday school is wholly insufficient to inoculate most children against the diseased values propagated by television and condoned in the public schools. All Protestants who hope to have their religion survive in Canada must revive their own denominational schools based on the enduring principles of faith and morality so eloquently expounded by Egerton Ryerson. □

Rory Leishman is an editorial writer and columnist for the *London Free Press* and a member of Oakridge Presbyterian Church in London, Ontario.

## Reflecting God's Creative Genius

by Nancy Cocks

***Restructuring provides a wonderful opportunity to call together a team of women and men who will embody the rich diversity with which God has vested humankind***

**S**o God created humankind in his own image . . . male and female he created them" (Genesis 1:27, *NRSV*). The image of God expresses differentiation and relation between Creator and human creature, according to Karl Barth; partnership, Letty Russell has called it. Within Scripture and tradition, throughout literature and life, the difference and relationship between the genders of the

human species has evoked both wonder and suspicion, fruitfulness and fear. Naming the nature of this difference has proven elusive, and shaping human relationships in ways that reflect God's creative genius, complex. The mysterious qualities of attraction and interaction between women and men testify to the insight of Scripture. No matter how hard we try, we cannot define the dynamics of gender difference, nor can we prescribe the creativity of God as revealed in those dynamics essential to the human community.

At a time when The Presbyterian Church in Canada is reconstituting its national staff and its style of serving the life and mission of the Church, we have a wonderful opportunity to call together a team of women and men who will embody the rich diversity with which God has vested humankind. Whether differences between human genders arise from culture or genetic codes is a question of inter-disciplinary debate. However, this question need not be settled before the church recognizes, first, that differences exist in the ways men and women approach and evaluate life and, secondly, that these differences are significant to ways in which we interpret our lives in relation to God and to each other. Each person brings the filter of personal identity, including gender factors, to the reading of God's Spirit at work in the world and to the fashioning of their faithful response.

Once gender differences are recognized as an important feature of the way human beings view life and respond to God, the need to create opportunities for men and women to work together in leading and serving the Church must be taken seriously. To develop mission policy and priority for our times, women and men must share fully in discerning and responding to the changing world in which the Church serves. In the production of liturgical, educational and theological resources to address the whole community of the Church effectively, gender difference will be a creative dynamic in the exchange of colleagues who embody those differences and work towards more complete mutuality in understanding.

Studies in gender difference point to important emphases women bring to collegial tasks. Their concern for the health of the whole over individual achievement, their attention to personal detail and to relationships, and their preference to test principle by practice are all potential gifts to a work-setting. In a church institution, such gifts bring pastoral emphasis and effect to administration and program implementation. This is not to say that individual men never express such concerns in their work. Nor do all women become office-pastors. However, to recognize trends in gender difference is to see there are new, creative combinations of human exchange made possible when the staff of an organization combines both women and men of unique personal competence. A staff that acknowledges gender diversities can mine the wealth of collective experience with deep appreciation for God's human resources.

***Studies in gender difference point to important emphases women bring to collegial tasks***

How we explore, value and come to a deeper appreciation of gender (and other) differences is the fundamental concern in policies of 'affirmative action' in hiring. Yet the Presbyterian Church often seems to avoid deliberate strategies to include more women in leadership, as if searching for gifted women somehow thwarts the freedom of the Holy Spirit. However, if we remember that gender differences are expressive of the creative dynamics of God's image in the human community, why should we apologize that a woman is called in part because she is a woman and brings her gender perspective in combination with other gifts? But, the question is always asked, is it fair to weight a candidate's selection to favour a woman over a man, or a person of one culture over another? Would we hire a "less competent" woman "over" a more qualified man? These questions presume that human diversity is of no immediate or ultimate significance. Such questions overlook the impact of men judging women's experience from the outside when defining categories



# THE WAITING GAME



**F**or months they have survived by eating only grass and leaves, waiting for food to arrive. But famine in the Sudan rages on, and time is running out. They won't be able to wait much longer.

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## God's Creative Genius

continued

of competence and qualifications. This argument holds up the past as the measure of appropriateness, excluding the possibility of God's Spirit doing something new and as yet unseen in a community that more fully reflects the image of God, male and female, in its composition.

To the question of fairness, let us turn to the teaching of Jesus. Time and again, he named the inverting dynamic of the reign of God: the last shall be first and the first shall be last. Whoever would be great among you must be the servant of all. We do not guarantee ourselves a call by achieving a measure of personal maturity or qualification. As individuals, we can only stand ready and open to the moving of God's Spirit. As a community, we must embody the same hospitality of Jesus' ministry and be open to new combinations of followers whose accomplishment trusts in the unpredictability of God's Spirit and the reliability of God's faithfulness to us.

The current restructuring of the national program and personnel of the Presbyterian Church has been presented as a design that will function more collegially. Collegial administration suggests teamwork, integrating the expertise of staff members and co-ordinating concerns and insights from different program areas. Will our new staff team reflect human diversities in an intentional way, modelling for the whole Church an openness to learn from each other's distinctiveness? It is to be hoped that we can honour the differentiation and relation, the partnership essential to the image of God in humankind as we select our national staff. A staff configuration which includes women as well as men in its policy and program positions, which identifies the calling of both lay and ordained people, and which embodies both cultural and generational variety will prepare The Presbyterian Church in Canada for effective mission and ministry in a new century and situation. ☐

Nancy Cocks is a Presbyterian minister, presently serving with the Canadian Council of Churches.

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PR0991

Deborah Lannon-Farris

## Whatever Became of Evil?



**15th Sunday after Pentecost (September 1)**  
**1 Kings 2:1-4, 10-12; Psalm 121;**  
**Ephesians 6:10-12; Mark 7:1-8, 14-15, 21-23.**

**L**anguage is never static. It is always changing and growing. Words are added, deleted, invented and revised. Over the last 25 years, we have seen the birth of any number of technological words such as software, floppy disks, interface, etc. But as our vocabulary grows, there are also words which fall into disuse.

Among the words which have faded into the background are a number of "religious" or theological terms. Even in our churches we don't talk about sin, grace or covenant much anymore. Why? These words/concepts make people feel uncomfortable and ill at ease.

One word which we have almost abandoned altogether is "evil." Mainline Christianity has evolved beyond the fire and brimstone sermons of a bygone age, past the tales and threats of the devil dressed in red and standing in a flaming inferno set on claiming souls for hell. So we have grown in such a way that evil is a concept we never deal with at all. We think it is the subject only for churches in the "Bible Belt."

Yet when we look at the New Testament lessons for this Sunday, we find both Jesus and Paul talking about that very thing: evil. The discussion in Mark arises out of a question posed to Jesus by the Pharisees concerning the eating rituals or lack thereof by his disciples. According to tradition, there were specific and detailed directions for dealing with food and cooking utensils so that the people would not be defiled. People thought they were made unclean by what they took into their bodies. Jesus talks about people being defiled by what comes out from them. Evil comes from the human heart, in names like fornication, theft, murder and the like. Familiar words to us all. But if you listen carefully, there is a new definition of evil being presented, not only to the Pharisees but to us as well.

Evil is not just the particular actions which Jesus lists, but it is something much larger. Evil is that which destroys relationships, harms us and

others, and keeps us apart. Be sure the lectionary does not keep you from reading verses 9-13. They make the whole point. God made us to live together and anything that breaks that harmony and community is evil. The frightening part is that Jesus names the source of the power as our own hearts.

Paul's letter to the Ephesians also takes up the problem of evil. The evil



- Art by Iris Ward

he names is in the form of corrupt institutions and authorities, cosmic powers and spiritual forces of evil (Ephesians 6:12). In our society, we have lost touch with the understanding of good and evil powers at work in the world around us. Yes, we may acknowledge that God is in our midst, that God does indeed move and have a presence in our world. Yet we choke when we think about evil having the same kind of ability to be at work in the world. We are not nearly so ready to admit that possibility. Read the newspaper, watch the television news reports, talk to your

neighbours and friends and then read Ephesians again. You may want to bring back "evil" as the most timely word.

But if we admit that evil exists in the institutions, the authorities and in society, how do we deal with it? How do we fight it? Paul tells us what tools we have at our disposal (vs. 13-19). We are given truth to speak, to name the evil when and where we see it. We are given righteousness and the gospel of peace to proclaim in the midst of the conflicts. We are given faith and the Word of God which will enable us to overcome the evil. All these are completed by prayer "at all times." The imagery is that of armour, of protection for those who declare God's goodness and grace. Despite the military language which makes some people uncomfortable, there is the overwhelming sense of God's strength and protection for those he loves. We are not helpless before great evil. Far from it!

If both Jesus' and Paul's words unsettle us and challenge us to take responsibility for what we see happening around us and in us, we have heard well. If we feel overwhelmed and somewhat frightened, we have understood the seriousness and enormity of the task. But there is one more voice to hear this day, that of the Psalmist who, in the familiar words of Psalm 121, reminds us of "whence comes our help." In the face of evil, "our help is the name of the Lord who made heaven and earth." It is God who has the final word, not evil. It is God who will keep us as we work to overcome evil — both the evil that comes from within us and that which is all around us. "For the Lord will keep our going out and our coming in from this time on and forevermore" (Psalm 121:8). □

Deborah Lannon-Farris is a Presbyterian minister. She worships at First Presbyterian Church, Winnipeg.



## (2) With the Moderator in Eastern Europe

# Romania: Not Yet Free

*In the Vargas' home, Margit, standing by the window, turned on the radio and heard the news.  
"Mummy," demanded her small daughter, "why are you crying?"  
"Because communism is over," she replied.*

— Romania, Christmas Day, 1989

It was not the first time Pastor Laszlo Tokes had been summoned to Bishop Papp's office. It would not be the last.

"Pastor Tokes," he began, "you are giving me cause for concern. Cause for considerable concern," he added.

"In what regard?" Tokes inquired.

"You are permitting the membership to grow too quickly. You are drawing too much attention to the church."

"It is hard to prevent them coming, Bishop."

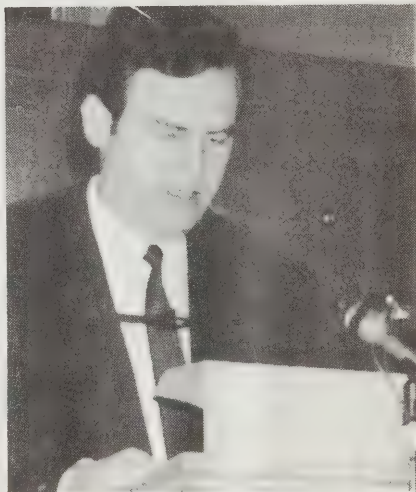
"You could stop them. It is you they come to hear. The city is full of talk about the new preacher at the Reformed church. Your fine speaking voice."

"What is happening is happening by the hand of God, Bishop. Perhaps he makes use of skills he gave me. But it is not because of that people come."

After a series of threats, often wrapped up in what Tokes described as a "kind of spiritual exhortation," Bishop Papp concluded the interview with these words: "Remember what I have said, Pastor Tokes. I do not speak only for myself. I have contacts with the Ceausescu family, you know."

Tokes comments, "I tried not to stoop as I left."

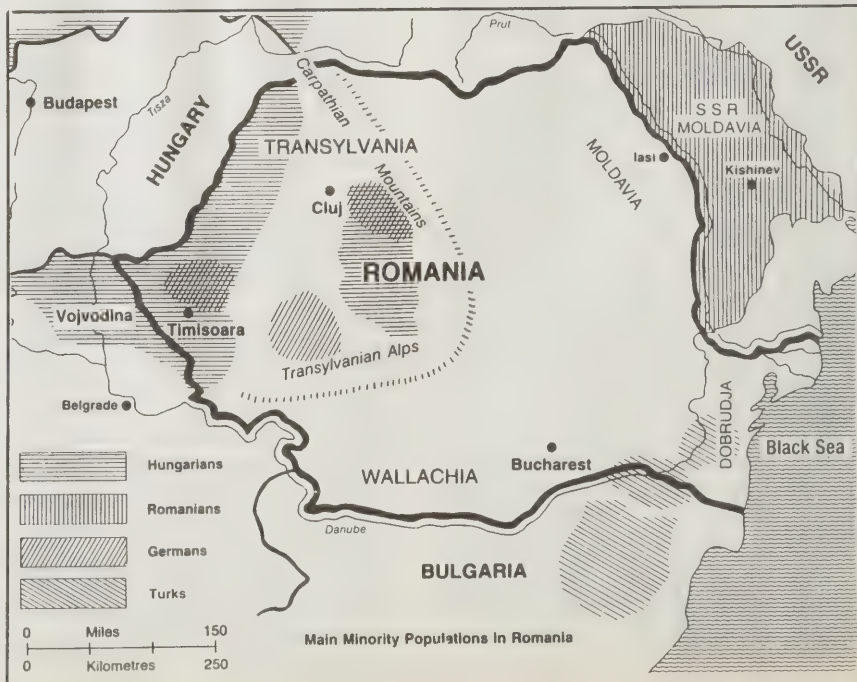
Many events have taken place in Romania in the few years since that incident. At Christmas 1989, Bishop Papp found himself barricaded in the manse in Nagyvarad (Oradea)<sup>2</sup>, surrounded by an angry mob prepared to lynch him. A call went out to local clergy to come to protect their bish-



Laszlo Tokes.



A Transylvanian wooden cross replaces a Russian monument in Cluj.



op. Eventually, he escaped to France where he still resides.

Since those events, Laszlo Tokes was elected Bishop, succeeding his tormentor. He moved into the house from which Papp had so recently fled. The word "Judas," painted on the walls of the manse, was still visible when Laszlo Tokes and his family took up residence there in May 1990.

To us it seems inconceivable that a minister could be disciplined, exiled, even defrocked, for teaching the gospel to the young, conducting Bible studies and creating a lively, growing congregation. But that was the reality of life in Reformed congregations in Romania before the revolution. Ceausescu and his secret police rigorously controlled all of life, including the church. Church officials, especially people like bishops, required the approval of the state before they were appointed. Unless they were willing to compromise, there was no chance of them being appointed to positions of influence or remaining in those positions for long. Laszlo Papp was perhaps the worst example of this system in the Reformed Church in Romania, a bishop who sought power and personal survival rather than the service of God and the people.

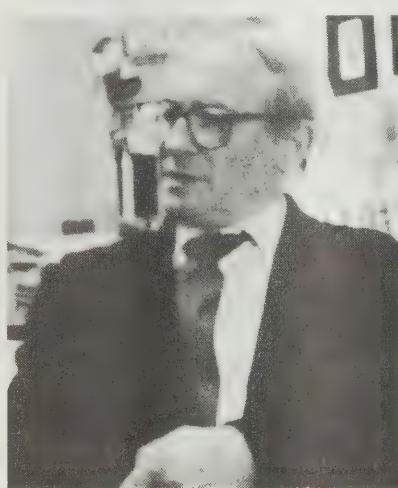
### ***The word "Judas" was still visible on the walls of the manse when Laszlo Tokes moved in***

The focus for the peoples' long pent-up rage and frustration finally found its expression in one man in Romania who refused to buckle under, who stood against the abuse of both church and state, and who encouraged his people to do the same. Laszlo Tokes, largely unknown to the outside world before the cataclysmic events of December 1989, soon became a household word as what most had seen as an impossibility became possible with the toppling of the cruel dictator, Nicolae Ceausescu. In this quest Tokes was helped immeasurably by two Canadians who filmed an interview with him the previous year. They could find none in the West willing to televise it. However, on July 26, 1989, it was shown on Hungarian television, which has a

wide audience in Romania, especially among ethnic Hungarians. This event, in Tokes' own words, "precipitated the final phase of the conflict."

Once again, when it seemed there was no hope, God chose, in Paul's words, 'what was weak in the world to shame the strong.' But Laszlo Tokes did not arise out of thin air. He was a product of a courageous, loving and faithful family.

When Dr. John Allan and I visited Romania in May 1991, we were privileged to spend an evening with Laszlo's father, Istvan Tokes, who lives in Kolozsvár (Cluj).<sup>3</sup> We went in the evening. David Pandey, our guide and translator for the Romanian part of our visit, led us down a dark street to the Tokes' apartment. Symbolically, the street on which they live, called Lenin Street prior to the revolution, now bore the name December.



Istvan Tokes, father of Laszlo Tokes.

Istvan Tokes greeted us at the door and ushered us into a book-lined study. His desk reminded me of my own. He obviously had been working there before our arrival. His voice and movements spoke of one with a lively zest for life. As he attempted to speak to us in English, I kept expecting to hear a BBC broadcaster say, "You are listening to the broadcast services of the BBC." Not surprising when you consider that much of his English has been gained through listening to overseas broadcasts of the BBC.

Istvan Tokes has been a pastor and theologian all his life — sometimes paid, at other times labouring without

wages. Until 1983 he taught New Testament at the seminary down the street. At that time the regime decided to give him what they euphemistically called "early retirement." Tokes himself refers to it as his "elimination."

It came about because of his constant criticism of the regime, his call for leaders of the church to become servants of the people rather than acting as their lords and saviours. He called upon his own church to confess its complicity with the communist dictatorship, its sins and disobedience.

### ***Istvan Tokes called upon his own church to confess its complicity with the communist dictatorship***

Laszlo Tokes says his father was dismissed from his post, risking livelihood and calling, because he took unpopular stands and defended his son in his quest for the reform of church and society. At the time of his father's "retirement," Laszlo was an assistant pastor in Dej, regularly writing letters in support of dissidents and contributing to the underground newspaper *Counterpoints*. Commenting on his father's dismissal, Laszlo Tokes writes, "It was one more example of that seamless integration of faith and life that had been instilled in me from my earliest childhood."

For his part, Istvan Tokes says he is grateful to God for his "early retirement." It has allowed him to compile a history of the Reformed Church in Romania. He calls it his "ninth child." Because he was not reluctant to name names and discuss particular incidents, not everyone in Romania rejoiced at its publication in Hungarian a few months ago.

The city of Kolozsvár also has a new bishop since the revolution, the second of the two Reformed bishops in Romania, elected in May 1990. He is the soft-spoken, grey-haired Bishop Csiha. Like many of the present leadership of the Reformed Church, Bishop Csiha has served time in prison.

After the 1956 Hungarian Uprising, Csiha was asked to denounce an-



## Romania: Not Yet Free

continued



Deputy Bishop Attila Veres-Kovas, and his wife.



Bishop Csiha, Reformed Church in Cluj.



John Allan with Bishop Csiha after Sunday worship in Cluj.

- photos by David Pandy and John Congram

other person. When he refused, he was sentenced to 10 years. He began his sentence in Kolozsvár. When he was transferred to Tirgu-Mures, he was greeted by the prison warden who shouted: "You are a priest, a clerical reactionary. You arrive here not to serve your sentence but to die." When asked why he laughed at this speech, Csiha replied that he felt God was stronger than people and that his life was in God's hands, not this frenzied individual. "I may have been in prison," Bishop Csiha reflects, "but I was still free in my soul."

More painful was the fact that the director of the prison was a Hungarian who had sold out to the regime.

From there he went to a forced labour camp where he contracted typhoid fever. Many died from the dis-

ease. He was one of the first survivors.

Next, Csiha went to a high security prison in Bucharest where he worked on a large agricultural project, hoeing weeds from morning to evening. It was not the work that made survival difficult but the lack of food. The main staple consisted of cabbage soup.

When Bishop Csiha entered prison, his wife was pregnant. Because he could receive neither visits nor mail, he often wondered whether she had given birth to a boy or a girl. One day a parcel, together with a picture of their newborn, arrived from his wife. He pleaded to be allowed to see it. But the guard refused, shredding it in Csiha's presence.

Near the end of his imprisonment, the food improved and prisoners

were shown movies of "social education" — how the Roman Catholics persecuted the Hossacks.

During his time in prison he had no Bible and nothing to write on. However, as he put it, "I kept the biblical texts in mind." On Sundays he conducted services for the other prisoners.

Even here there were outstanding examples of kindness. On one occasion a guard, who was a gypsy, gave Csiha his lunch. Later, when he had been released, Csiha went to visit this man. When he came to the door, Csiha asked the man, "Are you a prison guard?"

"Yes, yes," he replied, "but I have left."

"I have come," Bishop Csiha responded, "to thank you for feeding me."

Once when returning from a funeral after his release, he was approached by a stranger who begged him to say a prayer at the grave of her husband, who had been buried without a funeral. He asked the woman, "Who was this man?" He turned out to be the person in charge of the investigation and preparation for the trial that condemned Csiha to prison. "I recalled," said Csiha, "this man speaking to me at my inquisition. I shuddered as I watched his hands. The body reflects the inner soul. What I saw that day was awful."

In 1964 the United States offered a loan to Romania on the condition that they release some political prisoners. So after serving six and one-half years of his sentence, Csiha was released to be reunited with his family and the daughter he had never met.

It was a thrill for Dr. Allan and myself, at breakfast one Sunday morning in the Bishop's home, to be introduced to a young woman who walked into the room. The Bishop said, "This is my daughter whom I did not know for many years — even whether she was a boy or a girl."

Since the revolution in Romania, new freedoms have been received in terms of movement and speech. During Ceausescu's time, even birthday parties had to be registered with the police. Those laws, though now largely ignored, are still on the books. When we entered Romania and the Ukraine, we were told we



should report to the police in the town where we were staying.

Today the church has the freedom to hold youth conferences and talk with foreigners like John Allan and myself. But freedom is not yet complete. Phones and people are still sometimes monitored.

During the communist regime all church property was nationalized. For the Reformed Church this involved 500 elementary schools, 16 theological and high schools, seniors' homes and orphanages. To date, despite promises made at the time of the revolution, none has been returned. Some newspapers now declare that to return schools to the church would be an anti-state attitude.

Here in Kolozsvár, the church has received permission to organize one Reformed Church middle school, but has received no funding nor buildings. They have begun teaching 260 students using church facilities and four classrooms at the edge of the city.

We in Canada, with our tradition of a public school system, find it difficult to understand the passion with which people in the Reformed Church in Eastern Europe hold to the importance of the church being involved in education. "The church," declares Bishop Csiha, "transmits Christian culture not just through preaching but through education as well." I suspect that if we lived as an ethnic and religious minority and had experienced communist repression we, too, would have a greater appreciation for the Bishop's view. As well there is a long tradition of the church being involved in education and appreciation for the high quality of students the system produced in the past.

**The church transmits Christian culture not just through preaching but through education as well**

On the train between Vienna and Budapest, I fell into conversation with a young doctor from Hungary. Although not involved with the church, he made it clear that he supported the church taking over all education.

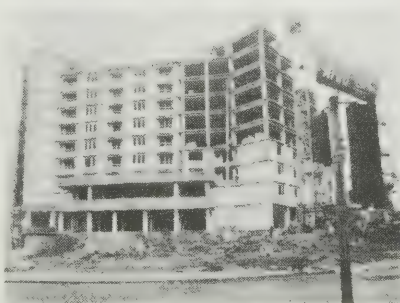
People are not as hopeful or optimistic as they were during the revolution. Some suspect the new government is slipping back into the old ways. Many of the leaders are pre-revolutionary types who have changed their labels but not their hearts. For most people, revolution meant increased economic hardships. Prices have risen dramatically. There is little or nothing to buy in the stores.

But most of those with whom I talked have no desire to turn back. They hope for a second revolution which will come about, in Laszlo Tokes' words: "... because Romania becomes part of the international community and establishes links with international movements and institutions . . . I hope it will be a non-violent revolution, fertilized by the democratic ideals of Eastern Europe and the democratic West."

And in this transformation the church has an important role to play. To quote Tokes once again: "If any power or force can achieve reconciliation, it is the Christian faith. Our faith is the most universal ideology that we possess."



A stork nests on a village lamp post.



A "new" apartment in Oradea.

We in The Presbyterian Church in Canada can also help. As we recall these recent changes in Romania, perhaps our first response should be the one that Istvan Tokes called for from his own church, confession of our disobedience and complicity. For too many years we went along with the Ceausescu regime, somehow convincing ourselves that it provided some kind of buffer between the Soviets and the West. Too easily we turned the other way in the face of human rights abuses in Romania, that we now know were the equal of those we have railed so long against in South Africa. What should make it particularly painful for us as Presbyterians is that these abuses were being carried out against those in the same Presbyterian and Reformed tradition as ourselves.

**For too long we convinced ourselves that the Ceausescu regime provided a buffer between the Soviets and the West**

A second step can be taken as we strengthen our relationships with churches such as the Reformed Church in Romania. Never again must they be allowed to suffer alone. Where possible we can offer aid, provide exchange opportunities and twin congregations.

On Christmas Day 1989, Laszlo Tokes had watched his friend Margit Vargas weep because, as she put it, "... communism is over." Today she might weep again that the long-hoped-for freedoms have not been fully realized. But with the help and prayers of the rest of the world, they may yet emerge.

<sup>1</sup> Adapted from the book *With God, For the People*.

<sup>2</sup> The Romanian name for the city is Oradea, the Hungarian name Nagyvarad.

<sup>3</sup> The Hungarian name for the city is Kolozsvár, the Romanian name Cluj. □

Several quotations in this article are from the book, *With God, For the People*, the autobiography of Laszlo Tokes as told to David Porter. Hodder and Stoughton, 1990. \$8.95.



# CHURCH LEADERSHIP:

## *Spirit, People and Structures*

by Brian Fraser

***Vision, communication, trust and the use of gifts provide the essential elements of leadership in the church***



**W**ere the next ordination service you attend to be done according to *The Book of Common Order* of our denomination, you would hear the call to Ezekiel read in these terms:

He said to me, Mortal, I am sending you to the people of Israel, to a nation of rebels who have rebelled against me; they and their ancestors have transgressed against me to this very day. The descendants are impudent and stubborn. I am sending you to them, and you shall say to them, "Thus says the Lord God." Whether they hear or refuse to hear (for they are a rebellious house), they shall know that there has been a prophet among them (Ezekiel 2:3-5, NRSV).

Further instructions to Ezekiel in this passage describe the people to whom he is being sent as "scorpions" and encourage Ezekiel to fear neither their words nor their looks as he speaks God's words to them (Ezekiel 2:6-7).

I can't honestly say that I remember this passage being read at any of the ordinations I have participated in over the past 20 years, but it does present a model of church leadership that I have seen. Clergy often see themselves set apart in ordination as the prophetic representatives of God who have been sent to rebellious and stubborn congregations. This adversarial model sets clergy and congregations at odds over the Gospel. Fortunately, this is not the only model of leadership found in Scripture.

In *The Prophetic Imagination*, Walter Brueggeman argues that an essential dimension of prophetic leadership is forgotten when we do not set passages such as Ezekiel 2:3-5 in their proper context. We forget that Ezekiel spent a long time with the people in the midst of their struggle and pain prior to his call, developing mutual understanding and respect. This was essential in order to establish a trust that would enable Ezekiel to speak God's word with power in the midst of the community, no matter how harsh that word was from time to time. Time spent with people — time to discover the presence of the Spirit, time to know them, and time to understand the structures through which they live — is the key to effective leadership within the church.

In *Leaders*, a recent study of leadership styles, Warren Bennis and Burt Nanus identified four things that contribute to good leadership:

- providing vision through attentive listening;
- providing meaning through effective communication;
- establishing trust through availability and accountability;
- using one's gifts with confidence.

***Jean saw the local congregation as the primary agency for communicating God's steadfast love***

All of these activities together are essential for co-ordinating the spirit, people and structures of the church. The following story illustrates how these activities might work together.

Members of presbytery were amazed at how quickly Jean Macmillan was able to revitalize the small neighbourhood congregation. Within a year of her call, the congregation showed a new sense of confidence in its future. Members spoke with clarity and enthusiasm about their congregation and its reason for being. They were overcoming divisions that had plagued them for years, and were discovering within themselves the gifts required to provide effective Christian witness to their neighbourhood. How did Jean accomplish what they saw? Her answers were simple and direct.

**F**irst, Jean went into the ministry with a real sense of God's deep and lasting care for the world. She saw the church's local congregations as the primary agencies for communicating that steadfast love. She was not uncritical of the church's many failings, but she was confident in the promised presence and guidance of the Holy Spirit. From her first Sunday in the pulpit, she drew the congregation's attention to this vision of the nature and purpose of the Church. She encouraged people in the congregation to tell her and each other how they saw the vision present in their midst. Much to their surprise, they began to see Christ's presence in the most ordinary things they were doing — worship every week, monthly meetings for prayer and study, the networks of pastoral care that existed among them, the welcome they offered to visitors and strangers. And each time they identified something, Jean worked with them to draw out its meaning for the central vision of the Gospel and their particular participation in it.

Jean was careful to reinforce the vision every chance she had. In her sermons, in pastoral conversations, in study groups, and in meetings of all kinds, she constantly drew attention to the central vision of the Gospel and the church's responsibility to participate in it. Members of the congregation recognized features of that vision that they knew and held dear. They began to talk with one another about how that vision might be nurtured in the congregation. Jean listened carefully and picked up on insights from throughout the congregation to reinforce the members' sense of Christian identity. In all her activities and conversations, Jean tried to reinforce the church's identity as a servant of the Reign of God.

Jean realized that the key to having her vision grow within the congregation was building a relationship of trust with the members. She worked with the session and the presbytery in the early weeks of her ministry to clarify the expectations that she and the congregation brought to this new relationship. Once they achieved mutual agreement on the priorities for her work, she took care to be ac-

countable, predictable and reliable in her work. She spent time with people struggling with the basic questions of personal and corporate life — death, failure, fear and despair, as well as new life, success, hope and confidence. The congregation came to know her, to sense her commitment to the Gospel, and to trust her. In all of these situations, they found Jean reinforcing a vision of God's steadfast love in Jesus Christ, a vision that had brought them to and kept them in the church.

In the final analysis, however, it was what Jean and the congregation, together, did with the vision that counted. Jean's use of her gifts encouraged others in the congregation to use their gifts. This delighted rather than frightened Jean. She was not threatened by the growing self-esteem of others in the congregation or by the congregation as a whole running with this new sense of identity and purpose. Even when the session decided that the vision would be well-served by a program of evangelism that Jean had questions about, she was able to go along with it. In fact, the whole effort worked very well.

Whether Jean knew it or not, she was exhibiting those gifts of leadership identified as crucial by Bennis and Nanus. Vision, communication, trust and use of gifts are essential leadership qualities.



**J**ust who these leaders are within the Presbyterian tradition, however, is another question surrounded by confusion. On first reading, the passage from Ezekiel would suggest that leadership is restricted to those who are ordained to preach. But Presby-

terians ordain two groups of leaders — ministers of Word and Sacraments and ruling elders — neither of whom are primarily restricted to preaching. A much fuller theology of leadership within the church is found in a gem of Presbyterian theology hidden away in the pages of the *Acts and Proceedings of the 90th General Assembly of The Presbyterian Church in Canada* in 1965.

***Through teaching, preaching and the sacraments, ministers sow the seed of the word; ruling elders carefully reap the harvest among the people***

Entitled "What is Ordination?", the report argues that both ministers of Word and Sacraments and ruling elders should be included under the designation "presbyter," thus raising the office of the ruling elder to the spiritual office intended in the New Testament and argued for by the Scottish commissioners to the Westminster Assembly of Divines in 1643 (they lost!). Christian discipline and authority are always to be exercised in a corporate setting, embodied for Presbyterians in the courts of the church. Within the life of the church, those responsible for teaching, preaching and the sacraments sow the seed of the word, while the ruling elders carefully reap the harvest among the people. In the words of the authors of the report: "By raising up [people] for the teaching, preaching and sacramental ministrations, God sends his word *into* the corporate worship of his people; and this same word God sends *out* into the distributed or individual life and work of the members by the shepherding and governmental ministrations of the kirk session . . . . Ruling, no less than teaching, is a part of the administration of the authoritative, living Word of God, the saving but also judging Gospel of Jesus Christ, the King and Head" (pp. 327-328).

Both orders contribute to what the report calls "the pastoral priesthood" by which the rest of the church, "the secular priesthood," is



## Church Leadership

continued

sent into the world and sustained by the Gospel. "Teaching and counsel, preaching and sacraments, church government and formulation of strategy are services to equip and enable the ministers of the Gospel to accomplish their mission in the world" (p. 325). This is not a ministry of managing the church or the Word of God. Rather, "true pastoral craft is to discern God's manifold workings and gifts in the congregation, and so to teach these our partner members in

### ***The Holy Spirit cannot be manufactured nor managed, but rather delivers, delights and directs the church in its faithfulness***

the parish, each and all, to be serviceable priests, word-made-flesh theologians, in God's world" (p. 326). At the heart of Jean Macmillan's effectiveness lay this vision of mutual partnership in church leadership designed to enable the people of God to assume a similar leadership role in the world.

There are three things in the life of an organization like the congregation served by Jean Macmillan that require careful nurture by these leaders — spirit, people and structures. The spirit of the Church is derived from one source and one source alone — God in Christ through the Holy Spirit. It is not something manufactured or managed, but a free gift of God that delivers, delights and directs the church in its faithfulness. It is the only lasting antidote to the cynicism that seems to grip large segments of The Presbyterian Church in Canada at this time. Spirit is expressed in the lives of people, the most important resource that any organization has. As the church, we should reread and digest the covenant we make with new members of the body of Christ in baptism (*Word and Sacraments*, pp. 63-91). We all vow in that sacrament to care for, nurture and sustain all the people of God so that they may exercise their ministry in the world. Structures provide the means of nur-

ture and agency of expression for this ministry. Greater attention on the part of our leaders to the Spirit upon whom the whole church enterprise depends, to all the people with whom the church is gifted, and to the structures through which their ministry is exercised, would do much to help the church recover a sense of confidence in its witness and work.

There is another vision that comes much later in the book of Ezekiel that should replace Ezekiel's call in the service of ordination or induction. It is the vision of the valley of dry bones in Ezekiel 37:1-14. Were God's final words in that passage written on the hearts and minds of all those we call to exercise leadership within The Presbyterian Church in Canada, this branch of Christ's body would enjoy the new vision and vitality.

Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the

Lord, when I open your graves, and bring you up from your graves. O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord (Ezekiel 37:11-14).

The Spirit of God to remind of the vision of God's grace, the people of God to communicate the Gospel of God's steadfast love revealed in Christ, and the structures of the Church to order this life of witness — these elements of God's work both form and inform the leadership exercised by Jean Macmillan and her like in the church. Pray and work for their increase. □



Brian J. Fraser is Dean of St. Andrew's Hall, Vancouver School of Theology, Vancouver, B.C.

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# Heureux d'être ensemble

by Joseph C. McLelland

*From Quebec, Joseph McLelland asks whether Canadians can make peace between conflicting ghettos*

MONTREAL, 24 JUNE 1991 — If Quebec is a distinct society, Montreal is distinctly distinct. Where else in Canada can you enjoy three major parades and launch a Jazz Festival within one week? Today used to belong to John Baptist. He was the parade's highlight, a golden boy with baby lamb. Then maturity struck, even violence, recalling the 1837 rebels. Remember Trudeau's dramatic refusal to leave the stand in 1968 despite *séparatiste* missiles? The religious dimension has gone; now it's our "Fête Nationale." Last year was tense, just after the Meech Lake fiasco (what timing, gentlemen!), but things seem saner now. This year's theme is Happy to be Together — "Heureux d'être ensemble."

The Société St-Jean Baptiste still runs the show and developed the theme March of the Giants — seven 20-foot tall figures representing Quebec history, economy, sports, etc. Seventy-five thousand crowded our "Big Owe" to sing patriotic *chansons* by Felix Leclerc and Gilles Vigneault, the giant folk heroes. Even Sol the Clown (Marc Favreau) extolled Leclerc's anglophobia: stand up, stand up, *debout, debout!*

That the future Quebec will be pluralistic, a multiethnic rainbow, is hardly what the songs promise, or the T-shirts saying "Québec aux Québécois" or simply "oui." But since these were mostly free separatist handouts, they're not altogether reliable signals. Nor is the enterprising if cynical hawker whose shirts show a frog kicking a beaver; for Canada Day he has a beaver kicking a frog. For this holiday crowd, last year's threatening fervour seems transmuted into happiness at being together. But "Gens du Pays" still outranks "O Canada."

MONTREAL, 28 JUNE 1991 — Our Jazzfest begins with Jennifer Bell's band Streetnix. There will be 230 such free outdoor shows, 50 concerts, with 100,000 expected for Tuesday's Cajun-zydeco blowout on the giant stage on Blvd René Léves-

que. This is multimusic: jazz, blues, reggae, salsa. The biggest bash of this crazy week.

MONTREAL, 29 JUNE 1991 — Carifête parade today. Calypso music, Caribbean jump-up, undulating figures in gigantic costumes — not the giants of *La St-Jean* but impressive. Bob Marley T-shirts. Fifty thousand watching and moving it. Beauty, colour, exotica. The rainbow vision of the future Canada is on the march.

MONTREAL, 1 JULY 1991 — Canada Day is our poor relation here. It suffers by comparison with the real Quebec holiday: \$10,000 subsidy

## **French and English have been here so long they've forgotten who they are — immigrants from Old Countries**

from Ottawa compared with last week's \$300,000 from Quebec City. It doesn't help that in 1973 our provincial moving day was shifted from May 1 to July 1. Ironically, the parade is child to an indestructible patriot (of federalist brand) named Roopnarine Singh. Twenty thousand attend: a growing interest. Not Anglo, but multiethnic.

COMMENTARY — Four news stories: are their visions of togetherness compatible? Can we make peace among our conflicted ghettos — English and other "allophones"? I'm an optimist about the future: a Canada different but still one country. Think of all the changes in our four centuries of history. One more won't shake the earth.

French and English have been here so long they've forgotten who they are — immigrants from Old Countries. More recent immigrants, like our Native Peoples, know exactly who they are: pawns in a tragic game of power politics and nationalist ideologies. In this province, they're forced to ally with the francophone majority, but their unhappiness at this lack of free choice shows through: *Pas si heureux*. . . .

The media play a rather destructive

role in our little drama. Newspapers and their columnists are predictable in their polarized opinions; a few are refreshing in trying to move the debate to a higher level. Politics, of course, is a dirty game where you try to get or keep power at almost any cost. Take our Fête Nationale — Péquiste leader Jacques Parizeau called for a show of strength to demand a simple referendum on sovereignty without new deals with "Canada." Premier Bourassa's response is intriguing: he called it "a very partisan approach, even a bit theological."

*Theological?* The word is often an insult, meaning ideological or even fantastic. But proper theological commentary is exactly what is lacking in our current crisis. Where are the prophets of old to denounce hypocrisy and corruption in high places — the social injustice that grinds our Native Peoples, our women, our poor and unemployed? Surely the causes of our recession and unjust distribution of wealth have much to do with our domestic dispute.

What this country needs: ambassadors for a peaceable kingdom. If we can't have unhyphenated "Canadians," let's learn to accept the various "nations" within our country. Our happy fate has been to draw all sorts and conditions of folk around the world with a vision of peace, prosperity, harmony. Mosaics are much more colourful than melting-pots. More stimulating — *and, therefore*, more difficult, more unstable. An "ensemble" does not destroy differences but fulfils them. They're the very *raison d'être* of happiness. □



Joseph McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, and a contributing editor of this magazine.



# His Love Put a Song in My Heart

by Valerie M. Dunn

*For two weeks in June and July, 64 singers from the Ontario Presbyterian Chorus toured Ireland*

**T**he congregation at Belfast's Whiteabbey Presbyterian Church rose in a standing ovation. It was the opening concert of the Ontario Presbyterian Chorus' tour of Ireland, June 20 to July 5.

When we disembarked from the Aer Lingus jet that morning, I had suddenly been seized by a feeling of unease. Sixty-four singers had been preparing for this day for over a year. As one member put it: "We practise, we have a good time together. But are we being presumptuous in coming to Ireland? We're just ordinary people who enjoy singing together."

As we sang the opening words of our theme, "His Love Put a Song in My Heart," the faces in the packed sanctuary seemed impassive, unresponsive. But there was an enthusiastic response when we finished an hour and a half later.

As we moved through 11 concerts on an often hectic schedule in the North and the Republic, we sometimes came away feeling we had outdone ourselves. At other times we were keenly aware of imperfections. But in a mysterious way, the Spirit was at work, taking our efforts and using them to God's glory.

A first indication of this was at a morning service in Regent Street Church, Newtownards, during the lunch, when a person who attended our first service handed Ian Woods, our director, a £1,000 cheque (about \$2,000).

Before I left for Ireland, friends expressed concern about the stories of bullets and people being dragged out of bed in the middle of the night. "Is it safe for a bunch of highly visible Presbyterians to be traipsing all over Ireland?" Safe it certainly was.



- Photos by Valerie M. Dunn

Inside Kilkenny Castle a guide tells fascinated chorus members about its history following the concert there.



We were warmly received everywhere, including the south where a large proportion of our audiences was Roman Catholic.

But it became evident early in our tour that the issue of violence would have to be addressed somehow, in all of our presentations.

We had prepared a John W. Peterson song called "Show a Little Bit of Love and Kindness"... ("Never go along with hatred's blindness"). As Ian introduced it each time, he pointed out that this song was dedicated to all people, north and south, regardless of what



side of the political issue they were on, and "no matter in what church they hang their hats."

At Newtownards, the minister in his closing remarks responded that through our visit, both Irish and Canadian people had a chance to shed some illusions. Canadians could discover that the Irish enjoy sausages and bacon in their kitchens but "we keep the pigs out!" And our new-found Irish friends now realize Canadians "don't all wear red, ride a horse, sing 'Rose Marie' and eat beans out of a can!"

At Faughanvale Church, Londonderry, where the concert was a presbytery event, the moderator spoke eloquently about understanding the Irish as people. The most moving experience came at Enniskillen, just inside the border. Here, a terrorist bomb was set off at the war memorial on Remembrance Day, 1987, as townsfolk were remembering their war dead. Eleven were killed and 63 injured, including six members of the Scots Church where our concert was held. A shocked world will never forget the words of Gordon Wilson, of another local church, whose daughter was killed: "I forgive."

We were told that the tragedy, instead of dividing, had drawn people together, and there was a high degree of co-operation among churches of various denominations in the town.

In the North, we were billeted in the homes of church members. I found people deeply concerned about how Canadians see the Irish. One of my hosts explained that what Irish call "the troubles" have their roots in the 11th century. The focus of this complex issue today is Irish Home Rule.

In home after home, people told me the terrorists are a "handful of people," extremists shunned by residents of the Republic as well as in the North. A prison personnel officer told me of IRA terrorists in his prison, whom he described as "paid, dedicated professionals, totally convinced they are right."

But the issue was summed up by the words of a man who came up to me after one of our concerts in the Republic. "Please tell people

in Canada what we Irish are really like," he said quietly. "We're not bomb-throwing terrorists but decent people, like you."

Our Irish-born director, Ian Woods, a Presbyterian minister's son who emigrated to Canada about 20 years ago, had promised us: "Ulster hospitality is the best in the world."

Kindnesses overwhelmed us. After our concerts, our hosts for the evening took us home for conversation over "supper," which in Ireland is a tempting spread of sandwiches, breads (wheaten, scones, Irish sodabread and "dropcakes" — like small pancakes) — plus assorted sweet goodies and tea. Over such meals friendships formed quickly. We learned and shared deeply with one another, parting with hugs and sometimes tears.

***Through our visit,  
both Irish and  
Canadian people had  
a chance to shed  
some illusions***

More than once a hostess would greet us with, "Do you need laundry done?" Welcome words for those on the move every day.

Churches provided great variety. Some congregations dated back to the 16th century, when Scots settlers arrived and brought Presbyterianism with them. Histories abound with records of

heated debates over abandonment of the precentor and his tuning fork for organs, an issue which had General Assemblies of the 1800s in an uproar.

I quickly got used to charming historic buildings with box pews, where we had to do complex manoeuvres to get the choir seated.

At the High Kirk in Ballymena, we entered a dramatically modern building, dominated by spectacular stained-glass windows. It was built in 1976, although the congregation dates to 1769. With a membership of some 700 families and a staff of five, the High Kirk has two morning services plus an evening one. There, an audience of nearly 1,000 greeted us. Earlier, the BBC taped two of our songs, plus interviews, to publicize the rest of the tour.

At First Church, Balleymoney, for our fourth concert, I'll never forget getting hastily changed into choir outfits in one room with 40 women and two irons, the latter thoughtfully provided by the church.

Trinity Church, Letterkenny, was originally a thatched building whose roof collapsed in 1763, minutes after the congregation had left. The present one was erected on the site of a previous building, burned at the time of the "troubles" in 1921.

We sang twice in the Dublin area. This year, that city is designated as Cultural Capital of Europe. It is also Ulster-Canada



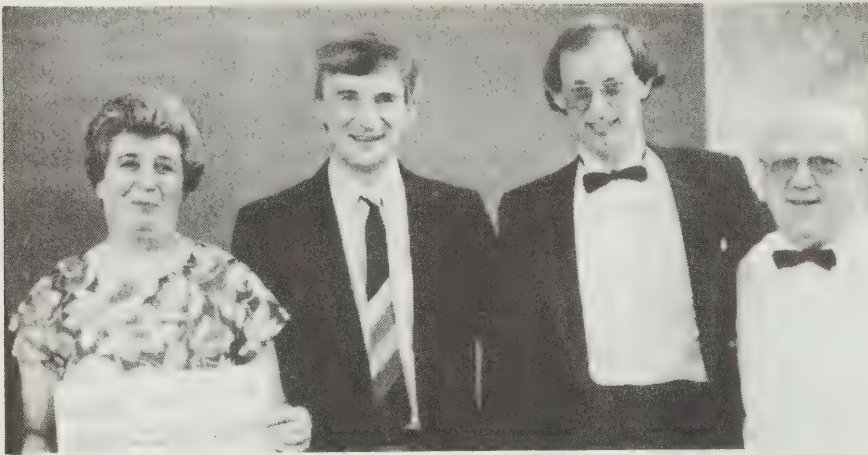
The tour group included 64 singers from the 90-voice Ontario Presbyterian Chorus, with director Ian Woods, and accompanist Carol Jardine. The chorus contains members from three choirs: the Presbyterian Male Chorus and the Covenanters Singers, and the choir of Jubilee Church, Stayner, Ont., with their leader Catherine Walker. Non-singing spouses and others made up the total group. The latter did duty as baggage-handlers, go-fers and cheering section.

- Photo by Denis Moriarty.



## His Love Put a Song in My Heart

continued



A cheque for over £3,000 was presented to the Kilkenny Building Fund. Holding the cheque is a member of the congregation with the minister, John Woodside, chorus director Ian Woods, and chorus treasurer Jack Peacock.

year. Our concerts became part of both celebrations.

At Christ Church, Rathgar, we not only sang but conducted the morning service. Ian preached, our retired minister member Vic Raison offered the pastoral prayer and Denise Woods told the children's story. Discussing the role of the Irish in founding Canada, she distributed pins and names of Canadian children who want penpals in Ireland.

Mary Hunter, the minister, was the first woman clergy I met. She is the 10th to graduate, with, as she put it, "five more coming behind me."

In Limerick, also in the south, we were surprised to find a combined Presbyterian/Methodist congregation. It is one of five working under a scheme whereby Methodist and Presbyterian ministers alternate every five to eight years. A published statement says: "It is exciting in Ireland, where it is perceived that denominations are drifting apart, to be involved in a church which is bringing Christians together. . . . We aim to be one organic body, where people from every denomination, national and social background can worship together."

In the south, where congregations are smaller than those in the north, we stayed in hotels. With no concert the evening of Canada Day, about 30 of us took over the

piano in the lounge for an impromptu jam session. Of course we included "O Canada." We finally yielded to a group of Irish entertainers who, much to our delight, put on a concert of traditional music and dance.

Kilkenny's church was too small to accommodate us, so our concert took place at Kilkenny Castle, in an impressive room lined with family portraits. The castle guide told us about the resident ghost of a lady tried for witchcraft. Had we noticed the grey marble table downstairs? Once used to lay out the corpse during a wake, it was said to be unlucky if you touched it. The only cure, warned the guide, was to touch the cheek of a lady's bust near the door. I won't reveal how many down-to-earth Presbyterians were spied, sheepishly touching the cheek, as they left.

A crowd of over 500 greeted us for that concert, probably two-thirds of them Roman Catholic.

The sponsoring Presbyterians are building a new church, having grown from 15 members to over 250. Many northern Presbyterian churches have adopted this exciting work at Kilkenny as an outreach project. A major portion of offerings taken at our concerts was designated for this rapidly growing congregation's building fund.

Kilkenny's minister, John Woodside, was astonished to

receive a cheque for £3,000 when we arrived, with more to follow. Other projects aided were £500 for the Letterkenny Renovation Fund, and £200 for Limerick's welfare shelter.

Previously we decided that offerings from all our services would go to local projects and that we would charge no fee. As Ian put it, "We had come to give, not to take."

A largely Roman Catholic audience again met us at our final concert, sponsored by the Lucan Church, Dublin, at King's Hospital School Chapel. The offering, £1400, supported Bill Stanley to work for one year with the TEAR Fund, an Irish Christian relief and development agency helping needy people around the world.

During that concert, we spotted an elderly gentleman with a bushy beard whom we had seen in Letterkenny. Alphonse (Phonsey) Surplice had come on a four and a half hour bus ride to say goodbye, and to give each of us a gift. With a warm smile, he handed every member a crown of thorns which he had made.

As we moved between concert locations, in two buses bearing the Canadian flag, we toured Ireland, doing all the "touristy" things. There really are roses in Tralee (some as big as saucers). We watched husky Irish men in the Belleek china factory, painstakingly cutting tiny roses with razor blades. Both they and the workers at the famous Waterford crystal factory, which we also toured, learn through several years apprenticeship.

The famous Ring of Kerry is truly breathtaking. Especially when you discover the steep, winding roads on certain days are one-way. Our drivers didn't know and yes, we *were* going the wrong direction. With six inches between another bus and ours, and the same distance from the edge (looking straight down), we were glad God really does love Presbyterians! ♪

Valerie M. Dunn is the President of Val Publications Ltd., which handles production of *The Record*. She is a member of Gateway Church, Don Mills, Ont.

# Do-It-Yourself Violence

*a new approach to  
peace-making*

by Gordon Hodgson

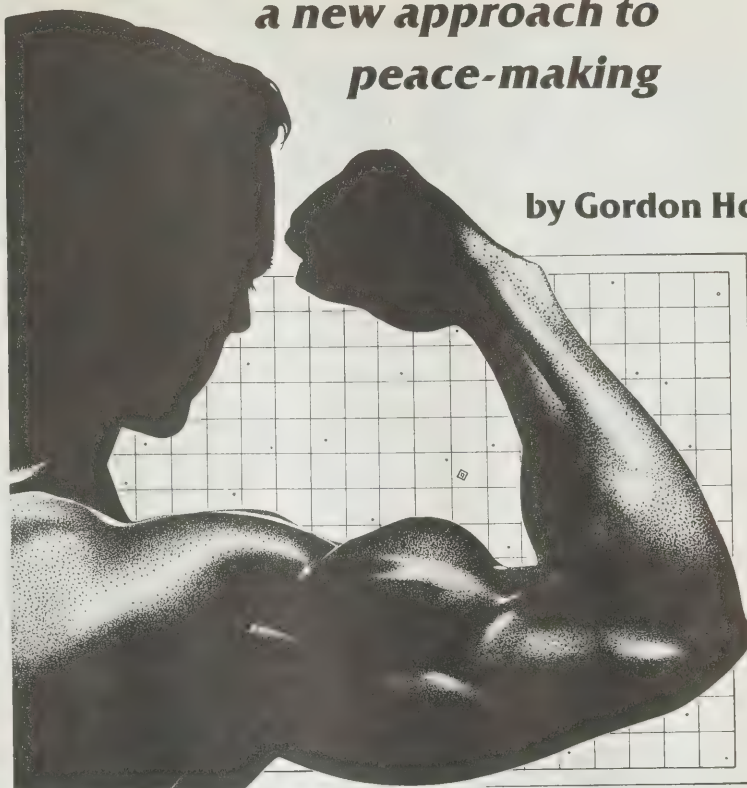
**W**e were idly looking at the congregational budget the other day — you're really hard-pressed for stimulation when you turn to reading budgets (of any kind) for inspiration — and it occurred to us that this congregation spends most of its money on itself. We pay for ministers and for buildings and for programs, and we send money off, sometimes grudgingly, to far-away places like Toronto, and even farther because that is expected of us.

Moving money around reminds us that we like violence. We like Gulf wars — especially when we are the 'good guys,' and we get to play with high-tech toys that successfully 'reach the target.' We also get to push the 'bad guys' around, and that is very satisfying, just like in a good hockey game when 'our side' is winning.

The media didn't deal very much with the 100,000 people who died in the Gulf war (they were on 'the other side'), nor with the \$100 billion or so that was spent, nor with the massive destruction that was wrought. The media didn't deal with these things because we're not interested in knowing about them. Indeed, they made us feel sad when we dwelt on them at all.

We don't like to see starving people. After a while of media exposure to them, we turn ourselves off, and go to something more entertaining, like politics, another form of institutionalized violence.

This business of violence — the Old Testament is full of it — is pretty deeply rooted in God's world. Our early images of God saw an endorsement of much of that violence by the gods of the early peoples. We still have trouble with the Israelites taking over the Promised Land and transforming the Canaanites into 'refugees' in their own land — not unlike the Kurds on the borders of Iraq. Refugees are refugees, for whatever reason.



New Testament sources asked questions like: "Where do all the fights and quarrels among you come from? They come from your desires for pleasure, which are constantly fighting within you. You want things, but you cannot have them so you are ready to kill; you strongly desire things, but you cannot get them, so you quarrel and fight. . . ." (James 4:1-2).

**The media didn't deal well with the 100,000 dead, the \$100 billion spent or the massive destruction**

We see the violence of the solutions to all fiscal 'desire' problems, whether practised by industry, government or church. If you face a fiscal problem, the solution is 'to let people go,' a euphemism for kicking them out. Sometimes it is called downsizing or contraction. Sometimes, with a flash of creativity, it is called 'restructuring.' At one time, the term 'de-employment' was in-

vented to describe what was going on, but that term did not catch on because it was too close to the bare truth. But whatever you call it, it is violent.

It is one thing to be fired, or forced to retire early, or laid off. The violence at such times is mild compared with the underlying violence — the violence of the unwritten declaration that this person was not doing anything of value anyhow. Now stripped of the personal identity that is created by employment, this person has been declared to be a *non-person*, a faceless refugee in his own land. Yet, everyone is important in the eyes of God, not just those who are employed, or exercise power.

We need violence! It seems to be absolutely fundamental to our psyche. But the need for violence can be effectively channelled. Wars are rarely fought on principle. They are basically channels for violence. The recently-ended Cold War was a dandy channel for that sort of energy for 40 years. When the Cold War ended, the vacuum created was filled by the ex-



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**Do-It-Yourself Violence**

*continued*

plosive release of violence-energy in the Persian Gulf war.

If one is into peace-making, violence cannot, or must not, be expressed in warfare. It must then be expressed in some other way, some kind of diversionary way. Violent movies are some help in this regard, judging by the high proportion of violent movies made. But spectator sports are even better. Crowds of 10,000 to 100,000, and far more by television, can be serviced in a single event.

Many sports are fundamentally violent, like football, boxing, wrestling and hockey. Thousands participate in the violence by vicariously watching, cheering and generally expressing approval and disapproval at the appropriate times. Other sports, like soccer, are fundamentally non-violent and therefore dull. However,

**Everyone is important in  
the eyes of God, not just  
those who are employed,  
or exercise power**

here the violence-needs of the crowds are met by having fights among the spectators rather than the players — before, during and after the staged event.

It has been suggested that one of the reasons that the Cold War came to an end was that the need for violence between East and West was recently being met by conducting East-West hockey games, rather than by making or threatening war.

This brings us to the Middle East conference on peace. Can we go about making peace by creating an alternative outlet for the demands for violence? Obviously, the first step would be to get an item on the agenda of the peace conference dealing with 'sports.' Let's make it mandatory to set up a 'national hockey league of the Middle East,' with interlocking games with the National Hockey League and a similar league in Europe. For the other season, we could set up a football league. There could be championship cups for the competitions. We could call them the Sad-

dam Hussein cup, the Yitzhak Shamir cup, the King Hussein cup, or something similar, after regional high profile personages.

That would look after the need for re-focused or transferred violence. Then we could also set up a soccer league centred in the Middle East. This will meet the needs of the other kind of violence — the do-it-yourself violence among the spectators.

One could even consider establishing a Middle East baseball league. But baseball as a game has limited appeal outside North America, and does little to satisfy the need for violence, beyond the usual abuse directed at umpires. Similarly, tennis, golf, cricket and basketball offer little in the way of violence-satisfaction.

In the background, all of this will look after the needs of the local Peter Pocklington and the Bruce McNalls who will manage much of the money involved — and large sums must be involved in order to make the whole sports diversion viable, and indeed credible. This would be a first, and welcome, diversion of regional capital from the war industry to a peace-making industry. Local entrepreneurs would have a local bonanza in scalping tickets and selling camel-burgers, beverages, hotel rooms and related products.

Everyone gains in this operation, except the war industry. But in the normal course of events, it looks as though some \$50 billion will be spent in the West in the next year re-equipping the military for the Middle East. So the war industry will still be in reasonably good shape for the time being — before the positive effects of sports violence on peace-making is really felt in the Middle East. It will take up to 10 years to get the 'expansion leagues' into full effectiveness and only then will that element of peace-making become productive. □



Gordon Hodgson is a contributing editor of the *Record* who lives in Calgary, Alberta.

# MISSION UPDATE

Volume 13, No. 3  
September 1991 Issue

A Publication of the Board of World Mission • The Presbyterian Church in Canada

by C. Joyce Hodgson  
Editor

After the UN Decade for Women in 1985, an African Methodist bishop at a WCC central committee meeting declared, "What we need is a churches' decade for women: to become more open to the full humanity of women and to recognize the women the churches baptize into Christ." The **Ecumenical Decade of the Churches in Solidarity with Women** was launched in 1988.

Women have supported the church throughout the life of this denomination. From the late 1800's through the various women's missionary societies, from 1908 in the Order of Deaconesses and finally, since 1966 when they were ordained, women have given countless hours of service to God, eschewing praise. But the Decade is not about that.

Solidarity with women is expressed in advocacy for issues around which women seek transformation for the churches and for themselves. The principles of justice require that

women share in decision-making in church and society and be included in the words we say in worship. Christian women all over the globe face certain human problems disproportionately to men. There are more women caught up in the conditions of poverty, at risk in family violence and victims of sex tourism and HIV related disease. Women, especially those with minimal levels of schooling, exhibit low self-esteem and need to be encouraged to own their gifts.

In this issue you will read articles from China, Japan and Africa highlighting the work of women in the church. In 1992-3 it will be our North American churches' General Mission Study theme



ECUMENICAL DECADE  
CHURCHES IN  
SOLIDARITY WITH WOMEN  
1988-1990

and will also be the theme for the 1993 Presbyterian Church calendar. Groups may want to save this issue and use it as a study guide to remind the men and women of your congregation that the church needs to be in touch with the gifts of all the people, women and men.

See, inside for more  
information on Japan Study  
Theme (Pages 4-5)



## OOPS!

The photo on Page 4 of the June issue of Mission Update showed the Rev. Kate Cannon (not the Rev. Mgbeke Okore) with the Rev. Shirley Jeffrey. Here is the photo that should have been shown (l. to r.) The Rev. Mgbeke Okore and the Rev. Shirley Jeffrey.

**GROUNDSWELL** will keep you informed on what is happening across Canada with women and the church. It is published 4 times a year by the Ecumenical Decade Co-ordinating Group.

Order from the Women's Inter Church Council, 77 Charles Street W., Toronto, Ontario M5S 1K5 (a \$10.00 donation is suggested. For donations above \$20.00 an income tax receipt will be issued.)

## TAIWAN UPDATE

The Taiwan Association of Theologically Trained Women recently published a book outlining the forty years of ordination of women by the PCT. Included in the book are biographies, historic documents and articles on feminist theology. One interesting statistic found in the book (which is available in Chinese only) is the dramatic increase of women receiving ordination from decade to decade. Through 1970 there were only 5 female ministers in the PCT. By 1990 the total had risen to 39. (Taiwan Update, March/April 1991 issue.)



## COMINGS

CAMPBELL, Dr. James & Dr. Rebecca (Kenya) - arrive Canada in September for 3-month furlough with deputation.

duCHARME, Rev. Doug & duCHARME-GHOUGASSIAN, Ms Seta (Cyprus) - arrive February for 6 weeks. Deputation arranged by Cdn. Council of Churches.

ELLIS, Rev. Ted & Mrs. Marilyn (Taiwan) - returned to Canada end of July for limited deputation and termination.

FEE, Rev. Richard (Nigeria) - arrives Canada late December for 3-month furlough with limited deputation.

INGLIS, Rev. Glenn & Mrs. Linda (Lesotho) - arrived Canada early August for limited deputation.

JOHNSTON, Ms Mary Lou (China) - returned to Canada in July after a one year assignment with the Amity Foundation.

RANDALL, Ms Joy (Taiwan) - arrives Canada early September for 3-month furlough with deputation.

REID, Rev. Peggy (Malawi) - arrives Canada mid-October for 3-month furlough with deputation.



## GOINGS

BUDDING, Mr. Hubert & Mrs. Nan (Nepal) - returned to Nepal mid-July.

HENDERSON, Ms Clara (Malawi) - returned to Malawi end of July after 3-month furlough with study and deputation.

TAYLOR, Mr. Craig & Mrs. Maxine (Nepal) - leave for Nepal in September.

VANDERZWEERDE, Mrs. Margaret & Mr. Jake (India) - leave for India October 1.

## SUMMER STUDENT APPOINTMENTS

JONES, Ms Heather (Mauritius) - left for summer student appointment to Mauritius in mid-May for a 3-month period, returned August 16/91.

WANG, Mr. Tak (Nepal) - left end of April for Nepal, returned August 30/91.

WILKINS, Ms Lyla (Nigeria) - to Nigeria early September for 4-month student internship, returning end of December.

## VIDEO RESOURCES ON WOMEN'S ISSUES

ECUMENICAL DECADE (Churches in Solidarity With Women 1988-98, 1990)

FINE LINE (Feminine Face of Poverty, 1990)

NO WAY! NOT ME (Feminization of Poverty, 1989)

PARADOX SERIES (CFTO-TV Religious Advisory Committee)

★FAMILY VIOLENCE IN THE HOME (1986)

★ROLE OF WOMEN IN THE CHURCH (Interchurch Council of Canada, 1986)

★WOMEN IN MINISTRY (Rev. Dr. Nora Gorham, 1985)

★WOMEN IN THE CHURCH (Dr. Heather Johnston, 1982)

WOMAN NAMED MARY (feminization of poverty, 1988)

*Available for rental from Communication Services, 50 Wynford Dr., Don Mills, Ont. M3C 1J7. (416) 441-1111.*

## The Ordination of Women in Africa

by Peggy Reid  
Malawi

Within the continent of Africa, women as ordained clergy is a relatively new phenomenon. Being female here means getting used to going to synod and presbytery meetings and seeing a "sea" of clergy collars and being the only female clergy in their midst. It is getting used to people you don't even know addressing you as "sister", assuming that you are a nun! And as my women minister friends in Zambia and Kenya say, it is getting used to being asked constant questions about one's "family" status.

However, from a cultural per-

Peggy Reid is serving with the CCAP at the Chigodi Women's Centre near Blantyre, Malawi. She is a joint appointment with the UCC and the PCC.

spective in certain parts of Africa women as religious leaders is cultural. Before the advent of Christianity to this continent women were actively participating as leaders within the religious framework. In the traditional religions women and men were chosen to be spiritual leaders based not on their sex, but on their spiritual gifts. This WAS the culture. However, when Christianity arrived, the Christians brought with them their western understanding of women's "lack of role" within the leadership of the church, which has continued to this day. And yet, both men and women agree that women in the church in Africa play a vital role in the witness and work of Christ. Within the CCAP (Church of Central Africa Presbyterian, our partner church) tradition, as far back as

the early 1900's women were actively involved in raising funds for the local hospital and church. They were leading prayer groups, caring for the sick and witnessing to their friends. Perhaps they weren't recognized as "ministers", but they were doing ministry nonetheless. They made, and are making a strong contribution to the church. As someone here said, "without the women, the church would collapse."

However, as women theologians meeting in Ethiopia noted, "perhaps the churches' past treatment of women can be understood...but our concern now is with the present and the future." What will the church be like for future generations?

Certainly for the present, the World Council of Churches Ecumenical Decade of Churches'

*Continued on page 8*



# Mary Magdalene and Me

by Susan Raeburn-Gibson

One gray Easter morning the twelve of us, representing six nations, huddled into a minibus and wove our way to Cheng Xi Church, Wenzhou, in southern Zhejiang province, China. **The International Amity Visitation Tour** to this, the second smallest province in China, hoped to discover something of why the church was growing so rapidly in this region now having the highest percentage of Christians in China. And as we approached the church, and the singing spilled out onto the streets, I could feel the victory of Easter begin to stir within me.

The sermon was given by the Rev. Gao Jianguo, a 76 year old man who preaches 300 times a year. His sermon on Mary Magdalene would be with us throughout the 10 days we traveled through the countryside. At the end of the sermon he left the congregation with a question, a question almost no two people would agree upon. *Why was Mary chosen as the first person to whom the resurrected Lord appeared? (John 20:18)*

At our first informal discussion with Zhejiang Christians - a meeting with lay workers - the question of the place and participation of women within the church soon arose. The initial response was that within Chinese society Mao Zedong is often quoted as saying that women hold up half the sky; however, within the church, women hold up two thirds of the sky.

Yet, Rev. Gao was ready to see another side: "Another very common Chinese saying, one of recent decades, implores us to seek truth from facts. If we do that here, at this meeting, we see that of the Chinese representatives, 30 are men and four are women. Of the 93 ordained pastors in the province only two are women. Of the eight seminary students who are now evangelists, only two are women."

Another question arose from our group. Are women to serve both as Martha and as Mary (Luke 10:38-42) in the Chinese Church?

Though only two women are ordained, with 2,000 churches and 2,000 meeting points in Zhejiang, lay leadership is central to the church's life. Are women more active than these statistics show? Men identified women's active lay involvement in home visiting, choir leading, service work and cleaning. But our group pressed further. What of Mary's work? This question was met with subtle indignation. "Of course," the men said, "women preach and give testimony in women's meetings and Bible studies; some women go to the countryside to preach."

One member of our group decided to bring up Mr. Gao's

cont'd on Page 6

## Seek Jesus, Cry For Jesus, Tell About Jesus.

Sermon Text (John 20:1-18)

From "China Talk"

What happened to Mary that morning? Three things. First, she couldn't sleep. She missed him so much after his death on the cross, she couldn't sleep. She chose to go to the grave. She went because she loved him so much.

Anyone who seeks the Lord will find him. That is the first lesson we will learn from the text for today: *Seek Jesus.*

Second, Mary had such a strong feeling for the Lord. She really cried when Jesus died. So, where are our feelings? Is the Lord so important to us that we also can cry for him?

Mary had this *deep, deep love* for the Lord. But the two disciples, who also came to the grave, when they saw that the grave was empty, went immediately back to bed.

Why didn't Mary also return to her house? She couldn't. Her feelings for Jesus were so *deep* that she had to stay on until she knew what had happened to him. *She* was the one who saw Jesus!

Third, Jesus told Mary to go back to the disciples to tell them what she had seen, that she had *seen the risen Lord*. So, Mary was the first to preach the gospel of the risen Lord. That is an important point. Mary's love for the Lord led her to this important insight: that the *Lord Jesus is not dead. He is alive!* If she hadn't stayed on at the grave, we wouldn't have known that Jesus had risen, and there wouldn't have been any Church today.

Mary became the first messenger of the gospel. It was impossible to keep the good news to herself. How many have we witnessed to about the risen Lord? Let's say we are 400 people in this church today. And if each of us just told one person about the risen Lord, then maybe *our congregation would double.*

Do we really care about other people's lives? If so, we should also witness that Jesus is risen, just as Mary did. So these are the three lessons we learn from Mary today:

**seek Jesus, cry for Jesus, tell about Jesus.**

*Susan Raeburn-Gibson was appointed to serve in Hong Kong (Sept. '90) under the Amity Foundation Overseas Office, after serving 2 years in China where she taught English at the Nanjing Institute for Chemical Technology.*



## With Donkeys and Thieves

Editor's interview with the Rev. Jung-soon Suh of the Korean Christian Church of Japan.

**Interviewer:** Since there were no women ministers in the church when you were growing up, how did you get the idea that you could enter the ministry?

**The Rev. Jeong Soon Suh:** In my Sunday School days, I was the daughter of an ordinary church member. I learned that there was a real hierarchy in the church: the minister, the elders, the deacons and the ordinary members. At the Christmas play, the good parts went to the children of the minister, elder or deacon. As the child of an ordinary member I was always a thief or a donkey.

So in Junior High I decided I didn't like Sunday School any more. In my experience I was an outsider in the church and in school because I was poor and even more outside the church because I was ridiculed for being Korean. I was marginalized in the community also for being poor and for being Korean. So I went through school and university with no connections to the church.

As my mother got older, she could no longer easily travel to church alone so as a dutiful daughter I accompanied her.

But still I had no faith.

The message I heard in church as a child was if I was saved I would go to heaven and if not to hell. But over and over when I returned to church I heard that God is love. This had an impact on me because I had not

experienced love in my childhood. Not only is God love but God loves the weak and marginalized. So I came back to faith. This is what I was seeking. As I heard that God is love and that God loves the poor, weak and oppressed, I looked and saw that Koreans in Japan were the poor and oppressed. Then if God loves them, I, too, must love them. My job is to share that love with them. One way is by studying theology and playing some useful role in helping them to realize that God loves them.

In the 1970's the Mission Policy of the KCCJ was changed.

## The Role of Asian Women in Peacemaking

by Beth McIntosh

(AN NYUNG) Several hundred women gathered in Tokyo May 29 and in Kobe on June 2 around issues of effective peacemaking. The meetings were sponsored by the National Christian Council in Japan, the YWCA of Japan, and women's organizations representing both South and North Korean residents in Japan.

Speaking with eloquence and deep feeling, one after another lamented the tragic division of both the Korean peninsula and the two Korean communities in Japan. At the same time, they urged women to give leadership as agents of reconciliation in their own communities, and in attempts to address the wrongs of the past.

Both Japanese and Korean women promised to pressure their respective governments to



The Rev. Jung-soon Suh

Consciousness was raised about social issues. Then they were challenged by the oppressed group in their own midst. If they were going to promote the cause of Koreans in Japan among their Japanese neighbours, they must show justice to their own oppressed group -- their own women. The door opened for women to prepare for ordination.

fulfill their promises, to act with a sense of integrity, respecting the rights and dignity of individuals in whatever country.

Expressing fervent hopes for the early reunification of their Korean homeland, the delegates decried the vast sums spent on military installations, at the expense of desperately needed investment in local economies and in bettering the quality of life for the disadvantaged and for our world environment.

Prof. LEE Oo Jung captured the spirit of the symposium with eloquence: "What our world surely needs most of all are the so-called 'feminine' virtues---a caring heart, compassion, a desire to protect the weak. Unless we stress gifts of partnership, reconciliation, and enabling others, there will be no peace in Asia---or, indeed, anywhere!"

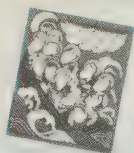
**I:** So you went to Theological Seminary to prepare for ordination?

**JSS:** I went to theological school to learn -- not to think that I would become a pastor. In my years of study at the theological college I didn't have the confidence that I could become a pastor but I had the strong feeling that I could serve my people in the church as an organist or Sunday school teacher or in some other role. Through the theological college I could develop those gifts of service.

**I:** Then how did your ordination come about?

**JSS:** So while I was in theological college in Tokyo I attended the Rev. In Ha Lee's church in Kawasaki and I got involved there in the community movement especially for Koreans (promoting the Korean language and culture for Koreans in the community). This is the kind of service I could feel fulfilled in: helping Koreans to develop their identity as Koreans. So I was kind of wandering...lost as to what my focus is.

The normal thing (for a Korean theological student in Japan) is to go from Japan to Korea to study further, especially the Korean language. While I was in Korea I became active in the (student) democracy movement in Korea. A lot of Korean young people were involved in Social Justice. Exposed for the first time to feminist theology, I was really shocked. In Japan "Women's Lib" existed but I had never heard anything on a theological level. Feminist theology is on a high level in Korea, so I was embarrassed. I



## Resources Mission Study 1991-92 Geographic Theme **JAPAN**

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Children's Packet includes: Basic Book *Aki and the Banner of Names*, the story of a Japanese girl inspired to seek world peace by stories of the Hiroshima bombing; a *Teacher's Guide* with activities and opportunities to experience contemporary Japanese children and their culture; *Map 'n' Facts*, supplementary material, plus Offering Project information.....\$18.50

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Greater Than Our Numbers: for use with youth and adult groups. A 32 min. Video cassette (1/2 in. VHS) shows the changing face of Japanese society and how the church is endeavouring to meet these changes.....\$39.95

Available from the Resource Distribution Centre (RDC),  
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Phone (416) 441-1111

Japan's Subtle Apartheid: The Korean Minority Now. Tokyo: Research Action Institute for Koreans in Japan (RAIK), 1990. This booklet gives the history of Koreans in Japan, analyses forms of discrimination, kinds of human rights struggles, and importance of the 1990-91 negotiations between South Korea and Japan. . \$4.50. Order #40/4194/004.

Poster "The People of Japan: Called to be Peace Makers" depicts Japanese school children studying a war memorial. No cost.  
Order #40/0000/006

Total Mission in Kyoto: Korean Christian Church in Japan. Suitable for Youth and Adults. 12 minute. VHS. Produced in 1988 by the Board of World Mission. Designed to promote understanding among Canadian Presbyterians of the life and work of the Korean Christian Church in Japan in Kyoto. 1/2" VHS \$26.95 - Order #40/4191/912. Filmstrip \$11.50 - Order #40/4191/013.

Available for rent from Communication Services, \$8 or AVRL membership, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. Phone (416) 441-1111

Total Mission in Kyoto: Korean Christian Church in Japan. (see above for description)

In Mission with the Koreans in Japan. Adult. 30 min. VHS. Made in 1986, this video combines footage of Jack McIntosh in Japan with discussion in Canada of the fingerprinting issue and alien registration.



was a graduate in theology but I had never heard of feminist theology. I had known about liberation theology, black theology and Moltmann and the theology of the oppressed but not of feminist theology.



So I got two kinds of homework: to take the liberation theology which I had looked at as the oppression of Koreans in Japan but then to integrate that with this new feminist theology -- what's the relationship? So with that sense of "homework" I went back to Japan and was assigned to work with the McIntoshes. After 2 years of internship I was ordained.

**I:** You make it sound like it was an automatic decision.

**JSS:** When I came back, I was appointed to serve with Jack McIntosh but still with no direction to seek ordination. If there had been lots of ordained women I would not have gone that route. There was, however, only one and she came from Korea. There weren't any women ministers from the second generation Koreans in Japan. So I had a strong sense of vocation to become a second generation woman minister -- almost as a symbol. It was the flow of things. So if you say it in the language of faith, God was pulling me in that direction.

So my being chosen -- I'm not anyone high like Moses -- but God's choosing of Moses is the choosing of someone who is inappropriate, who can't speak or lead. And like Paul, too, who persecuted the church. God seems to choose the ones who seem inappropriate as I am weak and inappropriate. It's not because I looked at the KCCJ and there were none so I wanted to become one. But God looked at the KCCJ and said you should do it, so I did.

**I:** Has your own early experience in the church made a difference in the way you would want your own son or daughter treated (when you have a husband and children some day)?

**JSS:** Yes. So now, even in Sunday school, I look out for the ones who aren't getting attention, the ones on the margin -- I am attracted to them because I was like that. So I would not want to become the kind of minister whose children would be chosen for the best roles in the school Christmas play.

*The Rev. Jung-soon Suh is the first Korean woman minister of the second generation (born in Japan) of the Korean Christian Church in Japan. She serves as an associate pastor with Canadian missionary the Rev. Dr. Jack McIntosh and his wife Clarabeth. She is also the General Secretary for the Korean Women's Association. She visited the Board of World Mission's Annual Meeting in March to bring greetings to the PCC on the occasion of the celebration of the 25th Anniversary of the Ordination of Women to the Eldership and to the Ministry of Word and Sacrament. Ms. Suh is an attractive young woman who is presently studying English in Hawaii. This will increase her effectiveness in her witness as a Korean Christian, living in Japan. The KCCJ is a small denomination of about 60 congregations that include more than Presbyterians but the majority would have been Presbyterian of one denomination or the other in Korea. There are also Methodists. For more information see A&P p. 569 (1990).*

## Mary Magdalene and Me

continued from Page 3

sermon directly. If, according to Mr. Gao, Mary Magdalene is an example we are to follow, was her womanness in any way related to the unique task that Jesus had given her? The four lay women at the discussion had not yet spoken. They sat together in the back corner, listening, but making no response.

*Yet at this query their gray heads popped up, as if recognizing for the first time, "Yes, Mary was a woman."*

They grabbed each others arms and shook them in celebrated affirmation. Then came a universally undeniable sign that left no doubt; with dignity and enthusiasm one old woman gave the others a thumbs up.

Our group of twelve spent Easter Monday morning in a new church that was to be dedicated on May 8th, 1991. The China Christian Council President, Bishop K. H. Ting, named the church "God's Grace Church" because God's grace seemed so strongly evident. In 1984 the church began with 13 families. Today there are 400 families. Of those, over 80% are between the ages of 25-40. They had the faith and vision to build a church to hold well over a thousand people.

During the meeting with lay leaders and pastors, one of our group members, noticing how many young women sat in the background observing the meeting, asked about youth activities in the church. She invited the young women to volunteer to answer her question, an act creating obvious tension. The men buzzed around, called



across the table and with a few seconds of flurry a young woman was selected, pinpointed to answer. A man leaned over into her ear, and though the question was about the youth activities within the church she began, "As you know...the Cultural Revolution was very harmful to the church." We had heard this recitation before.

The issue stopped there. No more women spoke. As we dispersed, the women, in their own creative approach to God, and to our fellowship with them, began singing. This passive position that many women are placed into was broken open. The women spontaneously took charge, taking leadership in an all encompassing way. They handed out hymnals and we all sang together. We sang with loud adoration, each touched

deep within. I met many other young women that morning because they knew how to reach out; they knew how to bring us together as one body.



Susan Raeburn-Gibson (right) with member of "God's Grace" Church.

"God's Grace", as the church is named, really is evident in that body of believers.

Longquan, normally closed to foreigners because of poor transportation and infrastructure,

also hosts the only church-related school in China, a project sponsored by the Amity Foundation, a Chinese nongovernmental social development organization. The church has one young seminary graduate. But it does not have the money to fully support her so she works for the school and functions as a lay leader in the church. Typically, we asked her too about her Christian work in relationship to being a woman. With her answer the image of Mary Magdalene was complete. She saw herself as a woman who shares the good news with many. She turned to the image of Mary Magdalene who was the first person to tell of Christ's resurrection. "This is the Lord's plan," she answered. "How natural it is for me, for all women, to go out into the country and tell that they have seen Jesus; there is a risen Lord."

### Chinese Church Resumes Membership In World Council of Churches

(EPS) The China Christian Council subscribes to the Apostles' Creed and the Nicene Creed and accepts the Basis of the World Council of Churches as given in its Constitution.

During the years of the Cultural Revolution, all church buildings were closed down and put to other uses. Christians could only meet quietly in homes. In the last eleven years churches for the Protestants have been returned or built at the rate of three every two days. At present there are over six thousand congregations in church buildings and tens of thousands of self-governing, self-supporting and self-propagating groups of Christians meeting in homes. The number of baptized Christians is above 5.5 million, with one thousand persons in the or-

*"It is a great moment indeed when the CCC can join the WCC, and Chinese Christians can once more dwell in unity.... Our membership will in no way impair the independence and integrity of any church outside mainland China." (K.H. Ting)*



Emilio CASTRO (c) with Bishop K. H. TING (l) (China) and Rev. C. M. KAO (r) (Taiwan) after the reentry into WCC membership of the Chinese Church was announced 18/02/91  
WCC Photo: P. Williams

ained ministry of whom almost one-tenth is women. There are 13 theological schools with 770

full-time students. Classes for full-time lay training lasting several weeks to a year exist in almost all the provinces and larger cities.

The application of the China Christian Council for membership in the WCC is the culmination of a process of study, discussion and reaching of a common mind among the leaders of the China Christian Council which represents a very wide range of unity. We have come to see that, important as it is for Chinese Christians to have a selfhood of our own, there cannot be a full selfhood of a church apart from its being a member of the Universal Church of Jesus Christ. The particularity of our church can be developed only within the universality embodied in such an organization as the World Council of Churches.



# Questions for Discussion

1. Peggy Reid describes what it's like to be the only female clergy in the church in Malawi. Have you ever stood out in a group of people because of your gender, race, class or condition? How did that make you feel?
2. African women have served their church in various ways. What spiritual gift is God calling you to use in the service of the church of Jesus Christ?
3. In what ways is the Decade calling the Church of Central Africa Presbyterian to act in solidarity with its women?

4. Susan Raeburn-Gibson was deeply moved by a sermon she heard preached about Mary Magdalene. Reflecting on that sermon, in what ways do you seek Jesus, cry for Jesus and tell about Jesus?
5. Chinese Christian women serve God in various ways. What can we learn about serving God from them?
6. In what ways is the Decade calling the China Christian Council to act in solidarity with its women?

7. Jung-soon Suh describes her early youth as a victim of racism and classism. Reflect on your early school years. Were children discriminated against on the basis of their racial background or financial circumstances? Is that still happening today? What can we do about it?
8. The Korean Christian Church in Japan demonstrated their solidarity with women by opening the door for women to prepare for ordination. How has The Presbyterian Church in Canada demonstrated its solidarity with women? What is our next step?

## THE ORDINATION OF WOMEN IN AFRICA

*Continued from page 2*

in Solidarity with Women is serving to bring the issues facing women in Africa to the forefront of the churches' agenda. In addition, many reformed traditions within the continent are presently studying the issue of women's ordination, and in some countries (like Tanzania, Zimbabwe, Zambia, Ghana, & Kenya, to name a few) women in reformed traditions are presently

being ordained. In addition, the All Africa Conference of Churches, through its women's desk is actively working to bring together women to discuss the issues that affect them within their daily lives, their vision for the future, and their hopes for increased participation within the church. However, change takes time.

So meanwhile, while the various churches and committees discuss whether or not God can call women to the ordained ministry, women here are out in their home areas doing the work of God: feeding the hungry, visiting the sick, preaching, clothing the naked...just like they have done for hundreds of years.

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# Whereto Restructuring?

by Alexandra F. Johnston

**T**he last two issues of the *Record* contained several position pieces on the wisdom of the "restructuring" exercise that The Presbyterian Church in Canada has been undergoing for several years. Many readers may be wondering about the relevance of this for the local congregation. Ministers have stated, "If this is not going to help me and my congregation, we shouldn't be doing it!" The Special Committee on Restructuring couldn't agree more.

## **How did we get to where we are?**

Some years ago, Ed Bell, a business man, convened the Administrative Council, the senior board of the church with major responsibility for the budget. He concluded that the Council and the program boards and committees which report to it needed reformation. The structure had outlived its usefulness.

Since Presbyterians last reorganized themselves, business and government had devised new and more flexible structural approaches. The revolution in the use of computers and new communication technology had fundamentally altered the way in which organizations functioned. The staff at the national offices were doing their best, but the structures in place were not helping them to do their jobs. Many people came to the same conclusion.

In the mid-'80s, the Administrative Council turned over the task of considering structural change to the Executive Planning and Coordinating Committee of Council. In 1987 the Council asked Howard Gillies, a Presbyterian layman who had been doing strategic planning exercises for the Ontario government, to undertake strategic planning for the church. This was done during 1987-89.

The 1989 General Assembly adopted the nine-point Vision statement that had emerged from the strategic planning exercise and some strongly worded statements about the

need for restructuring. With the approval of General Assembly, no permanent appointments at the executive level have been made to the national staff since the exercise began. All recent appointments, including the general secretaries of the Board of World Mission and the Board of Congregational Life, are interim appointments pending restructuring.

In response to the Vision statement, the Assembly of 1989 appointed a task force, convened by Howard Gillies, to bring recommendations for a reconfiguration of the national agencies to the 1990 Assembly. The report of the task force was complex and detailed. The Assembly in Vancouver, while prepared to move further along the road towards restructuring, was not prepared to adopt the total report. Instead it passed two motions in principle —



Alexandra Johnston reporting to General Assembly.

one accepting a board structure that replaced the present one with two agencies, a Life and Mission Agency and a Service Agency, and the other motion accepting the concept of a widely representative Assembly Council to replace the Administrative Council. A new committee, the Special Committee on Restructuring, was mandated to rethink some of the proposals of the task force while, at the same time, implementing the general concepts by the Assembly of 1992. Alexandra Johnston became convener of this committee.

With diligent work, the committee produced an interim report for the

1991 Assembly in Barrie. An overture against restructuring from the Presbytery of Westminster resulted in the principle of restructuring being debated again. But once again, General Assembly approved the concept of restructuring. It also endorsed the committee's report, with an important amendment to emphasize evangelism and church growth in the Life and Mission Agency. The Assembly also appointed the general secretaries of the two new Assembly agencies — Rev. Glen Davis for the Life and Mission Agency and Rev. Karen Hincke for the Service Agency.

## **What are the guidelines being used by the Special Committee on Restructuring?**

The committee has been guided by the nine points of the Vision statement. The first seven points, which apply to all Christians and Presbyterians, have been the context for our recommendations. The eighth is directed particularly to the courts of the church. This year's Assembly adopted the committee's recommendation that there be a permanent Deputy Clerk of Assembly whose major responsibility will be to help sessions, presbyteries and synods function as they are intended. This, we believe, will go a long way to help them be "vital and compassionate." The final point applies most directly to our work. We believe "lean and accountable" in this context means "efficient and accountable."

The committee believes that the national agencies of the church should not do anything that can be done more effectively at the presbytery or congregational levels or within ecumenical relationships.

From wide consultation during the past year, the committee saw clearly that in most areas of the church's life, our denomination faces two ways. We face outward to the world on international and national issues, missions, and ecumenical relations; inward to the church to help equip our congregations to undertake spiritual growth and mission. We shaped the two agencies, therefore, to recognize that the national church has two basic functions — to undertake program activities as the church and to pro-



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### SPECIAL COMMITTEE ON RESTRUCTURING NOMINATIONS/APPLICATIONS

Arising from decisions taken by the 1991 General Assembly re restructuring, nominations and applications are requested for the following positions at the Church's Office in Toronto. All positions are at the Associate Secretary level and are open to lay, clergy, female, male, except Ministry which must be clergy.

#### Life and Mission Agency

- Ministry
- Education for Discipleship Team (3)
- Evangelism & Church Growth
- International Ministries
- Canada Ministries
- World Service and Development
- Justice Ministries

Note: At this time, only eight of the above positions will be filled.

#### Service Agency

- Financial Management & Information
  - Resource Production & Communication
- #### Assembly Office

- Deputy Clerk

Copies of position descriptions available from the Restructuring Committee, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

Closing Date: October 31, 1991

## Whereto Restructuring?

continued

vide co-ordinated resources to the church.

The two new national agencies are designed to respond to the needs of the congregations — to keep them better informed about our work as a national church in Canada and around the world, and to help congregations undertake their mission at home. The Life and Mission Agency consists of three major components — education for discipleship (including all the educational activities that have been carried out by the different boards), mission and development (including justice ministries, evangelism and church growth), and ministry. The Service Agency also has three major components — financial management, resource production and support for church building and extension.

### Where do we go from here?

The Assembly in Barrie established a timetable for the transition to the new structures. By the Assembly in 1992, both the new staffing structure and the new committee structure will be in place. The Assembly has already named the two new general secretaries and the new Assembly Council that will replace the Administrative Council.

The first task of the new Council will be to appoint the women and men who will fill the new executive positions. Nominations have been called for from presbyteries and applications are also being encouraged (see *Record* ad). We are anxious that the choice be based on the widest possible pool of candidates. All the positions, except that of Associate Secretary for Ministry (which, we feel, demands the training and experience of an ordained minister), are open to lay people and clergy, men and women. Nominations close October 31 and the interviewing process will take place over the next few months with the appointments to be made in January 1992.

Nominations for the position of Principal Clerk of the General Assembly and Secretary of the Assembly Council will also be called for during the year with that appointment to be made by the Assembly in June

## A Vision

1. We will grow in our relationship with Jesus Christ.
2. We will reach out in mission, proclaiming the Good News of Jesus Christ with relevance and power.
3. We will integrate evangelism, social action and justice ministry.
4. Our congregations will be alive.
5. We will be a loving, inclusive community — truly God's family.
6. We will be effective communicators.
7. We will have a Spirit-led ministry by the whole people of God.
8. The courts of the Church will be vital and compassionate.
9. The administration of the Church will be lean and accountable.

*The Presbyterian Church in Canada,  
adopted by the 115th General Assembly*

1992.

During this year, the committee will be carrying out detailed discussions with the Women's Missionary Society and the Atlantic Mission Society to determine how the societies and their staff will relate to the new structure. Similar discussions will take place with the other three agencies of the church that are not supported by Presbyterians Sharing — Presbyterian World Service and Development, the Presbyterian Church Building Corporation and the *Presbyterian Record*.

On June 30, 1992, the new structure will replace the old. The Special Committee for Restructuring will be dismissed and the new Assembly Council with its new committees based on the agency structure will be operative. During 1992-93, the Council, with the help of the reconfigured staff and committees, will draw up a new Mission Statement for The Presbyterian Church in Canada. That will take us into the new century with a sense of purpose and, we believe, a structure that will be a vehicle to help congregations fulfil their calling as the people of God. □

Alexandra Johnston is a professor at Victoria University, Toronto, and an elder in Rosedale Presbyterian Church in Toronto.

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# The Church and Its Ministry in the '90s

An Interview with Henri Nouwen  
by Gunar Kravalis



Henri Nouwen chats with a resident of the Daybreak community.

*I interviewed Henri Nouwen at his home called "Dayspring," a small communal household within the Daybreak community, a home for handicapped adults. Dayspring also serves as a retreat centre for people seeking spiritual guidance and renewal. Our conversation took place in Henri's room, which is a spartan affair consisting of a bed, desk, drawers, a couple of bookshelves and some paintings scattered about the walls. A painting of St. Francis dominates the wall above his bed. For most of the interview, he sat in a chair with the back of his neck propped up against the desk. I guess he's into asceticism more than I thought.*

**RECORD:** Where are you now in your spiritual pilgrimage?

**NOUWEN:** I am more committed than ever to staying at Daybreak and trusting my vocation to be here and experiencing the ministry that handicapped people have for the world.

It's the community which serves and heals. I am increasingly aware of the powerful way in which the handicapped are used by God to minister to those who come to Dayspring in need of support, counsel or spiritual guidance.

Sometimes, I don't even get a chance to talk to them; the handicapped are the ones who do the ministering.

**RECORD:** Are you enjoying Canada?

**NOUWEN:** Very much. I find the Canadian people open and receptive to the message of God's love. Canadians are also multicultural and open to dialogue and ideas. But I also see an enormous amount of secularism in Canadian society and an enormous amount of suffering; but suffering is part of a secular society.

**RECORD:** Where do you see

Canadian society going?

**NOUWEN:** We have a "post-modern society" that is strongly characterized by the two trends of secularization and pluralism. These two trends are growing ever stronger, for the world no longer uses the Christian gospel as a base. I don't experience this as a threat. Rather, I see a real hunger for God. People are looking for "communion." By communion, I mean a sense of connectiveness, community, wholeness — a place of safety where one can belong.

The main source of suffering in North America has to do with relationships. So many people have problems in the area of relationships whether these are at work, in marriage, with lovers, relatives or friends. Conflicts in relationships breed a deep sense of brokenness, loneliness, non-connectiveness and struggles with sexuality. Out of this

comes a cry for communion. It is a universal need found at all levels of society.

Many modern people don't realize that the church and the gospel of Jesus Christ speak an answer to this need. Thus, the need exists for the church to employ a new language so that modern people will be able to hear God's answer to the cry for communion. Traditional language is no longer adequate.

**RECORD:** I wonder how the communion offered by the church is any different than the communion or sense of belonging offered by secular organizations such as clubs, lodges, support groups or political parties.  
**NOUWEN:** The uniqueness of the communion offered by the church stems from the fact that the church is the only organization or group in society which proclaims the *first love of God*. By this, I mean the message of the church consists in the affirmation that, before all others, before even creation itself, *God loves us first*. The love that all others have for us is an imperfect reflection of this first love of God. The church is, therefore, called upon to proclaim the love of God that was here first.

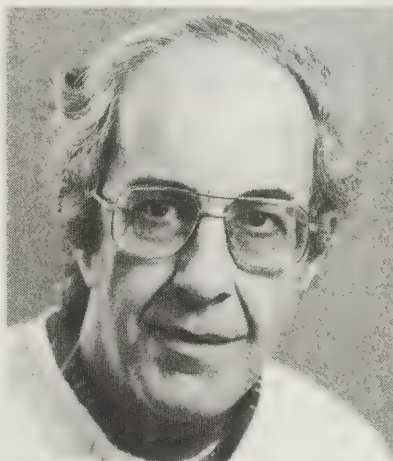
### ***The handicapped are the ones who do the ministering***

We have been created with hearts that will only be satisfied by the one who created us. We need the perfect love of God. This pain we suffer in our relationships is a way to reclaim our first love. It is the function of this emotional pain to "prune us." As we are "cut" or hurt, we are brought closer to the stem and thus will bear more fruit (John 15:1-8). Therefore, it is this gift of the "first love of God" which the church has to offer to the world.

Many people "explore their woundedness" through the process of psychotherapy. It is a worthwhile process to know the limitations of the love you have received. However, when all is said and done, when we have come fully to comprehend how others have hurt us, manipulated us or otherwise failed adequately to love us, what then? How can we forgive others for the limited love we received?

Only if we can forgive others for what they have done can we know healing for our woundedness. And it is only if we claim the first love of God for ourselves can we attain such forgiveness.

Against this, the world, with a loud, insistent voice, says to us, "Be relevant, be popular, be powerful." These were the three temptations which Satan dangled before Jesus when he was in the wilderness. The world tells us that it is in these areas that we will find our true identity. The gospel tells us we will find our true identity in knowing the first love of God. The church is always tempted to be distracted by issues. And while things such as the role of women, sexuality, the Third World and ecology are important, if our concern for them does not come out of our first love of God, our communion with God, then they can divide us. People don't want to hear about issues, they want to know God loves them. Once they know they are loved, they are set free to embrace significant issues.



HENRI NOUWEN.

### ***The church is always tempted to be distracted by issues***

**RECORD:** How can the church rework its traditional language but avoid the danger of changing or distorting its faith?

**NOUWEN:** The changes I envisage do not necessarily involve the use of new words. I do not mean we should replace biblical language with, say, psychological language. In fact, as time goes on, I find myself using

more biblical language. We need to communicate biblical words and concepts in such a way that they flow from our communion with God. Christians must trust that the Spirit will provide the words as long as they speak from the place where they dwell in God's love. The Spirit shows us how to be present in the world. We need to stay close to the Word of God but we must communicate from the place where the Word becomes flesh.

**RECORD:** Do you accept the idea that spiritual and psychological growth are identical as suggested by Dr. Scott Peck in his book *The Road Less Travelled*?

**NOUWEN:** Absolutely not! One should not identify psychological maturity with spiritual maturity. The mystical life — or the life lived in the knowledge of the first love of God — is a life which is often lived in darkness. Living in the knowledge of God's love does not necessarily allow us to think profound thoughts about God. Here, as an example, are the handicapped people who are capable of deeply knowing the love of God and yet lack the necessary intellectual faculties, either for formulating or expressing great thoughts of God. Similarly, living the mystical life does not always cause us to have good feelings about God. Sometimes we may feel lost, lonely or far away from God. Thus, no matter what our thoughts or feelings, we must faithfully seek to hear God's voice saying to us, "You are the beloved."

**RECORD:** How do you feel about the use of inclusive language, especially referring to God as "she" or the phrase "Mother God"?

**NOUWEN:** I am very much in favour of the use of inclusive language. I have no problem with people who refer to God as "she" or "Mother God." However, this must not be done out of a desire to make a political statement. Rather, such references must come from the place where an individual has personally experienced the mothering, nurturing aspect of God's love.

God is obviously Father and Mother. All our motherhood and fatherhood come from God. But when we affirm the motherhood of



## The Church and Its Ministry in the '90's

continued

God, we should not do so as part of a feminist polemic, as if to place "Mother God" against "Father God." Rather, we must proclaim this from a deep knowledge of God's motherhood. It is important to retain the fatherhood of God because Jesus referred to God as Father. It is of critical importance to hold onto the language of Jesus because the words of Jesus are a revelation from God.

**RECORD:** How might we best evangelize a largely secular and pluralistic society?

**NOUWEN:** Evangelism might not be the issue. The Bible tells us that if we remain in Jesus then we will bear much fruit. We are caught up with being successful rather than being fruitful. The church must stop trying to get everyone on its side. We always want to change the world. I believe the main priority of the church must be to be faithful, and trust that God will call others to conversion.

God calls people to conversion by changing *our* hearts and not by changing others. We must proclaim the gospel out of inner love. We must speak out of what we live and not try to manipulate the world into giving us its approval. I have no strategies or program. Instead, we need saints, holy men and women, who live something that speaks.

**RECORD:** What would you say to those who say the ecumenical movement is dead?

**NOUWEN:** While the explicit and formal process of the ecumenical movement has slowed its pace, this is due in part to the enormous progress which has been made in recent years. This has led to the widespread proliferation of many informal contacts and connections between people of different denominations. Thus, the fruits of the ecumenical movement are real and the sense of church is much broader than before. Much more needs to be done, but much has been accomplished for many people now live in an ecumenical spirit. In the world today, it is far less important to be a Roman

Catholic or a Protestant than to be a follower of Jesus.

**RECORD:** What do you see as the main priority for the church as it approaches the 21st century?

**NOUWEN:** I am particularly concerned with the role and place of the clergy. I believe the church's most urgent priority is to minister or take care of its priests and ministers. I see an enormous amount of anguish, brokenness, loneliness, woundedness and searching for God among the clergy. There is so much exhaustion and burn-out. Many ministers do not feel cared for or supported by either their colleagues or their congregations. Too often their relationships are only superficial, rather than nurturing or supportive. The pressures of the job mean clergy are caught up in busyness, administration, distractions, important issues, etc. As a result they have little time left over for proper rest, the life of prayer and solitude.

The laity has a crucial role to play in supporting ministers. So often, the laity can provide precisely the sort of encouragement and support clergy need and help them to claim their ministerial call more fully.

### Postscript:

### The interviewer reflects . . .

As I reflect on what Nouwen said, I conclude that as a denomination we should be devoting far less of our energies to "strategies," "task forces" and "agendas." Instead, most of our emphasis should be redirected to pastoring and the encouraging of spiritual renewal among our clergy and laity. We need to move away from administration and programs to events such as Congress, and the promotion of movements such as Cursillo and Kerygma. Our seminaries could balance a solid academic education with an equally solid emphasis on spiritual formation.

Secondly, I concur with Henri Nouwen that many clergy and their families are the walking wounded of our church. They are desperately in need of support, nurture and renewal. Clergy stipends, particularly for those who are on the minimum,

remain abysmally low. In addition, many clergy feel isolated, alone and exhausted by a constant stream of demands from all sides. The stress of such a situation is compounded by the lack of a clear understanding of what the role of a minister should be in modern society. Clergy stress is particularly severe for those who serve declining congregations, whose members frequently have unrealistic expectations of the minister's ability to save them from further decline.

Thirdly, our church is guilty in seeking to get the "world on our side" by striving to be "relevant." While I support the use of inclusive language, I cannot help but feel that *some* of the desire to implement its use stems more from a desire to appear relevant in the world's eyes or to show solidarity with the secular women's movement than from a heart-felt experience of the mothering, nurturing attributes of God.

Finally, I find it intriguing how Nouwen's approach to "evangelism" — that of allowing God to call people out of love, and his idea of the "first love of God" — can serve as a compelling, contemporary and orthodox restatement of the Presbyterian doctrine of election: "From all eternity, and through no merit on our part, God calls us to life in Christ. . . . Before the world was made we were chosen in Christ to be part of the family of God" (*Living Faith*, 3.6.1). □

**Henri Nouwen is an internationally recognized writer and authority on the Christian life, spirituality and contemplative prayer. Among his more than two dozen books are:** *Clowning in Rome*, *Consolation*, *Road to Daybreak*, *Genesee Diary*, *Gracias*, *Reaching Out* and *In the Name of Jesus*. He is presently living as a resident priest at the L'Arche community of Daybreak in Richmond Hill, Ontario.



Gunar Kravalis is minister of St. Andrew's Presbyterian Church in Aurora, Ontario.

# BOOKS

## The Screwtape Letters

C.S. Lewis, read by John Cleese.  
Spiritual Classics on Cassette, Audio Literature, Inc.

Two cassettes, \$15.95 each.

Reviewed by James Dickey.

What more could be written about, or done with, *The Screwtape Letters*? The most popular book to come from the pen of the most popular Christian apologist of the 20th century, it has remained constantly in print since it was first published in 1941. (An inexpensive, untampered with edition, with an introduction by Richard Gilman, is currently available in Mentor Book paperback for only \$3.95, Canadian.)

Lewis, himself, came almost to resent the success of the book and the subsequent pressure on him to give the world more of "Screwtape." He yielded once, in the sequel *Screwtape Proposes a Toast*, and his resentment shows. In part, his reluctance to develop his character further stemmed from his conviction that he had writ-

ten better and more significant books and, in part, from the effect that writing from the perspective of "a senior devil to a junior devil" had on him.

I did not take pleasure in writing. At the time, I was thinking of objections to the Christian life, and decided to put them into the form, 'That's what the devil would say.' But making goods 'bad' and bads 'good' gets to be fatiguing . . . . The world into which I had to project myself while I spoke through Screwtape was all dust, grit, thirst and itch. Every trace of beauty, freshness and geniality had to be excluded. It almost smothered me before I was done.

Nonetheless, in spite of, or perhaps because of the mental strictures he imposed on himself, the book flashes with insight and wit. The wit, in particular, is enhanced through listening to John Cleese as Screwtape. Those readers familiar with the work

of this brilliant British comedian as part of *Monty Python's Flying Circus*, in the films *Clockwise* and *A Fish Called Wanda*, even in the otherwise dreadful *Yellowbeard*, and most especially as the unforgettable Basil Fawlty in the TV series *Fawlty Towers* will need no persuading that Cleese is the ideal person to give Screwtape a voice.

The best proof of this ideal bit of casting is letter XXII in which Screwtape discovers his protege, Wormwood, has been trying to play the politics of Hell, passing an unguarded comment by Screwtape, i.e., that the "Enemy above" (God) "really loves the hairless bipeds he has created" (us), to the Secret Police. On top of that, Wormwood has allowed the subject of his temptations to fall in love with a Christian.

Screwtape loses his unctuous tone and his self-control. Nobody, absolutely *nobody*, gets angry better than John Cleese. And the transformation of Screwtape into a large centipede at

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## Books

continued

the end of the letter (a by-product of "the heat of composition") is hilarious.

To keep the letters to the length of two cassettes, letters XVI, XXIII, XXIV and XXVII have been omitted. This is not a great loss, though I would have preferred any one of those omitted to chapter XX, dealing with sexuality, love and chastity. Until he met Joy Davidman, late in his life, Lewis approached this subject circumspectly and from the point of view of tweedy Oxford dons and the exclusively masculine, slightly misogynistic world in which they lived.

Though written during the Second World War, and in spite of the occasional reference to servants, squeaky boots and the dispute between the "high" and "low" parties in the Church of England, the letters surprised me, on hearing and reading them again, by their applicability to the Christian life as we try to live it 50 years later. Though he would reject the compliment, Lewis was often an accomplished psychologist of the Christian mind.

Knowing what we do now about Lewis's life, the letters are also an interesting commentary on the man himself. For example, the subject's mother in the letters is obviously constructed from some of Lewis's expe-

rience with his adopted millstone, Mrs. Kerr.

I used these tapes, together with copies of the book, as the material for an adult study program, and would recommend them to any who might want to do the same.

James Dickey is minister of St. Andrew's Presbyterian Church, Stratford, Ont.

### Treasures of Darkness

by Anne Tanner.

Anglican Book Centre, 1990. \$13.95

Reviewed by Lucie Milne.

*Treasures of Darkness* (see Isaiah 45:3) addresses the effects of separation and divorce on people (lay and clergy) who remain in contact with a church. The author, herself divorced, has written a resource for laity and clergy who want to help people who are going through marriage breakdowns. Questions are included at the end of each chapter for use in group study or discussion. Personal profiles of separated or divorced people, and their comments and suggestions about church worship, are included. The latter section of the book includes prayers and litanies for separated and divorced people. There is also a service for the ending of a marriage — a rather original idea; it bears some thought.

Written by an Anglican, one of the first laypeople to be awarded the Doctor of Ministry degree from the Institute for Advanced Pastoral Stud-

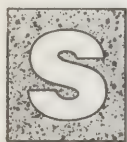
ies in 1987, Tanner writes for Anglican church people or for those who relate to that ministry. Because of this denominational focus and emphasis, one asks if there is something for others to take and use from this book. Yes, there is.

The chapters, "Divorce and the Bible" and "History and Tradition" are good for any denominational program or workshop. I found it helpful to see divorce in a historical context, to realize that "in spite of our notion that the church has always been militantly against divorce, the idea that terminating a marriage was absolutely against God's will was not carved in stone in the Western churches until the 15th century." Important also is the author's emphasis on the need for pastoral sensitivity and understanding, and also the need to be inclusive in prayers, hymns used, and in sermons to address the need of separated and divorced people.

There is a good reference bibliography. "Helps" for the clergy is one of the sections.

Lucie Milne is minister of Cromarty Presbyterian Church in Ontario.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

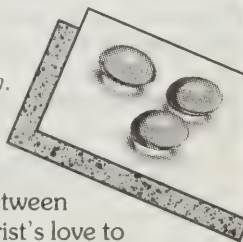


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# GROWING PAINS

Burdett McNeel

## Exodus



**D**uring the last week in June, I noted two brief items in the news media about a conference of Exodus International that was meeting in Toronto. I gathered that the organization exists to assist homosexuals who wish to leave the "gay" lifestyle or, perhaps, even to change their sexual orientation. Do you have any information on this organization and its program?

I first heard of Exodus International a little more than a year ago. It is a "worldwide coalition of Christian agencies with specific outreach to the homosexual" that was founded in 1976. I first heard of it from a friend who is a committed Christian and also a self-identified homosexual who is neither "gay" nor happy with a homosexual "orientation." This man also informed me of the Toronto meeting so that I was able to attend the day that was open to clinicians, heterosexual as well as ex-gays. My purpose in going was to get an impression of the kind of people who are involved and the basis and style of their approach.

My impression was favourable. In the plenary session starting the day, the assembly, which filled the main floor of Convocation Hall, radiated a quiet energy, augmented by enthusiastic singing. In three workshops which I attended (there were about 15 others that day), I heard two leading, well-informed, articulate ex-gays make detailed, comprehensive presentations of the Exodus viewpoint of the nature and origins of the homosexual condition, and of the integrated psychological/spiritual approach that they had found helpful. They both indicated that this is not a quick fix; it may be a long and complex process, because it requires changes in people's conception of God, in their self-image, and in their image of others.

One of these men led a session on "Answering pro-gay theology" and another session on "Clinical Defense of Exodus Ministry." Formerly, he was a gay activist on the staff of a Metropolitan Community Church in California. He is now on the board of Exodus International. The other man



outlined "four steps" (and numerous substeps) "to coming out of the bondage of homosexuality." He has been through the liberation process himself and now helps others. He is happily married and the father of four.

What these men had to say made sense to me, as psychology and as theology. The matter-of-fact manner in which they said it was a refreshing change from the overheated rhetoric which characterizes so much of the controversy on these issues. The fact that they presented the Exodus viewpoint in an objective fashion, without disparaging or condemning those who disagree, enhanced their credibility.

My understanding of the Exodus viewpoint comes from my interpretation of the above experience and from some of the pamphlets available at the conference. The following quotation is from the latter: "Exodus International is a worldwide network of Christian organizations which minister to those overcoming homosexuality and other life-dominating

sexual problems. While upholding the Scriptures which point out homosexuality's error, Exodus proclaims the transforming love of Christ and his Church which enables the homosexual to shed the old identity and in its place learn new ways of relating to self and others."

Both speakers indicated that the primary purpose of the Exodus program is not simply to change a homosexual orientation and lifestyle to a heterosexual one but to help the person discover a new solution to the developmental problems that gave rise to the homosexual condition in the first place.

From the psychological standpoint, homosexuals need to develop an understanding of the disturbances or deficiencies in early or later relationships that contributed to the formation of their particular sense of personal identity, not only sexual but general. (One speaker said that he needs to stop thinking of himself as homosexual, and to go on to develop a more mature identity.)

From the theological standpoint, the homosexual has to recognize that homosexuality is one aspect of sin and requires confession (i.e., "agreeing with God" about our condition which he already knows). If there are blocks to accepting forgiveness, they must be explored and disposed of. Homosexuals have to recognize that they are not fated to continue to be homosexual, because change (redemption) is possible.

I did not hear these speakers use the term "alienation" but I assume, from what they did say, that they would agree that being in sin, even if one has not caused this condition, is being alienated from God, and also being alienated to some degree from ourselves and from others. This is the cause of the associated pain and loneliness.

Exodus International is not a church-sponsored organization but



## Growing Pains

continued

many of the agencies in the coalition operate under the sponsorship of, or are assisted by, local Christian congregations. I understand that several churches in the Toronto area are currently working with a local agency named New Directions Ministries which conducts support groups for people struggling to overcome homosexuality, and that other groups are in the process of formation across the country.

It seems to me that this movement presents a challenge to the churches to decide whether, in the controver-

sies over sexuality, they will simply acquiesce to the trends in the secular society, or be content simply to condemn or condone, or will be prepared to understand and encourage those who are involved in the struggle to change. After all, the true Church is composed of sinners who have turned to Jesus Christ for new life. □

*For additional information, contact: New Direction for Life Ministries of Canada, Box 1078, Station "F", Toronto, Ont. M4Y 2T7 Ph. (416) 921-6557.*

You are invited to send questions you would like Dr. McNeel to address to him, c/o Presbyterian Record, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. Letters will be kept in strict confidence.

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# YOU WERE ASKING?

## Tony Plomp The Call



### Should ministers preach for a call in more than one congregation at a time?

It apparently happens with sad frequency that a minister resorts to this practice. Here is the scenario: Members of a congregation eagerly "hear" a candidate for their vacant pulpit. They are truly impressed with the clergy-person's wisdom and zeal as well as his or her ability in the pulpit. They gather together for a congregational meeting and enthusiastically vote to proceed to call the individual. It is possible that this decision has been reached after having had a vacant pulpit for a long, long time. So there is a lot of enthusiasm and excitement in the air. They begin the process of signing the call that very evening. Then, a few days later, the minister whom they so eagerly sought to be their teacher and pastor calls to say that he or she is accepting a call to another congregation in another presbytery where he or she had preached a few weeks earlier!

The answer is "no"! A minister should never preach for a call in more than one congregation at a time. We are not talking here about a group of people hiring someone! We are talking about the serious business of a Call, about a covenantal relationship, about a person and a group of people placing themselves under the guidance of God's Spirit in these matters. I cannot quote any section of the *Book of Forms* which says it is forbidden. I do not know of any ruling of past Assemblies which prevents it. But surely the credibility of the clergy, as well as the process of seeking a Call, is at stake when that same clergy roam the countryside looking for the highest bidder or the greenest pasture or playing one congregation off against another. I find it profoundly disturbing that this sort of thing apparently *does* happen. As a clerk of presbytery, I would advise any calling presbytery, where such

an issue came to the fore, not to sustain any Call obtained under such circumstances.

There is, of course, nothing wrong with clergy who are looking for a Call to receive a number of congregational profiles and to send their own profiles in return. But once an

agreement has been reached to be interviewed by a search committee, all other potential relationships should cease at once and the process with that one congregation followed through. If nothing comes of it, the way is then clear to proceed in new directions.



- Art by Iris Ward

### When did women get the vote in The Presbyterian Church in Canada?

Interesting question! In fact, my sister asked it as she prepared for a historical pageant celebrating the 100th anniversary of her congregation. The question had never occurred to me since I have always taken it for granted that women have always had the right to vote within the community of faith. At the time I wished I could have given her an "authoritative" reply. I could not then and I cannot now. All I can do is make an educated guess.

I believe The Presbyterian Church in Canada was probably far ahead of civil society in affirming the right of women to vote within its own communion. I do not believe there ever were any restrictions except perhaps those imposed by the "man of the house" who might have felt that when it came to the business of the church, women had better stay in the kitchen.

Membership in The Presbyterian Church in Canada, and thus the Church Catholic, was then and is now dependent upon baptism and upon a profession of faith in the

triune God as well as a declared intent to be Christ's disciple in all things (section 110.2, *Book of Forms*). "The Session, by resolution, is responsible for the admission of candidates to communicant membership. Persons so admitted shall have their names added to the roll of members in full communion and are entitled to all the privileges of the church" (110.3, *Book of Forms*). Not until 1966 did that include ordination to the eldership of the ministry of Word and Sacraments, but that is another story.

Seeking confirmation of my hunch that women always had the vote in The Presbyterian Church in Canada, I contacted the Principal Clerk of Assembly. He did some research in the oldest *Book of Forms* at his disposal. It was dated 1879. We both concluded that we were right and that women indeed had all the privileges of church membership in respect to the vote, going back to that date and, no doubt, prior to it. And that's about as "authoritative" as I will get! ☐

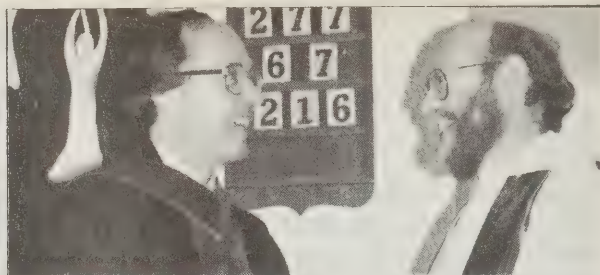
Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.



# PEOPLE AND PLACES



THE CONGREGATION OF Central Church, Brantford, Ont., presented the Rev. Cameron Bigelow with a gift of pottery at a luncheon after the worship service of June 2. The reception was in honour of the Mr. Bigelow's 10th anniversary with Central Church and the 10th anniversary of his ordination. Pictured, (right) Dr. Renier Scholten, elder, makes the presentation to Linda and Cameron Bigelow.



THE 100TH ANNIVERSARY of First Church, Nelson, B.C., was celebrated with a variety of special events the weekend of May 17, beginning with a social gathering in the church hall on Friday evening and concluding with a worship service Sunday evening led by the Rev. Calvin Brown. Mr. Brown, pictured (right) with the Rev. Ed Milli of St. Andrew's Church, Kimberley, B.C., was honoured at a banquet on Saturday for his 17 years of ministry at First Church — the longest term of any minister in the church's history.

Photo: Nelson Daily News



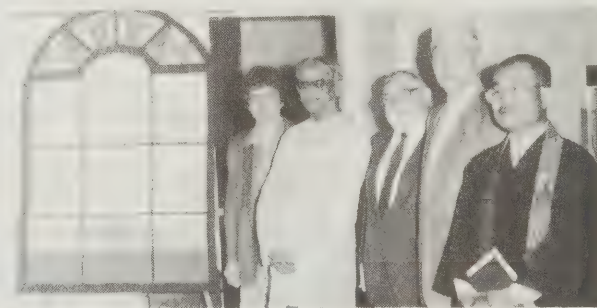
THE CONGREGATION OF Knox Preston Church, Cambridge, Ont., held a "Cake and Coffee Hour" at the conclusion of a recent worship service to honour Walter McDonald on his 90th birthday. Mr. McDonald, pictured with his wife, Adelaide, about to cut his birthday cake, became an elder at Knox Preston in 1955. Also pictured are Margaret McDonald, daughter-in-law, and son Ross McDonald, who is clerk of session at the church.



LADY MABELLE ARCH, a founding member of Westminster Church, Ottawa, recently celebrated her 100th birthday. Pictured with Lady Arch are the Rev. MacArthur Shields, Mrs. Jessie Bailey, daughter of Mrs. Arch, and Ernie Dance, elder.



THE CHOIR OF St. Stephen's Church, Ottawa, under the direction of Ann McNamee, staged a benefit concert for Presbyterian World Service, raising \$1,600 for hunger, drought and refugee assistance. Pictured (left to right) are: Alison Kennedy, Sharon Moren, Anne McCreadie, Rachel Kennedy, Jane Kennedy, Marc Laurin, Beverly VanderSchoot, Graham Kennedy, Kelli Laurin and Frank Foerster. Not pictured: Sandra Griffith-Bonaparte, Janice Griffith and Ann McNamee.



A WALL-HANGING for the Chapel of North York General Hospital, Willowdale, Ont., was recently designed, quilted and donated by volunteers. It was given to celebrate the 25th anniversary of the Volunteer Services Association and to honour past and present volunteers. Pictured at the inter-faith dedication service are (left to right): the Rev. Nancy Nagy-Williams, a Presbyterian minister and Director of Pastoral Services at the hospital; and Mr. Krishna Venkataraman, Rabbi Sheldon Steinberg, Father Rudy Volk and the Rev. Orai Fujikawa, representing the Hindu, Jewish, Roman Catholic and Buddhist traditions respectively.





ON SUNDAY, JUNE 2, Knox Church, Burlington, Ont., celebrated its 146th anniversary. A memorial gift of pictures of 14 of the 18 ministers that have served the congregation was presented by Mr. and Mrs. George Harrington and family in memory of the Rev. Harold C. and Mrs. Mary Lowry (1948-1975). A case to hold the Memorial Book was presented by Syd Charman. Pictured are Barbara and Stephanie Cote, Jackie and George Harrington, Mary Evelyn and the Rev. James Roe (1939-1943) and the current minister the Rev. James Weir, who has served Knox since 1976.



THE CONGREGATION OF ST. Andrew's Church, Dartmouth, N.S., holds a St. Andrew's Day Service every year at which a kilted choir presents an anthem and leads in the singing of hymns. Pictured with choir are its director Jean Boyd (left) and pianist Jean Cameron (third from right).



AT THE ANNUAL "WIND-UP DINNER" of the Presbyterian Church Women of St. Andrew's Church, Geraldton, Ont., held June 11, four women were honoured with Life Memberships in the WMS. Janice Simpson, president of the St. Andrew's Presbyterian Church Women, presented framed certificates to (from left): Elsie Burns, Gertrude Brydges, Mary Deneff and Josephine Lalonde, as a tribute to their many years of dedication to the WMS and to St. Andrew's Church. Meta Burns, who was unable to attend the dinner, was also presented with a certificate on June 16.

*The Korean Campus Ministry (KCM)* held its 2nd Annual Camp, May 2-4, at Camp Luther, Mission, B.C. KCM is a campus ministry at the University of British Columbia which meets at the chapel of St. Andrew's Hall, the Presbyterian residence at U.B.C., on Thursdays during the school year. The group was founded in September 1989 by the Rev. Alfred H.S. Lee, a chaplain to Korean and other Asian students at the university. It is supported by the Presbytery of Westminster.

## The Presbyterian Record



— is your congregation  
on the Every Home Plan?



THE MARGARET RAMSAY AUXILIARY WMS of Hamilton Road Church, London, Ont., celebrated its 30th anniversary this year. A number of original members and special guests joined the group in an evening of memories and friendship. The group's namesake, Miss Margaret Ramsay of Brantford, Ont., was the guest speaker. She is pictured (right) with the group's president, Muriel Fraser.

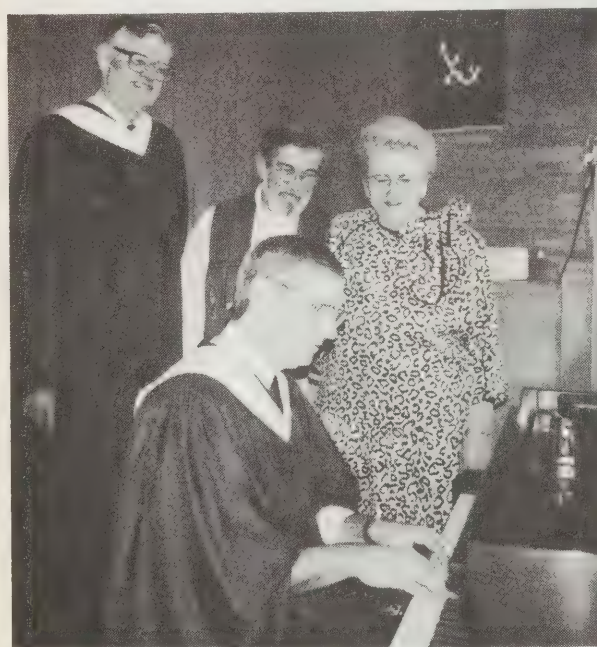


## People and Places

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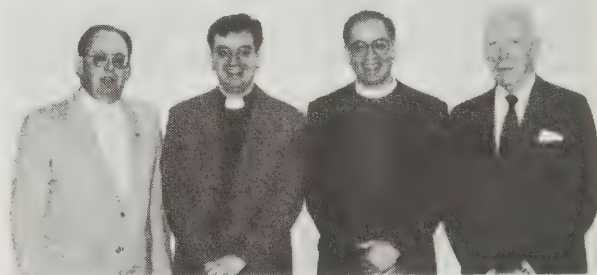
THE CONGREGATION OF Dayspring Church, Edmonton, held a sod-turning ceremony earlier this year for a new sanctuary which will be added to the present church building. Pictured (from left) are: Michael Dubois, Lois Engelhart, Andrea Thompson and the Rev. Yme Woensdregt.



A NEW GRAND PIANO for the sanctuary of St. Giles Church, Sarnia, Ont., was dedicated in memory of Victor Vausevenant, longtime member of the board of managers, at a service held earlier this year. The piano was donated by Mrs. Maxine Vansevevant, who is pictured with Dick Ford, elder and chairperson of the worship and music committee (far left), and the Rev. John Duncan, minister of St. Giles, looking on while music director Ron Ingham tries out the new piano.



THE CONGREGATION OF St. David's Church, Kelowna, B.C., recently honoured Margaret and Fred Cootes at a garden party. The Cootes have provided coffee after the church's weekly services for the past 11 years. They have served the community for many more years as volunteers with Meals on Wheels, the Kelowna and District Hospital Auxiliary and the Cottonwoods Extended Care Complex.



TWO BROTHERS were ordained at the same service and then later in the month inducted into the same pastoral charge in the Presbytery of Montreal during May. On May 12, Harris and Nicholas Athanasiadis were ordained to the ministry at a service conducted by the presbytery at the Church of St. Andrew and St. Paul, Montreal. Music was provided by the Church of St. Andrew and St. Paul choir, under the direction of Wayne Riddell. Among those in attendance were 50 members of Margaret Rodger Memorial Church, Lachute. On May 26, the Athanasiadis brothers were inducted into the Margaret Rodger Memorial charge. The church was filled to capacity as members and ministers from other churches in the area joined the congregation for this singular occasion. A buffet supper supplied by the women of the church was held in the church hall after the service. Pictured at the induction service are (left to right): the Rev. Bruce Robertson, clerk of presbytery; the Rev. Harris (Harry) Athanasiadis; the Rev. Nicholas (Nick) Athanasiadis; and James A. Hayman, clerk of session of Margaret Rodger Memorial Church.





THE CONGREGATIONS OF Jubilee Church, Stayner and Zion Church, Sunnidale Corners, Ont., celebrated the dedication of their new manse recently. Pictured in front of it are (from left): elder Bob Wood and John Wood, contractors; Don McNabb, session clerk of Jubilee Church; Dr. N. Hutchinson, Moderator of the Presbytery of Barrie, who presided at the dedication; Catherine Underdown, manse committee convener; Robert Bates, session clerk of Zion Church; the Rev. M. Summers, presbytery clerk; the Rev. Jim Cooper, minister of the two congregations; and Mrs. Doreen Cooper.



LANGLEY PRESBYTERIAN CHURCH, Langley, B.C., celebrated the burning of two of its mortgages during a recent morning worship service. In the nine years since it built its first church, the congregation has paid off an \$85,000 bank loan and a \$22,000 promissory note. In total, the debt has been reduced from \$167,000 to \$49,020, with approximately \$50,000 of the reduction taking place in the past 15 months. Pictured, left to right, are: Andrew Bako, building committee convener; Dr. K. C. Doka, former missions superintendent for B.C.; Jean Munro and Levita Kennedy, former members of Murrayville Church and charter members of Langley; and Ulric Ashley; convener of the board.



A STAINED GLASS WINDOW was dedicated in memory of Marjorie Smith and presented by the family at Saint Columba Church, Saint John, N.B. Pictured, left to right, are: sons, Brian and Glenn; husband, Donald; the Rev. Gordon Blackwell; and daughters, Marilyn and Michele.



THE WMS OF Duff's Church, Puslinch, Ont., celebrated its 100th anniversary with a dinner and program. Miss Margaret Kerr is pictured assisting the group's president, Mrs. Isabel Crow, in cutting the anniversary cake. Former members and friends from community churches attended the celebration.

Photo: Paul McDonald



THE CONGREGATION OF St. Andrew's Church, South Eldon, Ont., honoured Ruth Flynt with a dinner and presentations when she retired after 32 years as church treasurer. Pictured next to her is her husband, Ray.

□



## Instability and rioting forces Inglis family to leave Lesotho

"We don't like to give up easily and leaving Lesotho in particular and Africa in general will be painful for us. But we feel that we have no option at this time."

So writes Rev. Glenn Inglis in a letter dated June 18 in which he explains why he and his wife, Linda, and their three children have chosen to leave their Board of World Mission posting in Lesotho and return to Canada.

Mr. Inglis admits that the letter, which he "did not expect to be writing for at least a few years yet," will probably come as a great surprise to its readers.

Realizing that Lesotho does not receive much international news coverage, Mr. Inglis's letter provides a brief background to the violence and tension which have recently gripped the country.

On May 22 riots broke out in Maseru and quickly spread to much of the country. About 40 people were killed and hundreds wounded. The riots at first seemed to be in response to a growing anger among the Bsotho about the presence of Chinese and Indian businesses in Lesotho which sprang up since the military took over five years ago. The princely manner in which some military officers live led some to believe bribes were given . . .

The riots were aimed mainly at "Asian" shops but the mood quickly changed to anti-foreign in general. Three lecturers from the University had their cars stoned and two were injured. It took several hours for the army and police to restore some order.

Mr. Inglis goes on to say that he narrowly missed being caught in the rioting when he and Linda went to Maseru to have their residence permits renewed. Only the tardiness of a civil servant, he speculates, prevented him from attending a meeting in the area of the riots.

The Inglises were able to pick up their two older children, Jocelyn and

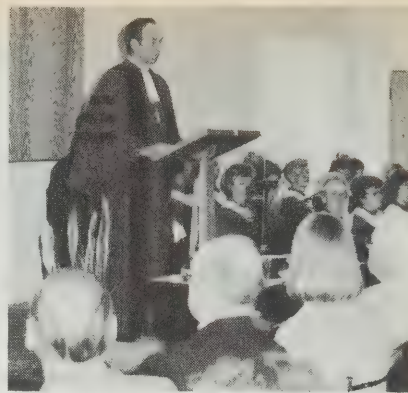
Luke, at their school but their youngest child, Naomi, was at a play school in the middle of the riot area. Unable to reach the school even by telephone, the family spent seven anxious hours wondering what was happening there. Finally, the American Embassy sent a truck to the school and the children were smuggled to safety.

Mr. Inglis's letter also discusses the political and economic situation in Lesotho and points out that, although Lesotho is not itself a part of the apartheid system, its problems and recovery are closely linked to South Africa and the success of the democratic process in that part of the continent.

Although they would like to remain in Lesotho and continue their work, the reality of having to transport their three children 80 km each day to school on the very road where the riots have occurred has forced Glenn and Linda to decide otherwise.

The Inglises are not sure what the future holds for them. Meanwhile, they are returning to Canada, via Malawi, and plan to do deputation for the Board of World Mission sometime in the fall.

Mr. Inglis concludes his letter by asking for "prayers and material generosity" for the millions of Africans "who live every day facing starvation, disease and political systems which ever seem to fail the very people they are charged to serve."



Dr. Harrold Morris at the dedication service for Crieff Hills Community Hall and St. Luke's Lodge.

Photo: Neville Stevenson, Communication Services

## New facilities dedicated at Crieff Hills

A service of thanksgiving and dedication for the Crieff Hills Community Hall and St. Luke's Lodge was held May 5 at the Crieff Hills grounds in Puslinch, Ontario.

The new buildings have increased overnight accommodation at the conference centre to 60 (exclusive of the retreat houses) and meeting facilities to 150.

Participants in the service included: Dr. Harrold Morris, Moderator of the 115th General Assembly, who was standing in for Dr. John Allan, Moderator of the 116th General Assembly; Rev. Wayne Baswick, Moderator of the Synod of Hamilton-London; Rev. Nan St. Louis, Moderator of the Synod of Toronto-Kingston;

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and Rev. Marty Molengraaf, Moderator of the Presbytery of Waterloo-Wellington. The choir of Knox Church, Dundas, under the direction of Warren Gedcke, lead in praise.

Over 300 people attended the service.

### **New Knox College organ**

The new organ at Knox College, made possible through a gift from the Edwards Foundation, was completed in time to be on the program of the Royal College of Organists Convention held this year in Toronto in July. The recital, by Peter Williams, a well-known American organist and musicologist, attracted a large audience which filled the Chapel. The organ was built by Helmut Wolff of Laval, Quebec. It has 3 manuals and 30 stops. The dedication of the new instrument will take place in the Chapel on September 22, 1991 and several recitals are being planned over the following months.

### **Moose Creek congregation building new church**

The congregation of Knox Church, Moose Creek, Ont., which has been meeting in the local Community Hall since a fire completely destroyed its 89-year-old church last November (see January 1991 *Record*), has begun construction of a new church building. If all goes according to schedule, they will be able to worship in the church by the end of this year.

Funding for the \$290,000 project has come from the congregation (\$35,000 given so far, with an additional \$56,000 pledged over the next eight years), the insurance settlement, and the sale of the church manse. A loan from The Presbyterian Church in Canada has enabled the congregation to secure the total needed.

A total of \$68,000 has come from other sources, including other churches, friends, companies and organizations.

"The donations have really come from across the country," says Rev. Garry Van Bruchem, minister of Knox Church.

The new church will have a smaller sanctuary — seating for 50 rather

# FROM THE MODERATOR

**John R. Cameron**

## **Believers Who Are Believable**

**T**he credibility of the Christian Church and its clergy in the eyes of the general public seems to have fallen to an all-time low, at least in terms of modern history. From time to time, I am asked what we can do about this situation, how we can "turn it around."

I am reminded of the words of Dr. Thomas Gillespie, president of Princeton Theological Seminary, Princeton, New Jersey. Speaking at The Presbyterian College, Montreal, a few years ago, he said that what the Church needs today more than anything else is "believers who are believable."

This is certainly not the whole answer to our dilemma but, I believe, it is an essential element, one which all of us should consider carefully. On the one hand, the message is clear and straightforward. On the other, it has many far-reaching implications which require careful consideration. It is a challenge to every Christian to express in everyday life, in both little things and major issues, the qualities that are inherent in and inspired by a mature Christian faith.

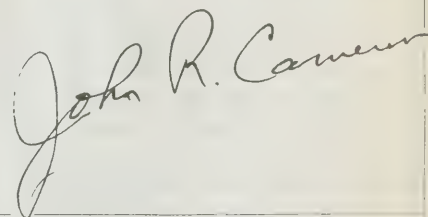
I see "believers who are believable" as those who possess a faith of some depth, express that faith in love, and bring forth what Paul calls the fruit of the Spirit (Galatians 5:22). Clergy and laity who teach the way of Christ will themselves know that way and walk in it. Those who claim to possess the truth of Christ will reflect that truth in the integrity of their lives. Those who proclaim the reconciling love of God will themselves be agents of reconciliation in their own relationships. By our fruits shall we be known.

It is not a matter of perfection but of direction — the direction in which our lives are moving and the direction in which we are able to guide and direct others, pressing on toward the mark of the upward call of God in Christ Jesus.

**It is not  
a matter of  
perfection but  
direction**

There is an old story of a Scottish merchant who could never cheat his customers. Whenever he was tempted to do so, he would walk into the back shop and look up at the photograph of an ancestor whose integrity had been impeccable, then return to deal honestly with the customer in question. When our presence has a similar effect on those about us, we will have made a significant step toward the restoration of credibility of Christ's Church in the eyes of the general public.

Believers who are believable — be one! □



than the original 120 — but will have many features not present in the former church.

There will be large windows at the rear of the sanctuary offering a view of a creek that runs behind the church. There will also be a min-

ister's office, choir room, classroom downstairs activity hall, and a large kitchen. The building will be accessible to the disabled. The basement is to be finished at a later date by members of the congregation. (Source: *The Glengarry News*).



## Presbyterian Church (U.S.A.) General Assembly

In an election year which featured an effort to renominate the moderator of the previous Assembly, the withdrawal of a prospective nominee, and the last-minute emergence of yet another nominee, the 203rd General Assembly of the Presbyterian Church (U.S.A.) elected Herbert D. Valentine as Moderator on the second ballot.

The election was held June 5 at the Baltimore Convention Centre where the General Assembly sessions were held. Valentine, executive presbyter of the host presbytery of Baltimore and minister commissioner from that presbytery, received 304 votes (51.26 per cent), with 300 needed to win.

Perhaps the most notable vote held at the Assembly was the one which rejected a report on human sexuality which urged the church to relax its traditional strictures against sexual relations among homosexuals and unmarried heterosexuals.

The report is called *Keeping Body and Soul Together: Sexuality, Spirituality, and Social Justice*. It espouses the idea of "justice love" in which all relationships of genuine equality and mutual respect have ethical integrity.

The report had met with considerable opposition from the time of its release in February. At the General Assembly on June 10, it was rejected by a vote of 534 to 31.

After the voting, several hundred gay rights activists carried a large, wooden cross down the centre aisle in silent protest.

James E. Andrews, stated clerk of the General Assembly, termed the rejection of the human sexuality report a "status quo decision." Part of that, he said, is the fact that many in the church have become more comfortable with the experiences they are beginning to have with homosexual people in congregational life. "One of the things we've been insisting on is that gay and straight people should get to know each other as worshipping and witnessing members of congregations. If there's ever going to be



Pictured, Olive Anstice of St. Andrew's Church, Guelph, Ont., has been making people aware of Project Nicaragua.

## Presbyterian helps raise funds for project in Nicaragua

It was a trip to El Salvador in 1987 that brought home to Olive Anstice the plight of so many Central American people trapped in lives of poverty and political oppression. Ms. Anstice, a member and elder of St. Andrew's Church, Guelph, Ont., and a social worker by profession, spent several months working at an orphanage in San Salvador. This experience, coupled with later trips to Central America, have led Ms. Anstice to her current undertaking as a spokesperson for "Project Nicaragua: Reconciliation through Education."

The idea for Project Nicaragua came from Rev. Joe Reed, Area Missionary to Latin America and the Caribbean for the Board of World Mission. Mr. Reed wrote to Ms. Anstice about La Prepa, a school in the capital city of Managua which

has in past years provided an accelerated education for former army conscripts. Many of these soldiers are teenagers, who, without an education and vocational training, face a dismal future. The problem facing the school was the same as that facing the rest of the country — no resources.

Pointing out that for between \$120.00 and \$480.00 a student can receive a scholarship that will provide all that is necessary for a year at school, Ms. Anstice has set about making people aware of the situation in Nicaragua. So far, over \$31,000 has been raised.

Income tax receipts are issued for all donations and the money is wired via the national church offices to the Baptist Confederation in Managua, which has been asked by Mr. Reed to oversee the distribution of the funds to the school.

any understanding, that's where it has to happen."

On the other hand, Andrews pointed out: "There's absolutely no inclination whatsoever to change the current opinion that — in the classic language of one of our former churches, homosexual practice falls short of God's will for human sexuality. And in the Presbyterian Church, that means sinful. Therefore, we are not

going to ordain such people if such people are going to persist in practising a homosexual lifestyle."

The 203rd General Assembly of the Presbyterian Church (U.S.A.) had a record registration, with 2,600 people officially registered, 602 of whom were voting commissioners. The denomination has 2.9 million members. (*The Presbyterian Outlook*, REC NE).

## News

continued from previous page

### Irish General Assembly

The 151st General Assembly of the Presbyterian Church in Ireland was held in Dublin, June 3-7.

The Rt. Rev. Dr. Rodney Sterrit, minister of Greenwell Street Church, Newtownards, was elected Moderator. He set before the Assembly his theme for the year, "Presenting everyone perfect in Christ," and the spirit of that theme permeated the discussions during the week's business sessions.

Meeting in the setting of the Royal Dublin Society at Ballsbridge, Dublin, the Assembly passed a resolution wishing those participating in the talks on Northern Ireland (which were scheduled to begin June 17) to know of their "prayers and good wishes" and urging upon them "the need to persevere, however great the difficulties, believing that the achievement of an acceptable form of government for the Province is of paramount importance for its future security, prosperity and peace." Coupled with this was a call for more troops and police in response to terrorist threats and a plea to the British government to continue to examine new legislative initiatives to undermine the strategy and financial resourcing of terrorism.

In other matters, the Assembly created the post of a full-time promoter of evangelism to help ministers and church members to fulfil their calling as witnesses to Christ. The new appointee will be expected to look at a range of approaches in an attempt to link together preaching and verbal witness with practical social programs of action.

Sunday trading throughout Ireland was condemned. A resolution was passed calling on church members "to witness to the blessing of the Lord's Day as a day of creative rest, the worship of God and the celebration of Life" and urging the government of the United Kingdom "to frame legislation which will safeguard the special character of Sunday as a day of creative rest."

The Presbyterian Church in Ireland said "no" to a national lottery

scheme and called on Prime Minister John Major to scrap any plans for one.

The United Appeal Board, through which the church finances its central administration as well as its home and overseas agencies, issued an appeal to congregations to raise £1.8 million (\$3.2 million U.S.) and expressed concern that two-thirds of the presbyteries failed to meet their 1990/91 targets.

An indication that the Presbyterian Church in Ireland is becoming more conscious of the environment came in the form of a resolution encouraging the use of recycled envelopes and paper products and the re-use of labels. The resolution asked the boards, committees and departments of the church to accept the following "targets of honour": (a) a 10 per cent reduction in the amount of paper used by 1995, and (b) a 50 per cent use of recycled or relabelled envelopes by 1995. The General Assembly is to encourage the setting up of bottle and can banks in every village, town and city in Ireland.

The Doctrine Committee is continuing its examination of the Masonic Order and will bring its full report to next year's General Assembly. The Committee has amassed a lot of material and has approached the Grand Lodge of Ireland for official documents and a meeting with members so that its investigation might be as accurate as possible.

In an attempt to break up the business sections at this year's Assembly, more coffee and tea breaks were employed, as well as worship periods just before lunch. There was also an evening reception at Dublin Castle.

The guest speaker in Dublin, American evangelical and civil rights leader, the Rev. Dr. John Perkins, stressed in his three addresses the need for the Church to be in the forefront of the fight for justice for all as a demonstration of faith in Christ who came to redeem us as the people of God.

The 1992 General Assembly will be held in Church House, Belfast.

**Robert Cobain,  
Belfast**

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# FROM THE PAST RECORD

**September 1936 (55 years)**



The Synod of the Maritime Provinces meeting in First Church, Pictou, N.S., in 1936. The Synod met in July rather than the autumn to commemorate the 150th anniversary of the coming of the Rev. J. D. MacGregor to Pictou.

**September 1966  
(25 years)**

Dear Uncle Norman,

How are you? I am back at school after our Easter vacation and since it is Sunday afternoon I must write a letter. I don't like writing letters but on Sunday we have to write a letter so I am going to write to you.

Today is my birthday. I wish I had a bicycle. Thank you for the wallet you sent me. I don't have any money to put in it but I hope I soon will.

On my last report card I had one A, four Bs, and the rest Cs and Ds. I am now 9 years old.

It is very hot today, about 99 degrees. We were given some monkeys two weeks ago. They get out of their cage a lot and try to bite us. Auntie gets cross when they come into the hostel.

Last week Mom wrote me a letter and told me that my brother had fall-

en out of a mango tree. He got so excited when he saw so many mangos that he let go with both hands to pick them and down he came. He didn't hurt himself much.

I like the hostel a lot. Every Saturday we have to do our garden. I planted okra, corn and cucumbers but they are not doing very well. When we finish the garden Auntie takes us to the market. We each have six pence to spend. The girls only buy candy or groundnuts or oranges but I bought a catapult. The man in the market makes them out of old inner tubes from car tires.

Yesterday Auntie took us to the nearby stream to have our bath. The water pump at the hostel was broken. It was quite a long walk and part of it up a steep bank so we were dirtier when we got home. When it rains we'll have a good time filling up all the barrels and tubs in the hostel and

the teachers' houses so that we will have water to use.

Love,  
Bruce.

— from a letter by Bruce Roberts from Union School, Umuahia, Nigeria, during the time his parents Dorothy and Earle Roberts were serving as missionaries in that country.

**September 1916  
(75 years)**

**"Nothing changes"**

This resolution of the General Assembly calls for serious thought and immediate action throughout the whole church.

"Whereas the contributions of congregations to the Budget during the past two years fell short of the amount asked for and have not been equal to the demands made upon the Mission Boards for the conduct of the work;

"And whereas the boards now find themselves confronted with considerable deficits and have been compelled to curtail the work and to refuse new and urgent undertakings;

"The General Assembly determines that immediate steps be taken to wipe out the entire deficit of One Hundred and Seventy Thousand Dollars (\$170,000) by a special appeal to every section of the church and thus prevent further retrenchment in the work;

"And that, to this end, the Sabbath before Thanksgiving Day this year be set apart for a special Thank-offering for the raising of the amount."

**September 1891  
(100 years)**

The Record will be supplied to new subscribers — including congregations wishing to add to their existing orders — from now till the end of the year for *ten cents per copy*! There is nothing in the range of journalism cheaper than that. It affords a fine opportunity of introducing the *Record* to thousands who have not yet made its acquaintance.

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# DEATHS

REICHELT, REV. HARVEY JAMES, BA, MA, CD, 58, died suddenly July 1.

Harvey Reichelt was born in Haldimand County, Ont. In 1950 he enlisted in the Armed Forces and served in Shilo, Man.; Halifax; Montreal; and Ottawa as well as in Korea and Egypt as a peacekeeper. There he felt called to ministry. From 1976-80 he was Reserve Chaplain before retiring as Captain.

A graduate of Carleton University (BA '72), McGill University (MA '73) and The Presbyterian College ('74), Harvey served churches in Moose Creek, Ont.; North Battleford, Sask.; Lachute, Que.; Portage la Prairie, Man.; and Melfort/Tisdale, Sask. He was past moderator of the presbyteries of Northern Saskatchewan and Brandon and of the Synod of Saskatchewan and currently was convener of the Presbyterian Residence Board. He served on the Board of Congregational Life, Senate of The Presbyterian College, Manitoba district board of the Canadian Bible Society.

Harvey Reichelt is survived by wife Kathy, daughter Debbie, sons Raymond and Ken, sister Marion and brothers Neil and Alfred. He is predeceased by his parents, son Jim and brothers Ted, Bill, Vic and Albert.

WALTER, REV. PETER JAMES, 63, minister of Heritage Green Presbyterian Church, Stoney Creek, Ont., died suddenly July 5.

Peter Walter was born and educated in Goderich, Ont. He received his BA from the University of Western Ontario and then taught school. He graduated from Knox College in 1957 and received his BD from Knox in 1964. He has served in Eckville, Alta.; Ft. McLeod and Jumbo Valley, Alta.; and for 24 years at Eastmount, Hamilton, Ont. before being appointed minister of the church extension charge of Heritage Green in 1986.

Peter served with enthusiasm, optimism and faith. His interest was in outreach and church growth. In each of his charges, additions or new buildings were erected. He was a caring, thoughtful, energetic and happy person. He was active in church courts, served twice as moderator of the Presbytery of Hamilton and as moderator of the Synod of Hamilton and London as well as various boards and committees of the General Assembly. He had a keen interest in the work of the Canadian Bible Society.

Peter Walter is survived by wife JoAnne; daughter Reverend Maureen Walter and husband Richard Johnston of Toronto; his son Scott of Tanzania, Africa; and two brothers and a sister.

ARCHIBALD, DOUGLAS McMURCHY, 83, choir member 55 years, session member 33 years, clerk of session, lifelong member, Argyle, Crinan, Ont., Nov. 15.

ARMITAGE, ROBERT "BOB", 93, longtime member, elder 34 years, Erskine, Ottawa, July 10.

BANNERMAN, ALEXANDER DONALD, 62, lifetime member, choir member, church school teacher, leader of Boys' Brigade, longtime elder, clerk of session 20 years, Barney's River, N.S., July 4.

BARNETT, ERNEST DOUGLAS "ERNE," 58, husband of Marlene, active in Cursillo, elder, Beaches, Toronto.

BECKETT, DORIS J., 74, longtime member, Kirk, St. George, N.B., member Church of St. John and St. Stephen, Saint John, N.B., May 10.

BRAY, MARY E., widow of Rev. Charles E. Bray, in Belleville, Ont., April 11.

BURNETT, EVELYN, 93, widow of Rev. William James Burnett, active in WMS, longtime member, Drummond Hill, Niagara Falls, Ont., June 8.

DRUMMOND, ADELINE "ADDIE," 91, longtime member, St. Andrew's, Kamloops, B.C., May 29.

GILLIES, NORMA, elder 11 years, member Christian Education Committee, long involvement with church school, Leaside, Toronto, June 4.

JOHNSTON, HARCOURT TEMPLETON, 88, longtime elder, St. Andrew's, Thunder Bay, Ont.

JOST, CHRISTENA (ROBERTSON), 83, widow of Rev. Henry L. Jost, active member WMS and Guthrie, Alvinston, Ont., July 15.

KIEFTE, DIANE, elder, choir member, St. David's, St. John's, clerk, Presbytery of Newfoundland, July 7.

LECK, WILLIAM M., 45, church school teacher, elder 21 years, St. Andrew's, Dartmouth, N.S., June 19.

LEITCH, ALMA (DILL), 67, active member WMS and Guthrie, Alvinston, Ont., July 2.

LUPTON, ELSIE, 80, WMS Life Member, longtime member, Knox, Harrington, Ont., June 17.

MacDONALD, PHILIP STEWART, 68, lifelong member, treasurer 25 years, Knox, Crieft, Ont., March 4.

MacINTOSH, FINLEY ALEXANDER (RETTIE), 85, longtime elder, active member, West River, Durham, N.S., Feb. 28.

MacSWAIN, MABEL (AULD), elder, longtime member, Zion, Charlottetown, P.E.I., Life Member A.M.S., camp leader Geddie and Keir, Jan. 23.

MARQUIS, DR. JOHN A.D., 81, elder, Central, Brantford, Ont., May 30.

MARTIN, CLARENCE ALEXANDER, 83, Sunday school superintendent 27 years, Bible class and youth leader, choir member, ruling elder, founder C.A. Martin Bursary to assist students for ministry, member Jubilee, Stayner, Ont.

McALPINE, NANCY, longtime member, church secretary, faithful worker, choir member, Drummond Hill, Niagara Falls, Ont., May 18.

McCRAE, JESSIE MORRISON LAWSON (MORRI), 76, active in many facets of church at national and local levels,

member Central, Vancouver, B.C., widow of Rev. Peter McCrae, May 23.

McKAY, DAVID, faithful elder, St. Paul's, Hamilton, Ont., June 11.

McRAE, JOHN W., 80, longtime member, elder, clerk of session 31 years, convener board of managers, Melita, Man., June 23.

McTAVISH, BEVERLEY MARGARET, 43, elder, Shakespeare, Ont., Dec. 13.

MINIELLY, M. MILDRED, 91, longtime member, Sunday school teacher, St. Andrew's, Wyoming, Ont., July 10.

MORRISON, AULEY, Avonmore, Ont., May 28.

MUNRO, ROSS DINGWALL, 90, ordained elder 1960, Church of St. David and St. Martin, Ottawa; faithful member 20 years, Murrayville and Langley, B.C., July 3.

ROSS, KENNETH D., 78, former member board of managers, Knox, Sudbury; elder, St. John's, Rodney, Ont., June 28.

SMITH, JOHN BLANCHARD "JACK," 75, lifetime member, supporter local and national church, longtime elder, St. Andrew's, Armstrong, B.C.

STEWART, ANNIE, 91, widow of George, lifelong member, Duff's, Puslinch, Ont., March 29.

TAIT, ETHEL, 98, active member 30 years, Haney, Maple Ridge, B.C.; missionary in Korea and India, April 26.

TOKAR, JOHN, 64, active elder 12 years, First, Port Colborne, Ont., July 4.

WALLER, EDWIN FREDERICK, 81, Cub and Scout leader 38 years, elder, convener board of managers many years, Knox, Dundas, Ont., March 15.

WIGHTMAN, EDGAR, 82, longtime elder, Knox, Belgrave, Ont., June 6.

WILLET, FREDERICK ARTHUR, founding member Leaside, Toronto, clerk of session 39 years, clerk emeritus, active in East Toronto Presbytery, 30 years in Scouting, July 27.

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## INDUCTIONS AND RECOGNITIONS

Ballagh-Steeper, Rev. Kate, St. Columba Presbyterian and Kirk Hill United, 2-point charge with the United Church, Kirk Hill, Ont., June 16.

Corbett, Dr. Donald J., St. Andrew's, Quebec City, May 26.

McAndless-Davis, Rev. Karen, St. Andrew's-Newton, Surrey, B.C.

Patterson, Rev. James M., First, Thunder Bay, Ont., May 26.

Sim, Bob, St. Andrew's, Valcartier Village and Chamy, Quebec, June 11.

## VACANCIES and

## INTERIM MODERATORS

### Synod of Atlantic Provinces

Blue Mountain, Knox; Zion and Blair, N.S. pastoral charge. Rev. David Hayward, Box 281, Sherbrooke, N.S. B0J 3C0.

Campbellton, N.B., Knox. Convener, Search Committee, Mr. Cameron McRae, 10 Normandie St., Campbellton, N.B. E3N 2Y5.

Chatham, N.B. pastoral charge. Rev. Philip Chiang, Tabusintac, N.B. E0C 2A0.

Fredericton, St. Andrew's. Rev. Dave Dewar, Harvey Station, N.B. E0H 3H0.

Halifax, Calvin. Rev. P.A. McDonald, 4 Pinehill Rd., Dartmouth, N.S. B3A 2E6.

Hopewell, N.S., First; Gairloch, St. Andrew's; Middle River, Rocklin. Rev. Dr. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.

Marion Bridge, Mira Ferry; Catalone and Louisbourg pastoral charge, Cape Breton, N.S. Rev. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.

North River, North Shore; Englishtown, Cape Breton, N.S. Rev. Ian G. MacLeod, Box 184, Baddeck, N.S. B0E 1B0.

Pictou, N.S., First. Rev. Waldon Moase, RR 2, Pictou, Durham, N.S. B0K 1H0.

Saint John, N.B., St. Matthew's. Rev. Philip J. Lee, 101 Cobourg St., Saint John, N.B. E2L 3J8.

### Synod of Quebec and Eastern Ontario

Baie d'Urfe, Que., St. Giles. Rev. William Manson, 4066 Northcliffe Ave., Montreal, Que. H4A 3L3.

Cornwall, St. John's, Associate Minister with emphasis on pastoral visitation. Rev. Robert Martin, RR 1, Vankleek Hill, Ont. K0B 1R0.

Fort Coulonge, Que., St. Andrew's; Bristol, Que., Bristol Memorial. Rev. S. Reid Thompson, 97 Noik Dr., Pembroke, Ont. K8A 7Z4.

Iroquois, Ont., Knox; South Mountain, St. Andrew's. Rev. Nicholas Vandermeij, Box 94, Prescott, Ont. K0E 1T0.

Ormsdown; Rockburn, Que. Rev. Lynne Donovan, 99 Theberge St., Chateaugay, Que. J6J 3K4.

Ottawa, Ont., St. David & St. Martin. Rev. John R. Bannerman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Smiths Falls, Ont., Westminster. Dr. Linda J. Bell, Box 28, McDonald's Corners, Ont. K0G 1M0.

St. Lambert, Que., St. Andrew's. Rev. D. Lennox, Box 1477, Huntingdon, Que. J0S 1H0 (514-264-9481).

Ste. Foy, Que., St. Marc. Rev. Daniel Forget, 5 rue Belmont, Melbourne, Que. G0B 2B0.

### Synod of Toronto and Kingston

Amherstview, Trinity (Kingston). Dr. J.H. Williams, RR 1, Hillier, Ont. K0K 2J0.

Bowmanville, St. Andrew's. Rev. Ted O'Neill, RR 4, Sunderland, Ont. L0C 1H0.

Cambridge, Kitchener-Waterloo. Korean. Rev. Alan Beaton, 132 Argyle St. N., Cambridge, Ont. N3H 1P6.

Creemore, St. Andrew's; Dunedin, Knox; Maple Valley, St. Andrew's and Horning's Mills, Knox. Rev. A.R. Neal Mathers, Box 12, Nottawa, Ont. L0M 1P0.

Downsview, Korean People's. Rev. In Kee Kim, 1183 Davenport Rd., Toronto, Ont. M6H 2G7.

Elora, Knox and Alma, St. Andrew's. Rev. Brooke Ashfield, 50 Erb St. W., Waterloo, Ont. N2L 1T1.

Etobicoke, St. Giles, Kingsway. Rev. R.C. Taylor, 119 Mimico Ave., Etobicoke, Ont. M8V 1R6.

Lakefield, St. Andrew's; Lakehurst, Knox. Rev. Reg J. McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.

Milliken, St. John's. Rev. Glen Davis, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

Oakville, Hopedale, effective Sept. 1/91. Rev. Graeme E. Duncan, 44 Church St. E., Brampton, Ont. L6V 1G3.

Oshawa, Knox, effective Oct. 1/91. Rev. Harry Waite, Box 316, Uxbridge, Ont. L0C 1K0.

Port Carling, Knox; Torrance, Zion. Rev. Dr. James A. Thomson, c/o Knox Presbyterian Church, 45 McMurray St., Box 1264, Bracebridge, Ont. P1L 1S5.

Scarborough, Clairlea Park. Rev. G.J. Bylaard, 3817 Lawrence Ave. E., Scarborough, Ont. M1G 1R2.

Toronto, Alderwood. Rev. P.G.D. Kerr, 48 Calstock Dr., Etobicoke, Ont. M9V 1G9.

Toronto, Rosedale. Rev. George C. Vais, c/o Leaside Presbyterian Church, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.

Toronto, University Presbyterian. Rev. Joe Williams, 1183 Dufferin St., Toronto M6H 4B7.

### Synod of Hamilton and London

Alvinston, Guthrie; Euphemia, Cameron; Napier, St. Andrew's. Rev. Jeremy Ashton, Box 555, Wyoming, Ont. N0N 1T0.

Beechwood, St. Andrew's; Kerwood, West Adelaide; Centre Road, Knox. Rev. Case Vanbodegom, Box 219, Forest, Ont. N0N 1J0.

Brantford, Alexandra. Rev. Dr. Warren K. McKinnon, 619 Northdale Dr., Woodstock, Ont. N4S 5K7.

Fingal, Knox; Port Stanley, St. John's. Rev. Bill Vanderstelt, Box 39, Belmont, Ont. N0L 1B0.

Glencoe; Wardsville, St. John's; effective Sept. 1. Interim Moderator Designate, Rev. Tom Godfrey, 231 Margaret St., Dutton, Ont. N0L 1J0.

London, Chalmers. Rev. Terry Ingram, 862 Freele St., London, Ont. N6H 3P3.

Markdale, Cooke's; Feversham, Burns. Rev. Susanne Rescorl, 151 Victoria St. E., Dundalk, Ont. N0C 1B0.

Meaford/Thornbury pastoral charge. Rev. K. Barker, 856 2nd Ave. W., Owen Sound, Ont. N4K 4M6.

Niagara Falls, Stamford. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.

St. Thomas, Alma St. and Tempo. Rev. Ralph Fluit, RR 1, Dutton, Ont. N0L 1J0.

Walkerton, Knox. Rev. Gordon H. Fresque, Box 151, Tara, Ont. N0H 2N0.

Welland, Knox. Rev. Mark Lewis, 340 Lock St. W., Dunnville, Ont. N1A 1V5.

Wiarion, St. Paul's; Huron Feathers, Sauble Beach, Clergy couple/Clergy Camp Dir. Rev. Douglas Gordon, Box 311, Southampton, Ont. N0H 2L0.

### Synod of Manitoba and

### Northwestern Ontario

Brandon, Man., St. Andrew's. Rev. Jean Bryden, Box 429, Carberry, Man. R0K 0H0.

Fort Frances, Ont., St. Andrew's. Rev. Yeon Wha Kim, 200 Fifth Ave. S., Kenora, Ont. P9N 2A4.

Pinawa, Man., Pinawa Christian Fellowship. Rev. F.C. Palmer, 67 Morningside Dr., Winnipeg, Man. R3T 4A2.

Virden, St. Andrew's; Lenore, Man. Rev. Barbara Alston, Box 148, Hartney, Man. R0M 0X0.

### Synod of Saskatchewan

North Battleford, St. Andrew's; Sandwith, St. Philip's-Christ. Rev. Robert Adams, PO Box 1567, Biggar, Sask. S0K 0M0.

Swift Current, St. Andrew's. Rev. Doug Maxwell, 5303 Sherwood Dr., Regina, Sask. S4R 7E7.

### Synod of Alberta

Calgary, Varsity Acres. Rev. Murdo Marple, 1924 Georgia St. S.W., Calgary, Alta. T3E 4H2.

Dixonville, Strang. Rev. George S. Malcolm, 9635-76 Avenue, Grande Prairie, Alta. T8V 5B3.

Edmonton, Eastminster. Dr. R.C. Smith, 9920 - 67 Street, Edmonton, Alta. T6A 2R2.

Fort Macleod, St. Andrew's; Jumbo Valley, Knox. Rev. D'Arcy Lade, 1818-5th Ave. S., Lethbridge, Alta. T1J 0W6.

Fort McMurray, Faith. Rev. Lloyd Fournery, 10025-105th St., Edmonton, Alta. T5J 1C8.

### Synod of British Columbia

Burnaby, Brentwood. Rev. Robert Allison, 1179 Cloverley St., North Vancouver, B.C. V7L 1N7.

Langley. Rev. R.C. Garvin, 20080 48 Avenue, Langley, B.C. V3A 5M5.

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continued from previous page

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ition will commence in the Fall of 1991

### "50TH ANNIVERSARY INVITATION"

An invitation is extended to all former  
members of the *Emily Garden Wom-  
en's Missionary Society* to attend the  
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drew's Presbyterian Church, Strat-  
ford, Ontario.

If planning to attend the luncheon fol-  
lowing the service, please

### RSVP by October 1 to:

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Stratford, Ontario N5A 1S2  
Attention: Mrs. Betty Taylor



Owen Channon

## Wisdom of the Ages



**Read: Proverbs 2:1-9, Job 42:1-6**

**S**o often we hear of the wisdom of Solomon. This king of Israel, son of David, asked God for the wisdom he would need "to rule your people with justice and to know the difference between good and evil" (*GNB*). That may have been the wisest request he ever made. Present-day rulers would be wise to make a similar petition!

Wisdom, it seems, came easily to Solomon. It came to him quickly and certainly. This is scarcely a common experience. For most of us, wisdom comes only after a long struggle to discover what it is, if we ever really find it.

So often, we tend to confuse wisdom with knowledge, which probably suggests how little wisdom we can call our own. It is quite possible to possess a great deal of knowledge without having the wisdom to use one's knowledge rightly.

This month, children — and many adults, too — trudge back to school in search of knowledge that will sustain them through life. The teaching of wisdom — if indeed it can be taught — does not seem to be on the curricula of many of our institutions. Wisdom, rather, is something left for us to discover as we come face-to-face with the trials and adversities of life itself.

Knowledge is important, there is no doubt of that. But we must also be able to discern between good and evil — a distinction that lies at the heart of Solomon's prayer.

Solomon had faith to recognize that wisdom is not something that humans create. Wisdom is a gift of God. It is our recognition that we need the presence of God's Spirit as we face the great decisions of life. It was his awareness of God's presence that enabled Solomon to rule well and wisely.

That his sons were unable to continue this wise rule suggests the difficulty in imparting wisdom. We cannot teach it to others, although it is obviously possible to hint at its value.

If wisdom came easily to Solomon, it would appear that a more common experience is that of Job, who, despite loss and deprivation, despite loneliness and seeming aban-

donment by God, despite a lot of conflicting advice from self-appointed advisers, clung firmly to his belief that God still was in control. Job remained faithful, despite all attempts to lead him to deny God.

That should encourage us to hold firm, to be certain that God has not surrendered control of the world he created or of the creatures he placed here to inhabit it. Such was the faith that supported Job through all his trials. That faith led to his respect and reverence for the Lord, a reverence which was seen as the "beginning of wisdom."

The wisdom literature of the Old Testament still retains a contemporary thrust. It speaks to us today as much as it spoke to the people who first heard these maxims. We do well

to treasure them, to make them a part of our daily practice. With Job, we acknowledge our dependence on God. With Solomon, we ask the skill to distinguish good and evil, and the wisdom to choose the good. And we need the patience of Job to await God's revelation of his power in our lives.

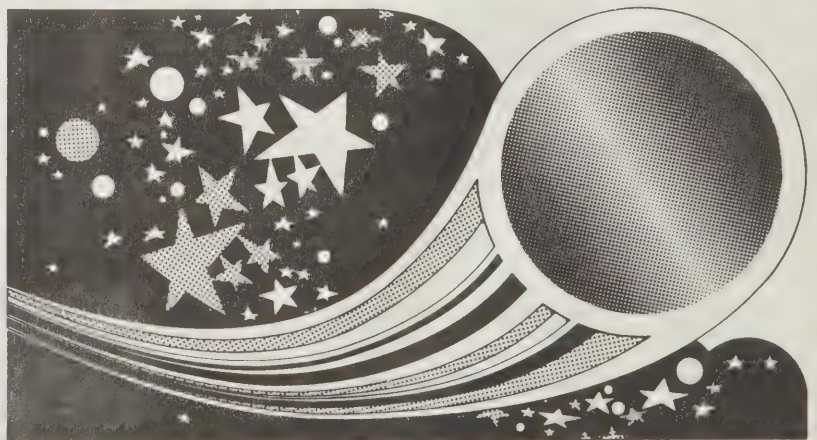
There is the beginning of wisdom. It is God's gift to us, even as he gave it to Solomon. We reach out and we discover that God has rewarded us. We have begun to grow, to become like our Saviour Christ. Then we know the wonder and beauty of this wisdom of God which fills us with the knowledge of his truth and love.

### Prayer:

Creator God, you know our weakness and our inability to know what is right and good and true. Help us, we pray, by the Spirit of Christ to lay hold of the perfect way you have set before us in the name of Jesus Christ, our Lord, Amen. □

Owen Channon is a retired minister of The Presbyterian Church in Canada living in Dartmouth, N.S.

### Wisdom is a gift of God





## **Marion Powell: Medical Pioneer**



DR. MARION POWELL

**I** have been picketed, received threatening phone calls in the middle of the night and had hate mail delivered to my home. I never read letters to the editor. But it has been all worthwhile if I have been able to contribute positively to the improvement in the lives of women."

If Marion Powell doubts the contribution she has made, no one else does. Recently, she was presented with the Order of Canada.

In a year when we celebrate 25 years of ordaining women to the eldership, we also recognize and celebrate the contribution of other Presbyterian women like Marion Powell.

In 1990 she was appointed to the Order of Canada in a presentation made by Governor General Ray Hnatyshyn in Ottawa. The citation read: "A pioneer in the family planning movement, she is responsible for establishing the first municipally-funded birth control clinic in Canada, under the Scarborough Board of Health. Her professional career has paralleled voluntary activities directed at educating the public about general human sexuality issues and toward enhancing the awareness of professionals with respect to society's response to these issues."

Marion Powell graduated in medicine from the University of Toronto in 1946. She married Rev. Donald Powell, a minister with The Presbyterian Church in Canada. After three years in Timmins, Ontario, they served for nine years as missionaries with the Korean Church in Japan. There she worked as a physician at Yodogawa Christian Hospital in



Governor General Ray Hnatyshyn, with his wife, right, presents the Order of Canada to Marion Powell.

- photo by Sgt. Bertrand Thibault, Rideau Hall

Osaka, Japan.

Marion describes herself as a "vintage feminist" who lived her life "sandwiched between the suffragettes and the feminists." Her concern for women and desire to change a system that had so little concern for women led her to enter the field of public health. Eventually she was appointed to lecture on public health at the Faculty of Medicine in the University of Toronto.

Dr. Powell spent much of her time teaching sex education in the secondary schools and, for many years, wrote a column in the *Toronto Star* responding to teenagers' questions.

As Marion Powell reflects on her life, she realizes how privileged she has been to watch and participate in several revolutions. She practised medicine when the "pill" was introduced. She was there when polio vaccine was available for the first time. "I have watched," she says,

"as a great revolution took place in the lives of women."

But Marion Powell always did more than watch. She actively participated in all of these great events — whether distributing birth control pills, appearing on radio and television in support of women's issues or serving on government committees to improve health services for women.

Today, in official retirement, she still responds to requests to lecture across Canada. She still consults with committees and hospitals on women's health issues. She still works on new research projects and gives radio and television interviews. Hardly what most would consider retirement.

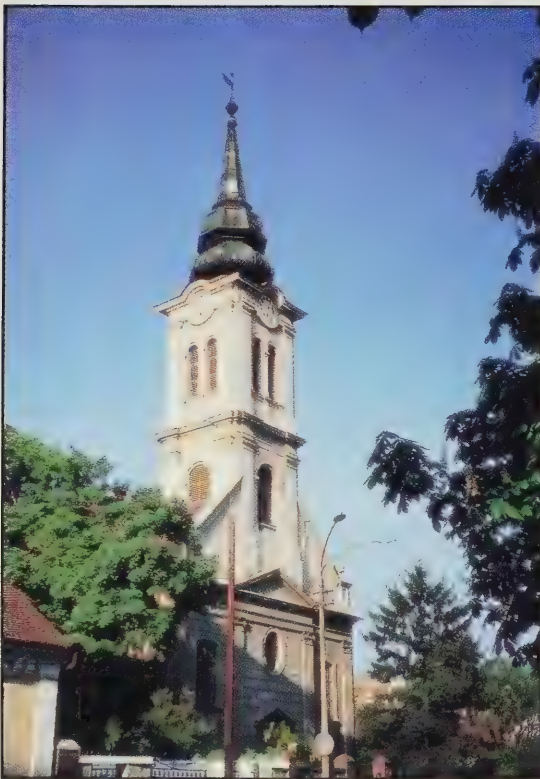
"Retirement," she says, "is being able to say 'yes' to requests that offer challenges and to refer people to the next generation of women concerned about women." □



## **Romanian scenes**



**Waiting for freedom.**



**Laszlo Tokes' church in Oradea.**

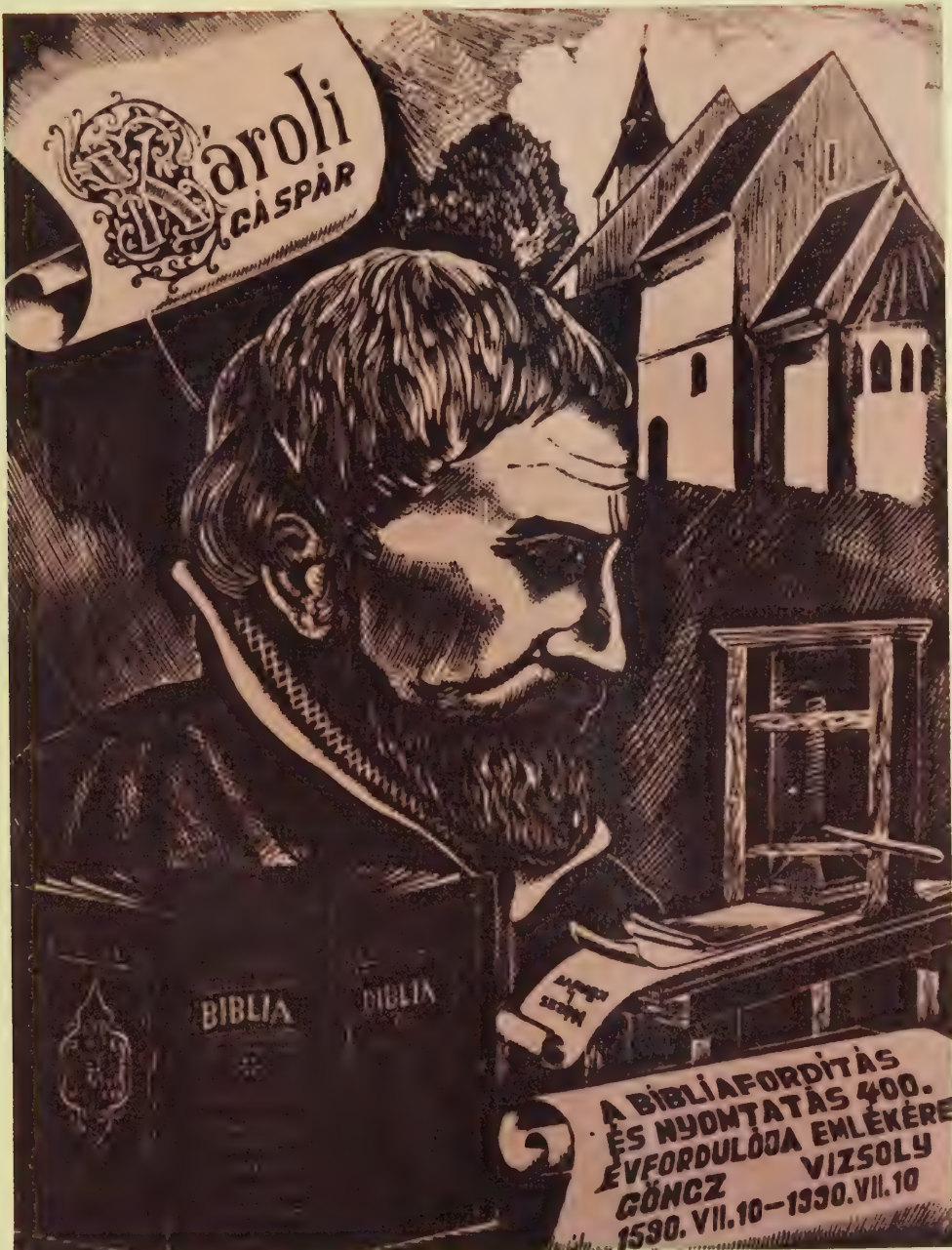


**Village scene.**

- Photos by David Pandy and John Congram

# PRESBYTERIAN Record

OCTOBER, 1991



*A Presbyterian Church With Bishops*

- ALSO • The Long Arm of John Calvin  
• Remembering the Protestant Reformation



## Guiding Principles

The twin images which influenced my childhood were to become the guiding principles of my life. The image of my father studying, praying and preparing to preach to his congregation represented the centrality of the Bible — the importance of being close to God, the truth that however impressive you might be in the eyes of the world and however high you might rise in the hierarchy of the Church, if your heart was not right and your knowledge of God was imperfect, it all added up to nothing.

— Laszlo Tokes

## Counsel of a Friend

You [Luther] must know what you are doing. Some of the brothers laugh quite openly at you, you and your overstimulated conscience. Which is wrong of them, I know, but you must be able to see why . . . The moment you've confessed and turned to the altar, you're beckoning for a priest again. Why, every time you break wind they say you rush to a confessor. — John Osborne's play *Luther*

...

## THE GIFT

The bedside bell, mute,  
held his eye.

A finger — shaking,  
found its mark.

“Will she come?”

His need pulled at her . . .  
destroying sleep's safe cocoon.  
Anger and sorrow waged their  
war —

“for better or worse” won the  
battle.

Bent shoulders  
draped in a shawl,  
she tip-toed into his room . . .  
“Here comes the dancing girl!”  
It was Christmas. It was Easter.

— Joyce L. Simons

...

## Reformation and National Headquarters

I'm well aware that in many hundreds of local congregations the gospel is being effectively preached, the sacraments are being reverently administered, people are praying and getting answers to their prayers, and the sick, the sorrowful and the dying are being consoled — and all this without any regard for the busy activities and pronouncements emanating from national headquarters. I find this reflection comforting, especially as I know a few such congregations. My comfort is disturbed, however, when I reflect further that the same could have been said about many local parishes at the time of the Borgias and this could have suggested that the Reformation was a totally unnecessary exercise. The public face of the churches does matter because the Christian church, by its very mission, must be a public institution. Christianity, as we frequently hear, is not just a personal, private affair. It constitutes a community, which has a historical and a social location. National headquarters matter, and they must be taken seriously — perhaps more seriously than they take themselves, for it is the face of Christ that is being publicly distorted.

— Peter L. Berger



## Life Expectancy

(Canada — 77 years)

### East

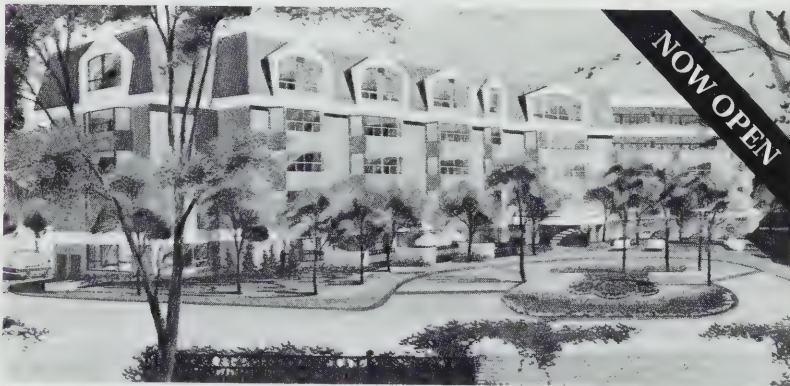
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— from the *New Internationalist*,  
Sept. 19/90

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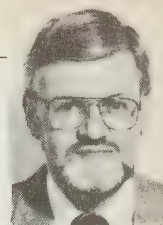
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# FROM THE EDITOR

John Congram

## Getting History Right



Reasonable people no longer believe the claim, "The age of miracles is past." Every day we encounter events we never believed possible. I write in the light of the shocking changes in the Soviet Union since the failed coup. People who a short time ago predicted, "There will never be any change in Russia in my lifetime," now say, "Maybe they should go a little slower."

John Allan and I encountered the rapidness of this change in May when we visited the Ukrainian city of Beregszasz. A few weeks prior to our visit, Rev. Laszlo Tokes, Reformed Bishop from Romania, had visited the city and made a speech. This was fully reported, complete with pictures, on the front page of the local paper. The previous year the press would not have acknowledged his visit.

Indeed, the visit probably would not have been possible. The irony of this was found in the name of the newspaper, roughly translated as the *Communist Reporter*.

With such rapid change, it may prove both beneficial and providential that North American Protestants pay as much attention to their leaders' pronouncements on economic matters as Roman Catholics listen to their leaders regarding sexual matters. Over the past few decades, many expressions of Christianity have included socialism as one of the marks of the coming Kingdom of God.

Concurrent with this was the belief that capitalism was greedy, exploitive and on the way out. Sometimes it has been. But that does not make it unique among social or economic systems. Once again, recent events have demonstrated the truth that no system has a monopoly on exploitation or greed. All systems must come under the judging-saving scrutiny of Almighty God.



In Dravapiski Church, Hungary, 1987.

I mention these things, as the Protestant Church prepares to celebrate the Reformation in October, to highlight several articles and book reviews in this issue. Each draws attention to the significance of the Reformation, and in particular the life and writings of John Calvin.

Social critics have frequently blamed Calvinism for the rise of capitalism. With a revised and enhanced view of capitalism, it would be equally wrong to give Calvinism credit. May the renewed interest in capitalism bring a renewed interest in Calvin as well.

Christians have been given the opportunity for a fresh start, to get this piece of theological history right. If called upon once again to embrace capitalism, it will be important for us to uphold the principles John Calvin enunciated. They included not only hard work and thrift, but stewardship and care for the needy and disadvantaged. The church should not repeat history, welcoming capitalism in the same way we did socialism. To reiterate, no system monopolizes greed or generosity.

Three of this month's contributors, each from a different political stance, review books on Calvin. All affirm the importance of Calvin's thought and teaching for our generation.

In my article on the Reformed Church in Hungary, I briefly mention the "border" churches. In 40 years under communism they have fallen into ruin and disrepair. Border communities literally dried up. People who stayed did not have children, fearing what the future might bring. Others moved to more central areas of the country. Highways into these communities became dead-end roads.

Communist sister and brotherhood failed to span national borders. Instead it became infinitely more difficult. Today, these church buildings stand as symbols and reminders of communism's failure to produce the hoped for Kingdom of God on earth.

For all of us, the way back might well begin with the Reformation and a recovery of its meaning and hope. To that end I dedicate this issue. □



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## OUR COVER

This photo of a poster prepared by the Reformed Church in Hungary in 1990 marks the 400th anniversary of the printing of the first Hungarian Bible. Depicted are Gaspar Karoli who with his co-workers prepared the translation, and the church in Vizsolyi where it was printed. *Photo: David Pandy*

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# LETTERS

## Future Prospects

On my 70th birthday in May of this year I was asked how I felt about mankind's prospects. This is my reply.

We are behaving like yeasts in a brewer's vat, multiplying mindlessly while greedily consuming the substance of a finite world. If we continue to imitate the yeasts we will perish as they perish, having exhausted our resources and poisoned ourselves in the lethal brew of our own wastes.

Unlike the yeasts, we have a choice. What will it be?

*Farley Mowat,  
Port Hope, Ont.*

## Grasping Opportunities

Re: your editorial "A New Mission Opportunity" in the July-August *Record*, two reflections came immediately to mind.

As a District Secretary of the Canadian Bible Society and a minister of our church, a responsive chord was struck with regard to the supply and demand of Scriptures in Eastern Europe. There is a genuine awareness of the need and desire for Bibles in the Ukraine and neighbouring states on the part of the United Bible Societies of the world. As the "underground church" emerges and many come to faith for the first time, copies of the Bible are "basic equipment" for these lively congregations. Thank God we Canadians can help in this process.

You referred to a twinning project between a Hungarian Reformed congregation and one in the Presbyterian

***We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.***

Church (U.S.A.). For the past several years, through the negotiations of a Czech-born elder of the congregation, Varsity Acres Presbyterian Church in Calgary committed itself to assist (\$3,000 over 3 years) a congregation of the Czech Brethren Church (a sister denomination in the Reformed family) in the city of Hradec Kralove, Czechoslovakia. Letters and pictures are exchanged, and even minimal Canadian funds go much further in Czechoslovakia for the refurbishing of an old, historical building. In the old regime, much bureaucratic red tape prevented expansion of church facilities, programs, etc. Today, one of the congregation's leading laymen has become mayor of the city.

God indeed moves mysteriously, and even in contemporary events.

*Robert Cruickshank,  
Halifax, N.S.*

## Editorials Raise Concerns

Taken separately, each of the editorials in the July-August issue are of concern to me. Taken together, they are problematic.

The first addresses the issue of mission opportunities. You say that our impression is that everyone ought to have heard the gospel by now — but wait, there is a new fertile field in Eastern and Central Europe. This evokes 19th-century mission thinking (all they need is to hear the gospel, which we have) and the recent view of Eastern Europe as a new field of opportunity for an otherwise weak and apologetic Christian mission, let alone for a recession-plagued Western business community.

My experience is that the future of mission does not lie in that direction, especially in the minds of the vast majority of Eastern and Central European churches — the Catholic and Orthodox — who, from what I have heard, ask for solidarity, not well-meaning Western missionaries.

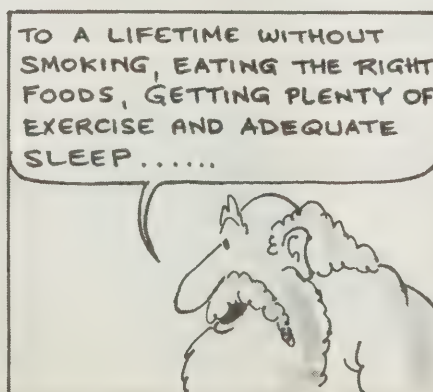
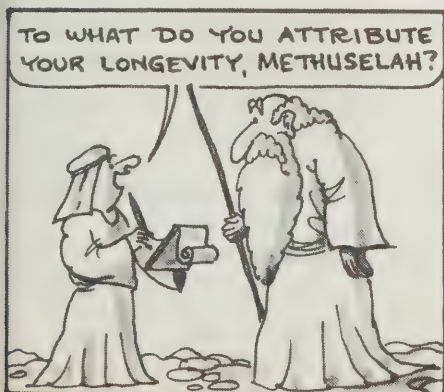
The second editorial addresses the issue of pride in Canada. I would urge you not to support pride in Canada by making disparaging remarks about other countries, especially by quoting immigrants' dismay at their homeland. It is a cheap way of making a valid point.

Together these editorials present an impression of The Presbyterian Church in Canada that is, I believe, worth challenging. Are we as Canadians wanting to base our identity on the difficulties of other countries (viewed through self-satisfied Canadian eyes), or on struggling with our own difficulties and making sense of ourselves in the process? Are we as

*continued over page*

# WATSON'S WORLD

Noel Watson





## Letters continued from page 5

*Presbyterians* wanting simply to find a new "mission field," or to go back to the sources of our commitment to mission — the Bible, Christian community, a commitment to God's kingdom of justice and peace — and find what God is calling us to respond to today, in faithfulness?

Maybe that is what you meant to say, and I — sitting here in a highly charged and sensitive Middle East — just missed the point.

*Douglas duCharme,  
Limassol, Cyprus*

### Money Back Guarantee

I was sorry to see in one of the summer church ads a guarantee that no sermon during July would be over nine minutes "or your money back." Only 36 minutes of biblical instruction, inspiration and challenge in a month of Sundays? And in a Presbyterian church?

Someone is obviously afraid of not being heard by his/her much speaking. Will the very stones of the church cry out?

*William Bothwell,  
Mono Township, Ont.*

### WMS Support

On behalf of the Women's Missionary Society, W.D., I wish to thank the *Presbyterian Record* for recognizing our Society in the May 1991 issue by putting in bold print the overture which was presented to the 1991 General Assembly.

As you are aware, the Society's autonomous status was reaffirmed at Assembly and we are grateful to acknowledge the support given by the commissioners of Assembly and the *Record*.

*Doreen Dath,  
Council executive*

### Restructuring's Purpose

Concerning the matter of "Restructuring" at 50 Wynford Drive, what is the purpose or rationale? To achieve greater economy? To demonstrate greater efficiency? To be more practically sensitive to the expressed wishes and needs of the church? If the purpose for restructuring is any or all of the above, then time alone will prove the degree of success achieved. In the meantime, evidence suggests that the means being used to achieve these undefined goals allows little room for optimism. If, on the other

hand, the purpose is none of the above, then what, in the name of good sense, is the purpose of restructuring?

If the means used to achieve the indeterminate goal proves to be uneconomical, insensitive and inefficient, why should we believe that the goal itself will be otherwise? The mode of operation demonstrated by the ad hoc committee gives little cause to hope for the future. It has been said, "In seeking to better oft we mar what's well." If, however, our purpose be not to "better," then what havoc and pain may be wrought? And to what end?

*Chris Costerus,  
Brampton, Ont.*

### Noriega Born Again ... Then What?

It is an intriguing news item (*Record*, June 1991) that Noriega declared himself a born-again Christian. The label itself is redundant, of course. What other kind of Christian is there?

The fact that his conversion dates back one year makes the news item deficient. In the light of the gospel, it is only verse one of a two-part hymn. Verse two should echo John the Baptist's harsh admonition in Matthew 3: "Bear fruit that befits repentance."

I am still waiting for verse two: that Noriega makes a clean breast of his part in the horrid drug trade, relieves society from the enormous burden of court costs, relinquishes every effort to go scot-free, and faces the consequences.

Short of this, the news of his receiving Jesus as his Saviour only makes the gospel more vulnerable to ridicule.

*Hans W. Zegerius,  
Guelph, Ont.*

THE SEED IS THE WORD

THE SEED IS THE WORD

THE SEED IS THE WORD

THE SEED IS THE WORD

THE SEED IS THE WORD



CANADIAN  
BIBLE SOCIETY

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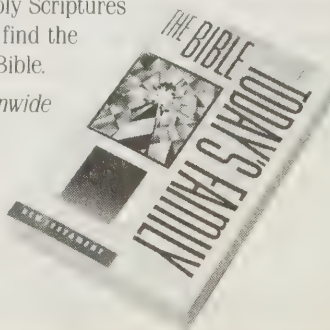
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Lloyd Robertson

## Probing the Outcasts



***Somewhere along the line, people who commit violent crimes have lost their moral compasses***

**W**hat is this world coming to? It's a common enough question these days as we are inundated with more than the usual number of stories about mass murderers, child molesters and serial killers. The incidence of these crimes may or may not be increasing, but we do know we are hearing more about them through our pervasive mass media.

There is the grisly story of Jeffrey Dahmer who was called "Doc" by his boyhood friends because he had a fondness for "operating" on cats and then watching them die. As an adult he confessed to slaying 15 boys and young men.

Cut from the same mould are Donald Evans who says he kidnapped and killed more than 60 people over a 10-year period across the United States, including many young girls, and the notorious John Wayne Gacy who buried 32 young men below his Chicago house.

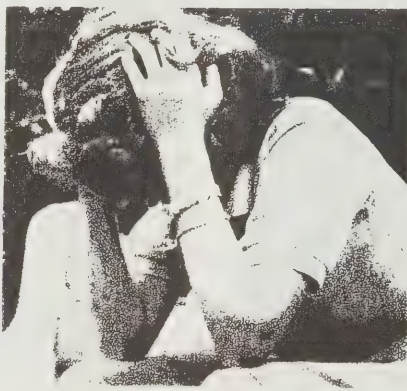
Experts say that serial killers are really not as brilliant as they are often made out to be but are actually pathetic and angry "dull normals" who were probably victims of neglect or abuse by their own parents.

Members of a differently defined group, who also cause enormous pain in our society, are the child abductors and abusers who sometimes kill their victims. This summer, Canada's largest city was rocked by the kidnapping, sexual abuse and killing of three-year-old Kayla Klaudusz. The child went missing from a yard near her parents' home in the Parkdale section of Toronto. Her 40-pound body was found several kilometres away three weeks later, dumped in the Toronto harbour.

**Serial killers are not brilliant, but pathetic and angry**

Who could commit such an act? What kind of person could this be? Experts who study these grim phenomena say Kayla's killer was most likely a man, someone who knew

**The majority who come from hard environments do not become mass murderers, serial killers or child molesters**



her, perhaps casually, and who had observed her before, probably from a distance. In sketching the potential profile for Toronto newspapers, doctors from the Clarke Institute of Psychiatry said the killer is likely single, lives by himself and is between the ages of 25 and 50. At the same time, they noted, there is no common personality profile associated with paedophilia. They said the person who commits this kind of crime is aware of society's attitude toward it and would take care to cover his tracks. He may feel anxious, frustrated, guilty or remorseful but would try to act normally in his everyday activities.

In picking over the character traits and personalities of such people, we

have to be aware we're displaying the same kind of morbid fascination with this subject that is played out so frequently in media. But it's quite natural. As Canadian anthropologist Elliot Leyton says: "In any society, people who violate taboos are always the source of real fascination. And what could be a more fundamental taboo than killing?"

In probing the backgrounds of these people, we often find they grew up in poverty, came from broken homes and may have been abused by foster parents. But, in those cases, they still represent only a very small portion of people who have difficult starts in life. The majority who come from hard environments do not go on to become mass murderers, serial killers or child molesters.

Prominent Canadian writer George Jonas sums it up best when delving into the dark minds of these types of criminals for his column in the *Toronto Sun*. He agrees that their behaviour is not adequately explained by poverty, broken homes or lost bunny rabbits. He also believes it is foolish to categorize such people simply as "insane." He points out that someone who tries to achieve a desire at another person's expense is not insane, only wicked, "just as if his desire were a more 'normal' desire, like slugging someone over the head for 100 bucks."

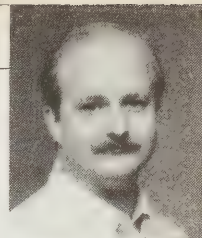
Jonas concludes that what we're really dealing with in these flawed natures is moral failing. Clearly, these are people who, somewhere along the way, lost their moral compass. In carrying out their desires and working through their fantasies, they suppress or ignore what they may have known at one time to be the difference between right and wrong.

Yes, as Jonas acknowledges, this may be an old-fashioned view; but when you probe into the psyches of society's most notorious outcasts, it's hard not to keep coming back to it. □

# THE UNCOMMON LECTIONARY

Michael Farris

## All Things



**21st Sunday after Pentecost (October 13) — Thanksgiving**

**Genesis 3:8-19; Psalm 90:1-12; Hebrews 4:1-3, 9-13; Mark 10:17-30.**

**H**ow strange these scriptures sound on a Canadian Thanksgiving weekend. While we rejoice in the fruits of our garden, Adam and Eve are about to be thrown out of theirs. While we stop to count our blessings, Jesus tells a young man he must give up all his before he can “inherit eternal life.”

Genesis 3 is the harvest of human disobedience. To call it the story of “original sin” flatters it. The Bible says it’s hardly original. People sin all the time. The Bible wants to tell us how sin began. So let’s talk instead of original consequences. First, shame and concealment from the God who made us. Then the breakup of relations between husband and wife as each points the finger at someone else. Even before God says a word, the fruits of disobedience are in full bloom.

As for the curse itself, notice where it falls. The snake will crawl on its belly and never have a human friend. The earth, once meant to give up its fruit freely, now produces thorns and gives sweat to its masters.

But among all these things, we see a gospel glimmer. The woman will give birth in pain, but there will be children. The man will fight with the earth, but it will still give forth its food. And for a change, stretch the reading just two more verses before leaving Genesis. God clothes his people (vs. 21). Everything else may break down in this chapter, but not God’s care for his people.

### Everything else may break down but not God’s care for his people

Psalm 90 paints God’s eternity on one hand and the smallness of the human enterprise on the other. Here is the God for whom a thousand years is like an evening and human life is as lasting as a dream. Reading the psalm seriously, we see how lightly we all got off back in the garden (vss. 7, 8). But what shall we do with all these lopsided comparisons? Verse 12 is the key: “So teach us to number our days that we may get a heart of wisdom.” We cannot reverse the effects of the garden but we can live

wisely with them.

Hebrews follows up the same theme but instead of looking back to the garden now looks forward to a “day of rest.” The writer has been reminding us that the disobedience in



the garden hardly stopped there. It was the way Israel lived throughout its history. Even at the border of the promised land, the people refused to trust God.

But the Christian has a new and living way to take up the path of obedience in Jesus Christ. He is the great high priest who intercedes (vss. 14-16) and who goes before to show the way to the kind of life God meant for the garden. Here, then, is the chance for the believer to write a new story, this one a story of faithfulness. “Let us therefore strive to enter that rest that no one fall by the same sort of disobedience” (vs. 11).

Having read the three scriptures so far, the choice we face clears as we turn to Jesus and the man with his riches. Like everyone before him in the Bible, he too must choose to obey or not. So his is no isolated story. It has been our story from the begin-

ning, a question of whether flesh and blood like ours will ever be obedient. So when the young man comes up to Jesus, he has the right question: “What must I do to inherit eternal life?” He does far better than most when Jesus lists off the commandments. After all, how many of us could say, “Teacher, all these I have kept from my youth” (vs. 20)?

Jesus’ answer is well-known: “You lack one thing; go sell what you have, and give to the poor, and you will have treasure in heaven; and come follow me.” The result is legendary as well: “He went away sorrowful; for he had great possessions” (vs. 22). How hard it is for the rich to enter the kingdom.

How is that for a Thanksgiving text? The rich man may no more enter the kingdom than he can park his Mercedes in a mailbox. Is this the end? If we stop here in the scriptures, it is but another tale of our seeming inability ever to say yes to God. The disciples understood perfectly. They, too, had the right question: “Then *who* can be saved?” (vs. 26). Not any of us to be sure.

Jesus has at least one more word here. “With people this is impossible, but not with God, for all things are possible with God” (vs. 27). All things? Not just making the moon and stars and all within them, but also remaking the human heart? All things possible including squeezing camels through a needle’s eye, too? All things like a rich man or woman giving up all for the kingdom? Those are the haunting words of this story. *All things?*

If there is still any question, notice the one thing Mark tells us in verse 21 that none of the other Gospels reveal. “And Jesus looking upon him loved him . . .” Think of that for a moment this Thanksgiving. You may see why, with God, “all things are possible.” □

Michael Farris is minister of First Presbyterian Church, Winnipeg.



Mary Krajczar

## Restructuring Re-visited



***Two unhappy experiences with restructuring lead the author to plead for sensitivity as the church reorganizes***

**R**estructuring seems to be the "in thing" in our society. My first experience of it was when my husband's employers decided to restructure their organization. They called it reorganization.

The casualties in human suffering of this reorganization were unbelievable. People who had been doing jobs for many years were humiliated by having to reapply for their positions; and then some were told they were not suitable. Others were laid off. Some relocated to other parts of the province, uprooting their families and starting life over again.

Everyone suffered, even those who still had jobs. It affected families. Morale was terrible. The insecurity of working for an organization that could take away one's livelihood with the stroke of a pen was unbearable. The damage done to people's feelings of self-worth still exists today, years later.

I hope the Presbyterian Church will be more sensitive to the needs of staff who are displaced by restructuring. Let us remember the years of service people have given with a sense of God's calling to the work.

I believe Maslow's hierarchy of basic needs is still valid for administrations to motivate employees. People need jobs which provide for basic physical needs for survival, a sense of security, a need for belonging (love and acceptance), a feeling of esteem (self-worth and success) and a sense of achieving one's full potential. Administrations must meet these basic needs to have happy, motivated employees.

My next experience of restructuring was in my own workplace in the health care system. I am a registered nurse and work in a small hospital. Here, some of the practical nurses lost their jobs. Then a new director arrived from a big city. Within 36 hours, the supervisors were relieved of their positions. We have never been the same since.

Although this restructuring was supposed to be more cost effective and efficient, the budget showed it wasn't cost effective. And it was less

**People need jobs which provide for basic physical needs, for love and acceptance, a feeling of esteem and an opportunity to meet one's full potential**

efficient. Supervisors are a vital spoke in the wheel that makes things run smoothly. Staff at lower levels, with already overloaded schedules, had to take on additional administrative duties. They missed the support services of middle management.

The proposed restructuring makes

me feel we are heading in the same direction. It "shifts the burden of authority and responsibility from appointed boards and committees to staff and a very small Assembly Council" (Presbytery of Westminster Overture to the 117th General Assembly).

What will happen to the democratic process? Will members no longer have input into decision-making? I know of no organization giving that kind of power to the hired staff.

Restructuring is such a major change for our church, I feel every member should have an opportunity to vote on it before it is adopted. I wish the restructuring proposals could have been presented in their final form to the whole church through the presbyteries and congregations.

With the proposed restructuring in the Presbyterian Church, I hope the same mistakes will not be made that I have experienced.

Mary Krajczar is an elder in one of the house churches of the Cariboo Presbyterian Mission Church and lives in Williams Lake, B.C.

Doug Zimmerman

## The Indian Act Must Go



***A normal, law-abiding, middle-of-the-road Presbyterian elder is hijacked by the Indian Act***

**F**or over 65 years, Native People have been part of my world of books, movies, sporting events, cultural curiosity, occasional hunting and camping associates, church discussion groups, media events and, lately, subjects of social concern in our inner city and the Kenora area.

I was offended by Bishop Tutu's comparison of our Northern Ontario reserves to the South African enclaves and the policy of apartheid. I viewed this as extremism. This, after all, was Canada, and we are a caring, colour-blind, multicultural people.

The Oka events forced me to ques-

tion the framework of "Law and Order" versus "national justice" in the most basic sense.

My ignorance was exposed by the CBC *Journal* series in December 1990. This series examined two situations — the best one in British Columbia, the worst in Northern Ontario. Each was analysed through the eyes of the Native People and then with the rules and mind-set of government bureaucrats quoting chapter and verse from the Indian Act.

I was sufficiently disturbed to order a copy of the Act and read it. Then I became angry and ashamed of my long life of ignorance on this vital matter.

**When I read the Indian Act I became angry and ashamed of my long life of ignorance on this vital matter**

To understand the implications of life under the Act, I found I had to read it as though it applied to me, my family and my friends. In this context, the most difficult aspects were my children, at all ages and stages of their lives. This Act regulates every aspect of their lives from an alien culture's viewpoint. The policy offers two inflexible alternatives — assimilation or marginalization (separation).

The Indian Act provided me with an understanding of the root causes of the social malaise in our Indian communities. This malaise has been legislated on our Indian citizens for over 100 years. The basic thrust of the Indian Act is the denial of *hope* for this people.

Even a cursory reading of the Act will demonstrate the basic intent of this legislation is to foster assimilation, and to deny and eliminate the Native culture. Through its multi-layers of bureaucracy, it assures that "justice delayed is justice denied." Every initiative is frustrated by the process. Within this Act is the basic framework of the Indian communities' malaise — family violence, alcoholism and suicide. The following excerpts are a few random samplings of the Act's many demeaning and restrictive requirements.

**Wills** (Sec.25.3): No will executed by an Indian is of any legal

force or effect . . . until the Minister has approved the will.

**Elections of Chiefs** (Sec. 79): *The Governor in Council may set aside the election of a chief or councillor . . .*

**Schools** (Sec. 116 C): *The Minister may require an Indian who becomes sixteen years of age to attend school for such further period as the Minister considers advisable . . .*

**School** (Sec. 118): Every Indian child who is required to attend school shall attend such school as the Minister may designate . . .

Our concern for the Indian people is not a legal or political matter, it is a moral issue. We are caught up in this Act as members of church and state. We are heirs to a paternalistic policy based on misconceived racial and cultural superiority. Our Canadian situation has its counterpart in Latin America, the United States and African countries . . . in fact, everywhere European culture has confronted Native cultures, similar models exist . . . and we decry them!

Every Canadian has a moral obligation to read the Indian Act. It is part of our heritage and embodies the mind-set of our parents, grandparents

and great-grandparents. This Act has been in force for more than 100 years, with modifications but no change in fundamental philosophy. Under this Act, we Canadians are our Indian sisters' and brothers' "keepers" in the worst sense of the word.

The Indian Act imposes a bureaucratic structure on every aspect of the lives of Indians. Government officials are empowered to control and direct the daily lives of our Indian citizens to a degree few of us comprehend. We owe it to our Indian compatriots to study this Act and inform ourselves of the gross injustice it imposes on Native People.

Having informed ourselves, we will, I am certain, see that steps are taken to remove this blot from our heritage. The Indian Act must go!

*INDIAN ACT, R.S., 1985: Copies of the Indian Act are available by mail from the Canadian Publishing Centre, Supplies and Services Canada, Ottawa K1A 0S9 for \$2.75 plus tax. In its "Office Consolidation" form it comprises 62 pages — one column English, one column French. It is detailed in approximately 120 sections by subject matter. □*

Doug Zimmerman is an elder in Nashville Presbyterian Church in Ontario.



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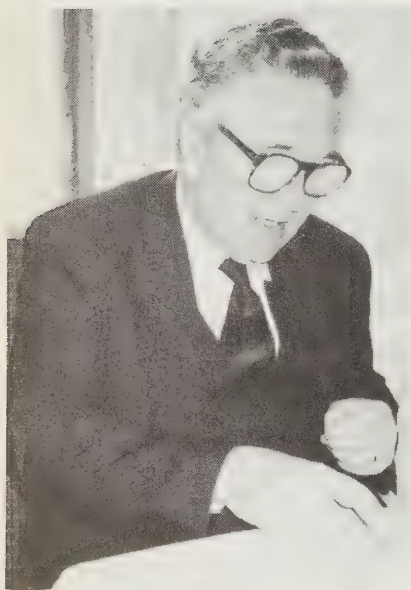


(III) *With the Moderator  
in Eastern Europe*

# A Reformed (Presbyterian) Church With Bishops

by John Congram

*In the afterglow of the Communist overthrow, the Hungarian Reformed Church struggles to renew itself and to provide a new generation with direction*



Bishop Hegedus, Budapest.



John Allan and Bishop Kocsis  
in Debrecen.

**T**he Hungarian Reformed Church has bishops. Yet this church is probably closer to The Presbyterian Church in Canada in theology and practice than any other church in the world. It is sad that outside of a few Presbyterian congregations of Hungarian ethnic origin and some clergy recruits from Hungary, our church has little contact with our Reformed brothers and sisters in Hungary and very few formal ties.

Some would say that the fact this "Presbyterian" church has bishops is an accident of history. During political repression of the Reformed Church in the Austrian empire in the 17th and 18th centuries, every bishop was automatically a member of the upper house of parliament. In order to have a voice, the Reformed Church established the office of bishop.

With the recent overthrow of the communist regime in Hungary, once again the office of bishop has come under review and discussion in the Reformed Church. Some argued that it should be abolished altogether and the church should return to a "purer" form of Presbyterian government. They argued that the office of bishop lends itself inevitably to a hierarchical structure and dictatorial rule. Many concrete examples of this could be cited during the communist regime.

Others argued that the office of the bishop had served the church well over the long haul and should not be

**Some argued that the  
office of bishop should  
be abolished rather than  
reformed**

judged on the basis of recent history alone nor on the abuse of a few bishops who were corrupt or who had compromised with the communist regime. What was needed, they asserted, was the return to bishops who would see themselves as pastors of the flock and servants of God and his people.

In the end the church decided to retain a renewed office of bishop. No longer is the agreement of the state needed to nominate bishops. Instead of being elected for life, they will now be elected to a six-year term with the possibility of further elections to two additional terms.

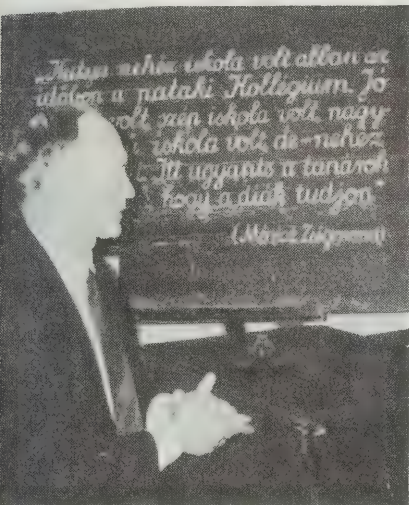
When new elections were held for the four bishops after the overthrow of the communist regime, only one bishop who served previously survived the election.

When the past moderator, John Al-

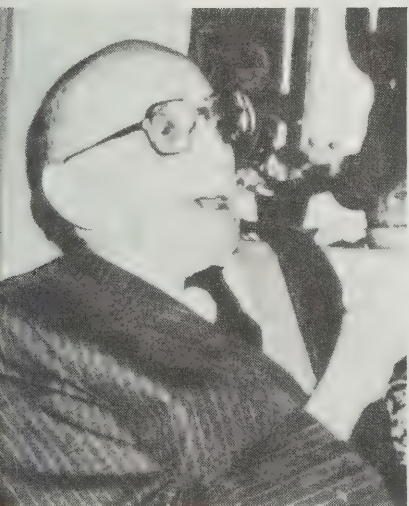




Bishop Istvan Meszaros,  
Miskolc, Hungary.



Daniel Szabo, our guide in the  
Ukraine, at Sarospatak.



Dr. Kalman Ujzaszy,  
Sarospatak, Hungary.

- photos by John Congram  
and David Pandey.

lan, and I visited Hungary in May of 1991, we had the opportunity to visit and talk with three of the recently elected bishops.

Our first stop in Hungary was the capital of the country, Budapest, the home of Bishop Lorant Hegedus who is also the presiding bishop. We arrived in Budapest on Saturday, May 4. As if to prepare us symbolically for the visit, this was also the day on which the remains of Cardinal Mindszenty were buried in Budapest. For many years he had fought against the communist regime in Hungary and had publicly stated he wanted to be buried in Budapest, but only after every Russian soldier had left Hungary. On the day of his burial his former housekeeper and several other women chained themselves to the cemetery gates to try to prevent his burial saying that not all Russian soldiers had yet left Hungary.

A more formal orientation for our visit was provided that evening by the Rev. Tamas Bertalan, the secretary for External Affairs of the Reformed Church in Hungary. He reviewed for us the struggles of his church to renew itself since the communist overthrow, including the re-writing of the church's constitution. We talked about the high expectations of the Hungarian people since the overthrow and their disappointment that, so far, the two most visible results were high inflation and unemployment.

In Hungary the church has a long historic connection with the educational system. The Reformed Church, in particular, was noted for its work with the "talented poor." When the communists took over in Hungary, they also took over the educational system. Now, however, the state wants the church to run the educational system once again. There has been some help from the government to reopen church schools but not nearly enough.

An insight into the church's passionate concern to play a role in the educational system was provided for me by Maria Mindszenty, a friend who lives in Toronto but who grew up in Hungary. Her mother was a school inspector in the state-controlled educational system in Hungary. It was a system formed to serve

the communist ideology. She recalls hearing her mother say that for every lesson in the school year, every teacher had to include in the lesson plan the teaching of "hatred for the living enemy." The government, sometimes the Kremlin, decided and enforced who should be treated as the enemy.

In grade three or four, Maria remembers the word *bourgeois* being spelled out on the blackboard, in the context of a song where the bourgeois were the enemy. Later, while visiting Vienna, she asked her mother, "Are we going to meet 'the rich'?" (i.e., the hated enemy). The communist school system was great on lip service to the "brotherhood of man" but rotten in practice.

Maria says that with the new freedoms she is not surprised by the factional hatreds and tensions that have arisen all over the region. Communist ideology and practice were no help in learning to tolerate differences.

### In Hungary, the Reformed Church is noted for its work with the "talented poor"

When Bishop Csiha, from the Reformed Church in Romania, visited Canada in May, he said that a Reformed church school would be able to graduate people with a different outlook from the one produced by the communists. He believed such graduates would begin to transform society. What he was saying was that a school run by the church does not merely substitute a Christian ideology for a communist ideology, nor Christian lip-service to love for a communist lip-service to love, but would produce people with a respectful, compassionate outlook, who would model for others an alternative way of relating to people.

Sharp at 9:00 the next morning, we are greeted by Peter Balla, one of the bishop's young assistants, who will escort us to worship in the Szabadsag ter Congregation. We are transported in an East German Trabant, one of several varieties of cars the communists have "inflicted" on the Hungarian people. Although only



## A Reformed Church

continued

a few years old at the time, I can remember feeling more confident about my uncle's Model-T Ford than this car. It coughs and chugs its way through the almost deserted streets of Budapest.

The bishop's church reflects none of the glory or splendour that we usually associate with bishops. It is located in the heart of downtown Budapest near the parliament buildings. Built in the 1930s, and seating 300 or 400, the sanctuary is built into a four-to five-storey office/apartment complex. As well as a sanctuary, it also includes apartments for the bishop and staff, rooms for church meetings and church offices.

We gather with the elders for prayer before the service. Each prays in turn. The elders then lead the minister into the sanctuary for the service.

Today is Mother's Day, and another young assistant, David Illes, leads about 25 children present in songs and prayers on this theme. It concludes with a young girl reciting a poem honouring mothers. After greeting their parents, the children leave the service for church school.

### **I felt more confident riding in my uncle's Model-T Ford than in an East German Trabant**

From our perspective the service is extremely plain, setting the pattern for all of the services we attended during our visit — prayers, scripture readings, hymns and the sermon. The tunes of all the hymns sung here were familiar. Peter Balla translates for John Allan who preaches a post-Easter sermon of encouragement under duress.

Bishop Hegedus, who has been preaching in another congregation on this morning, bounds in shortly after the service is completed. In appearance he reminds me of Charles Templeton. As he escorts us down the street to a restaurant, I soon learn that the good bishop talks as rapidly as he walks.

Hegedus graduated in theology in the early '50s. He was serving the Reformed Church in Calvin Square in Budapest during the time of the



Rev. Tamas Bertalan and Dr. John Allan in conversation, Budapest.



From left, David Pandy and John Allan, in front of the church in Vizsoly.



Hungarian uprising. Besides writing articles encouraging and supporting such action, as soon as the uprising began he went on national radio to welcome it. After the uprising was put down, Bishop Toth banished him from Budapest to Hidas, what he described as "the tiniest parish in the smallest village in Hungary."

Undeterred, for 20 years, Hegedus threw himself into the study of theology. English he learned through translations of Barth, Tillich and Calvin. Several times he was invited abroad to give lectures, including to Basil, Switzerland, but each time Bishop Toth refused permission.

### **Besides running a seminary of 200 students, Bishop Elemer Kocsis oversees 400 parishes with 900,000 members**

Ironically, in 1979, through the sponsorship of a communist member on the Scientific Society of Budapest, he was able to leave the country to lecture and in two months completed his dissertation in German for a PhD. In January of this year, Hegedus was elected bishop of the Danube District and became a successor of Toth.

However, it was not an easy transition. Hegedus has received many death threats. When he was elected bishop, someone shot two bullets through his door. Those who know him realize that such threats will not deter the bishop who declares that "no longer will there be bishops of dictatorship, but of mission."

Hegedus agrees with Laszlo Tokes that during the communist control the rest of the world, including the leaders in other churches, spent too much time listening to officials of the church who owed their positions to the communist government and too little time listening to prophetic protesters.

In this new period Hegedus is prepared to deal in love with those in the church who compromised during the communist regime. He is prepared "to understand them but never to ratify what they said and did." Regarding past leadership Hegedus commented, "If they are open to the new

### **Pastor Hegedus was banished to the tiniest parish in the smallest village in Hungary**

work and renewal, I will be open to them."

Early the next morning we set out from Budapest for Debrecen in the Volkswagen van provided by the church here. Never have I seen up close the interior of so many exhaust pipes. Old trucks and cars clutter the highway. When the opportunity comes to pass, everyone who is able (including ourselves) jumps into the passing lane. Thankfully, our driver, an employee of the church, is highly skilled.

About 10:30 a.m. we arrive at Debrecen, once known as Calvinist Rome. Here the church operates, besides a large high school, a seminary of approximately 200 students, 40 per cent of whom are women, with six students from the Soviet Union. Here we meet the principal of the seminary and the only bishop who served during the communist regime to be re-elected to office, Dr. Elemer Kocsis. Besides running the seminary, he oversees about 400 parishes with 900,000 members. Approximately half of these parishes have no pastor.

Kocsis began as professor of biblical theology, later dogmatics and ethics, at Debrecen. He serves as a member of the international society of ethics and as president of the Bible Society of Hungary.

He speaks to us of the difficulties of the transition from socialism to free democracy and particularly the strains brought to bear on the church to retain her unity. The new bishops, he says, are good scholars and leaders and this provides him with much hope.

Before leaving the bishop's residence, John Allan is invited to inscribe his name in the guest book which includes such notables as Karl Barth and Martin Luther King.

The presence of The Great Church dominates the downtown area of Debrecen. This Reformed church which is capable of holding 3,500 people had dwindled to a congregation of a couple of hundred under communism. Last year the congregation doubled, but the younger leadership of the church worries whether they are prepared to give leadership and ministry to the new influx of people who are looking to the church for answers and direction.

In the evening we attend a concert by the school choir in The Great Church. Before it begins, in good Presbyterian fashion, the large audience participates in hymn singing, scripture lessons, prayers and even a brief sermon. The choir presents the music as a benefit concert to aid the congregation in its ministry with disabled children. It is encouraging to see many of these children in attendance with their sponsors.

In the morning we leave Debrecen and head northeast about 60 miles to a city of similar size, about one-quar-



Pastor David Illes and "faithful" Trabant, Budapest.



## A Reformed Church

continued

ter million, the industrial town of Miskolc. Here the recently elected bishop, Dr. Meszaros Istvan, greets us in the district church offices, a pleasant, fairly new building apparently built through gifts from the Swiss church. Warmly remembered here was the visit of the Moderator of The Presbyterian Church in Canada 15 years previously. We are asked to convey thanks to The Presbyterian Church in Canada for its kind acceptance and love of Hungarian refugees who have come to Canada. During the uprising, 80,000 Hungarians died and 200,000 fled to the West.

This synod consists of approximately 200 congregations of which approximately 50 have no minister. Presently each pastor serves three to five congregations.

Along with the bishop we meet Daniel Szabo who has been elected Curator of the district (a kind of lay office to work in concert with the bishop); Ray Seven, a retired industrial chemist from Michigan who is helping to reorganize the school at Saraspotak, and George Benke a pastor of a local congregation.

### The communists arrested and imprisoned many Calvinists, seeing them as integral to capitalism

The bishop explains that the communists saw Calvinists as part of the capitalistic system resulting in the arrest and imprisonment of many of them. During communism only government loyalists were appointed bishops, often less talented, uni-lingual pastors. The more talented were sent to small rural parishes. Teaching was limited to within the walls of the church. Miskolc, as a heavily industrialized city, was a traditional stronghold of socialism. But even here many are now coming to the church to be baptized.

Bishop Meszaros, who served as a pastor in a rural village for 29 years, sees his role as bishop much like the father in the parable of the Prodigal Son. He must welcome both the older

and younger brother. In a time when, increasingly, it is advantageous to be a member of the church, he must remind the people that salvation is not cheap.

Meszaros finds irony in the fact that the West seemed to offer more support to Hungary in its attempts to reform communism beginning in the '70s than it has provided since communism's demise.

After refreshments we head out for a visit to the bishop's church. It is the town's oldest church, located on a hill overlooking the city, up a long flight of stairs. It is unheated in winter. To worship here one must be highly motivated and fit. The church property, established in 1480, includes an ancient bell tower, a large cemetery with flowers of every imaginable colour and, inside the church building itself, many artifacts of historical significance.

Within this church district resides Saraspotak, with its famous Reformed school and seminary. We arrive there about 4 p.m. Like all the



Szabadsag ter Congregation in Budapest.

schools in Hungary, this flourishing Reformed high school and seminary were taken over when the communists came to power. Now given back to the church, the high school operates under church sponsorship without the previous land holdings to support it and too little government assistance. As a result its operation is a day-to-day struggle.

No stopover in Saraspotak would

be complete without a visit to Dr. Kalman Ujszaszy. Dr. Ujszaszy and his wife live in a small cottage, filled with books and paintings, in Saraspotak where they have spent most of

### Ujszaszy worries about those who have grown up knowing nothing but communist rhetoric

their lives. He came to this city of 12,000 in 1921 after completing high school. Except for study and travel abroad in Scotland, Switzerland and Greece, he has never left. When the communists came in 1952, he was professor of the history of philosophy at the seminary. When they closed the seminary, he remained to maintain the library. This was the only part of the complex the communists failed to seize although they did seal off the heating pipes running into the library. Somehow, from the 100,000 books in 1952 the library has grown to its present 400,000 volumes. Dr. Ujszaszy simply says of his experience, "God always gives the possibility to serve."

Although he feels that 40 years of communism has made many stronger Christians, he worries about those who have known nothing but communist rhetoric. "It is dangerous," he says, "to be born in the system, learning nothing but Soviet hymns."

He speaks with warmth and pride of what he calls "the first free march" on March 15 of this year, when 3,000 boys and girls, with their parents, came together. The new bishop came to hold a solemn service in which they heard a new and unfamiliar voice. To those who had grown up with the jargon of the left, his words surprised them. They did not know the words when they stood to sing the national anthem. It had been retained only by a machine.

As we head out from the warmth of the Ujszaszys' home into the darkness of the Hungarian night to return to our hotel, the professor's final words ring in our ears, "Don't forget Saraspotak." None of us should. Here, and in other places like it, with faithfulness to the gospel and commitment to the Reformed vision, lies much of the hope for a renewed Hungary □

# A Family Matter

by Arthur Van Seters

**A**lmost three years ago my father died. He'd been alone after my mother's death a year and a half earlier. On the day after his funeral, we five sons gathered at "home" on Churchill Avenue in Willowdale, Ontario to decide how we would distribute this and that, and to read Dad's will.

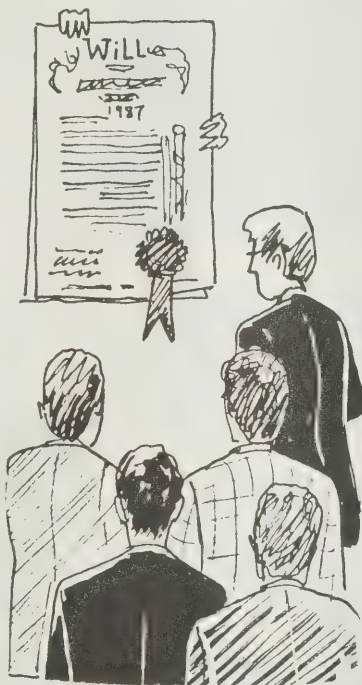
The will was simple but a bit surprising. Everything would be equally divided after expenses. The executors were named but little else. Uncomplicated. We would have to decide about personal effects — the furniture, dishes and so on, and the sale of the modest little bungalow. I remembered that Mom had spoken about making a list proposing who might want which paintings. We soon found it and made the assignments accordingly. Easy. Later we found a second list that didn't quite agree with the first one! Oh well, since neither had a date, we just left it. But there was nothing in the will about the church.

## When it came to their will, why had our parents not willed at least a tenth to the church?

That "day of the will" brought the five of us closer together in so many ways as we talked of old times and suggested this for one and that for another. No arguments. No possessiveness. Just a bond. There was, of course, sadness. We so missed Dad, Mom and our sister, Phil, who had died back in 1980. But why, when it came to the will, had our parents not willed at least a tenth to the church?

They seldom, very seldom, missed church on Sundays. They also attended Wednesday prayer meetings. Dad had been an elder for at least 45 years and Mom volunteered for so many things and was active in the Women's Missionary Society. And they tithed. I can remember that even in the war years when money was tight, the tithe was always set aside first from every pay cheque. Church and family were both central to everything our parents did.

## When the church is central to the life of a family, why is it forgotten in the making of wills?



So I've tried to figure it out. Why was the will a simple division of assets to the remaining five of us? Why was there no tithe in the will? Maybe it was tradition. You leave everything to your family and whether we needed every last penny or not, it was tradition. Or maybe Dad thought that if he gave it to us, we'd contribute a portion of it to the work of the church. I haven't talked to my brothers about this, but I know some of that did happen.

Perhaps the truth of it may be simply that our parents never thought about their will in terms of a portion for the church. Maybe they didn't know how to talk about it, or wanted to avoid misunderstanding. I also have a hunch that no one ever raised this question with them — none of us within the family, nor anyone from

the church or any other organization. It's as though there is still a taboo around such conversations. Yet now, as I think about it, I'm surprised. Mom and Dad were Dutch through and through and there weren't many topics that they side-stepped! But more seriously, the will was a way of giving expression to their values, what they most believed in — a way of continuing what their lives represented. Had they explored this with any or all of us, including a bequest to the church or some institution of the church, we would not only have respected their wishes, we would have seen it as a natural extension of their life-long pattern of giving.

I realize that all of this is a very personal "family matter." But family matters are precisely what the church is constantly engaging. It does so, first, to support and strengthen its constituent families, especially in times of birth, illness, marriage, anniversary, death and bereavement.

But the church also becomes for many of us an extension of our family. It, too, is vulnerable; it, too, has needs — including financial ones. Can our patterns of giving within our own lives continue through a bequest to the church? Individuals may view this differently and no one should in any way be pressured or coerced. But can we not at least discuss this subject together?

Yes, this is a sensitive area. I began my exploration with my own family — my wife and our sons. They have helped me write (and re-write) this piece. Now I can release it for others in the church to explore. □



Arthur Van Seters is principal of Vancouver School of Theology.



# The Long Arm of John Calvin

*The author writes: "True, my setting is Reformed not Presbyterian. But I send it to you deliberately on the urging of some Presbyterian friends. Change a few references and this is my/our (Presbyterian) story"*

by Ronald Jager



JOHN CALVIN

- from *People of The Word*,  
Presbyterian Church of Ireland,  
by John Woodside. Used with permission.



- Art by Iris Ward



**W**e were brought up religiously. Therefore our common life was hallowed with an uncommon sense of order and purpose.

My parents believed (in words they never heard) that "There's a divinity that shapes our ends, / Rough-hew them how we will." Our sense of self and world and God was formed by a certain rich interplay between immediate material facts on the one hand and a variety of transcendent symbols on the other. It's as if we moved in two realms.

The immediate order consisted of a small community of mixed farms in a climate of restrained, obedient Protestant piety. Beyond this circle, anything with scale — Cities, Biblical History, Global Wars, Dominions, Powers, Glories, Art, Crime, Foreign Missions, the Future, Catholicism, Wealth, Science, God's Providence — was exotic, sustained in quite another order, known by sign or testimony or impinging upon us like allegory from another realm. The line between the immediate and the transcendent, as between two kinds of reality, was sharply drawn, such as it cannot possibly be drawn today in the age of mass communication; so we engaged the remote, the noble, and the terrible in perfect safety from afar, through the veil of religion and imagination — whereby it all remained decently distant and benign. Our physical life, rough-hewn, rested securely on one side of the line, and our imaginative life thrived on the other, shaped by divinity.

Twice on Sunday we went to church, and each service was at least an hour and a half long, very formal. No one but the minister ever spoke, and nothing unexpected ever happened. The singing was strong, heartfelt, fast; the preaching tended to be bookish, doctrinal, lengthy. All children always attended all services, and it was tedious to sit still through the long prayer and the long sermon that were the main features of the long service. I hope I sometimes had the sense to dislike it. For a time my mother had a Fidget-Control Ruling: "You may turn around three times in church, not more." I usually saved one of those until after the sermon: someone might drop a hymn-book

during the last song and it would be unbearable not to be able to turn around and stare. Anyway, religion had a lot to do with obedience.

As small children we had to find remedies for tedium. A useful trick was to watch the big Regulator clock and see how long you could keep a peppermint going in your mouth. I learned to keep one throughout an entire sermon, something like 45 minutes, by tucking the mint into the southeast corner of my mouth and disciplining my tongue to look the other way no matter how strong the temptation. Self-discipline was also an important part of our religion.

When we really grew weary of sermons, we added and subtracted the posted hymn numbers or leaned back and counted the tin squares in the ceiling. Then we turned to stalking flies — of which there was an ample supply and at which we developed brisk and ample skills by baiting a sweaty fist with a piece of peppermint and waiting for the wary fly to step into the parlour of our palm. I'd have to pick up the lost thread of the sermon in the long summary at the end while toting up the body count of flies at my feet. I don't suppose it's likely that I ever had the grace to thank God for the distraction of the flies; but I hope so.

**O**ur church's ties were to the Christian Reformed denomination, whose origins lay in a mid-19th century separation from the Reformed Church in America. The denomination was young but already chastened by theological controversy, and full of selective and solemn memories harking back through Dutch Calvinism to Reformation Geneva. Dutch, orthodox, serious about education, its internal denominational lines were tightly drawn and carefully nourished, and a sense of Christian community thrived among the four- to five-hundred churches of the denomination — many separated by thousands of miles — from Paterson to Pasadena. On the other hand, there was little openness in those days toward the immediately surrounding neighbourhood. That was the world; we were the church. We thought a lot about foreign missions, less about

neighbourhood missions.

So glib and automatic is today's celebration of diversity and individuality that to describe this religious/ethnic culture seems already to be criticizing it. True, it had the liabilities of insularity and ethnic uniformity, and it had a certain tedious theological superiority complex. But it admits of no easy judgment. As a shaper of character and family structures, it had extraordinary resources, such as seem conspicuously wanting in the social chaos of today's world.

### **When we really grew weary of sermons we added and subtracted the posted hymn numbers... then we turned to stalking flies**

That culture was predominantly rural, and the aggressive side of the American career-cash-and-success ethic was slow to penetrate it. Barriers held that ethic at bay for generations: a colonial immigrant mentality, Calvinistic otherworldliness, the Dutch language, the Depression. Its own work ethic focused not on virtue and diligence being rewarded but on their being religiously required. Motives for actions counted more than consequences. Duty, responsibility, gratitude and obedience (and hence shame and guilt) were the vital concepts of that ethic. In that culture's best image of itself, success was a seductive and empty concept, liable to be filled with vain values; therefore, life's enterprise was not to seek that but to find one's vocation, one's calling, the proper avenue for the use of God-given talents. In such a world avarice was probably a less available temptation than spiritual pride.

My generation — those whose grandparents were immigrants and whose parents were bilingual — picked up the last inklings of this colonial Calvinist outlook. Coincidentally, it was almost perfectly suited to the culture of the family farm.

Mealtime at our home was a structured affair, though I suppose it sometimes seemed a chaotic yammer to our parents. Three times a day (twice on school days) we assem-



## The Long Arm of John Calvin

continued

bled, gave thanks to God, ate a full meal, and concluded with Bible reading and prayer. This was not peculiar to us; it was normal. At about age five each of us got a Bible and in it we followed along as my father read, each of us then reading one verse at the end of the selected portion. Thus we absorbed the Bible; thus we learned to read — more or less — even before school; thus we were guaranteed better acquaintance with the adventures of Abraham, Isaac and Jacob than with those of Dick, Jane and Spot. It would be hard to regret that.

**O**urs to be reared with the diction and cadences of the King James Version of the Bible in our ears, its “peradventure,” “thou,” “verily,” “whosoever” and “wherefore,” its “cometh” and “goeth” and all the memorable rhythms and poetry of its prose. Elizabethan English contrasted and merged with the salty, slang-laden homespun grammar of the second-language English of most adults; and with an arsenal of Dutch words that never could be translated. “He done everything good,” my father might say, and my mother might correct that to “He did everything good,” though “He did everything well” seemed favoured by teachers, and “Verily, he doeth all things well” by the Bible.

We marched straight through the Bible in our mealtime reading, a chapter at a time: long arid stretches of Leviticus, doleful prophetic lamentations, soaring poetry, psalms of cursing, parables of Jesus, hymns of devotion; also, and unforgettably, the wonderfully labyrinthine genealogies of the Old Testament, the King James universe of the begot and the begat, arrayed in all their elaborately hyphenated and unpronounceably polysyllabic glory. We took it all in, chapter by chapter, week in, week out, year in, year out. We never read any other book in this resolute way; and certainly nothing else that we read had such wonders combined with such obscurities. It was a fair way to learn a lot about what is in the Bible but a poor way to study it; dif-

ferent parts of the Bible require different kinds of approaches, but ours never varied.

Our stance toward the text was invariably reverent, even devotional, including the vast cumbrous portions of the Old Testament; and that made it seem somewhat less inscrutable. Or rather, it didn't bother us a whole lot that we understood so much so dimly. We knew the things of the spirit were otherworldly, that we could catch but a glimmer of their remote majesty. The Bible itself said as much: “My thoughts are not your thoughts, neither are my ways your ways, saith the Lord.” *That* we understood. Shouldn't we expect God's word to be unfathomable? We were mystics but we didn't know it.

There was no real problem with understanding the New Testament, which I think we read more than the Old Testament anyway. Except for the last book (Revelation) it is straightforward, and we were never in the slightest doubt about its central message of God's redeeming love for his world, including us. That fact made it possible to assimilate the Old Testament even if we couldn't digest it. Whatever was mystifying was a sacred mystery still.

Immersion in Scripture was inseparable from our other practices, including regular attendance at church, Sunday school (summer), catechism classes (fall, winter, spring), and later, Christian High School. Discipline of the heart and head seemed to go easily together: in Sunday school we memorized for recitation a verse of a hymn and a verse from the Bible each week; in catechism classes we memorized set answers to set questions of Christian doctrine. The regular Bible reading and prayer at home undoubtedly nurtured certain spiritual habits, a capacity for reverence (and hence irreverence) among them. It aimed to kindle also an inner piety that would allow us to feel at ease bowing in humility and gratitude before the Lord of the Universe.

Ours was a rather muscular Calvinism, emotionally somewhat reticent, perhaps even lacking in warmth; it was not the sweaty fundamentalism one easily associates with

groups wherein religion is so prominent. But some of what we in this community of churches did in the name of religion was adverse to the higher sentiments. We often confused mores with morals, as when we imposed a very strict taboo on women smoking. And mores got mistaken for religion: all dancing was regarded as flatly unchristian, movie attendance was forbidden and card playing (Rook and Flinch usually excepted) disapproved of. A more serious breach, such as pregnancy outside of marriage, required confession to the ruling Consistory of the Church of “sinning against the Seventh Commandment,” and the confession was announced to the entire congregation. And so on. Selectively condemning some activities (through an inherited list of “worldly pleasures”) and simultaneously overlooking more subtle slippages (lovelessness, exploitation, gluttony, pride, spite, avarice) produced some peculiar stresses. It intensified but didn't focus the vague sense of guilt that always hovered in our background. From such or similar contortions of the spirit H. L. Mencken fashioned his famous quip about Puritanism: it is the haunting suspicion that someone somewhere might be happy.

**I**t may seem a rare notion nowadays that the currents of religious life may be properly channelled not only in terms of prayer and worship, or in the highly personalized and subjective forms of “the Lord's will” so beloved by fundamentalists, but also in more generalized forms of objective religious duties. Yet the *Westminster Shorter Catechism*, a classic 17th-century Calvinist document, begins there: “What is the chief end of man? Answer: To know God and enjoy him forever.” Duty — to enjoy. Whatever else it is, that is not a simplistic notion. Another classic document, the *Heidelberg Catechism*, was closer to our mentality and was one of our denominational creeds. It begins thus: “Question: What is your only comfort in life and death? Answer: That I . . . am not my own, but belong to my faithful Saviour, Jesus Christ.”

The traditional way to make and

keep these thoughts available through the generations was to have youths commit them to memory. However, we who were required to memorize and recite such answers often had little interest in them. Inevitably there were times when the whole doctrinal yarn seemed terribly profound and simplistic, wonderful and hateful all at once. Chief end? Duty? Comfort? We were adolescents, prey to swiftly alternating moods of moroseness and high spirits, caught up in the mystifying tangles of suppressed sexual energy, guilt, idealism, rebellion, religious fervour, laziness. We had enough puritanism bred into us to spoil some fun, but not enough to find comfort in doctrine.

On the whole, I believe that rearing children in that particular climate was relatively simple. Simple — not necessarily easy. Parents had a commonly understood and quite precise idea of what they were up against. Their theology told them that it was the perversity of human nature that they were up against, and that it was the grace of God and prayers to him that were their allies; certainly they never supposed that they were merely dealing with an all-absolving abstraction called society. They had never heard of such a convenient repository of unacknowledged guilt. To them sin was far more real than society. Every day we asked for divine forgiveness, even on our good days. (Calvinists cover their bets.) Of course, we were exposed to a very, very small range of the world's goods and evils. But certain moral and religious signposts were clearly marked and we knew where we were — even though the next generation had to change some of the signs. Families were intact, divorce was unknown, serious crime was unknown, sin was well known, and youth was held in a network of forms and formulas that seemed as durable as any government. If parents did not overtly indoctrinate on matters of morals and religion, it was because they did not need to: models and guides were before our eyes and didn't have to be always in our ears.

**O**n our eighty acres our own parents avoided the extremes: we

were not made victims of virtue (on a farm there are so many and such varied activities that cannot plausibly be disapproved of); nor were we so bullied by indulgence that there were no useful forms of misbehaviour left to us. We had room to manoeuvre, to be creative, even though some prohibitions were a little eccentric. We did not ride our one bike on Sunday: that was thought to be the kind of discipline that would strengthen spiritual sinews. Such an environment, stern and kindly, practically guaranteed that some of our preferred forms of transgression would be elevated into rites.

### **Selectively condemning some activities and simultaneously overlooking more subtle slippages produced some peculiar stresses**

Smoking, for example.

Nelvin and I made our smoking debut with cousin Bob in his father's barn, which is not a recommended place for boys to play with matches. But we entertained ourselves in high style for a few hours with an old pipe that Bob had liberated and hay chaff from the barn floor. We'd take a couple of quick hot puffs and hand the pipe around, cementing our conspiracy. How seductive the incense from this strange new religion of masculinity — the smoldering chaff and the sweet, smoky smell of forbiddenness. Under the circumstances, it was dangerous, careless, and eventually somewhat sickening too, but those seemed minor details at the time.

Having tasted the pleasures of sin, I was soon emboldened to try smoking by myself. I had no pipe and so I learned that if you roll dry chaff into cigarette paper and light it, you will inhale as much chaff as smoke. Frustrated, I considered giving abstinence and virtue a chance; but downed the impulse with aplomb and elected to switch smoking brands instead: I upgraded my act to corn silk. I happened to be in the chicken coop at the time and once more my guardian angel swooped in to keep me from burning the place down. The experiment was interesting, worth repeating later behind a corn shock (I had been

warned by my angel to stay clear of buildings), but it didn't deliver the ecstasy it had seemed to promise. By the time I was old enough — say, 12 — to try a Camel, I had already pretty well given up on surreptitious smoking. (Later, in college, I took to the pipe and stayed with it for some decades.)

If I was timid about these forays into the great Masculine Unknown, it was because I had a vivid memory of Marvin's first public smoking adventure. With Dad's permission he had lit up a cigar one Sunday noon after dinner and puffed away right there in the living room — to the wide-eyed wonder of us all. Here was this brother of ours, more than four years my senior but a boy still, and presto! At the stroke of a match and a cloud of smoke he was transformed into a tough cigar-chomping adult right there in the heart of the family. However, by the time he had fully inhaled the heady clouds of masculinity, had gotten the requisite local notoriety, and had taken personal stock of his newfound manhood, he had also absorbed a chest and stomach full of heavy cigar smoke. Soon he became very, very pale and then very, very ill.

My big smoking brother sat down. Then he groaned and lay down, then went outside and promptly came in again, paler still, sighing with spasms of agony or self-pity. He lay down again and rolled on the floor — a man no more was he. I was very impressed. And baffled. Did manhood require that one simply learn to accept such awful duress and come to enjoy it? My father appeared to like pipe and cigar smoking. Presently we all went off to church, to worship God and kill flies, and left Marvin there to nurse his woes by himself. I have no clear knowledge of what our parents thought about the episode, but I have dark suspicions, the blackest of which is that the event went approximately as intended. Many teenagers of the time became heavy cigarette smokers, but not us. No camel puts its nose very far under our tent. And we all grew tall and lean. □

Ronald Jager, a former professor of philosophy at Yale University, grew up on a farm in lower Michigan in the 1930s and '40s. Adapted from the book *Eighty Acres: Elegy for a Family Farm* by Ronald Jager, Beacon Press. Reprinted with permission.



# Send in ... Lloyd McGinnis

by John Congram

*A Presbyterian heads up the government's latest attempt to save the environment*

**L**loyd McGinnis is an environmental entertainer. In his own words, "I attempt to entertain people while, at the same time, telling them things they have not heard before and challenging them to do something about them."

He likes to intersperse his environmental talks with self-deprecating jokes. Speaking to a group gathered in Trinity Presbyterian Church in Toronto, McGinnis begins by telling them that he maintains his high style of living on a company credit card. He is chairman and chief officer of Wardrop Engineering in Winnipeg. Unfortunately, he tells them, his card was recently stolen. He reported the theft to the controller of the company, but in a meeting a few weeks later, he discovered the controller had failed to report the theft to the credit card company. When chastised for his slackness, he responded, "Why should I report it? The thief is not spending half as much as Lloyd." That's being practical. McGinnis expects the new institute he heads to be equally practical.

Recently the federal and Manitoba governments appointed him the head of the new International Institute for Sustainable Development, a new centre in Winnipeg with a global mandate and 25 million federal and provincial dollars to spend. It was not an accident they sought McGinnis to head up an agency to provide guidance to future economic development based on policies that sustain and expand environmental resources or, in McGinnis's own words, "to achieve a balance between environmental necessity and economic reality." For 20 years he has travelled and worked in the Third World. His present company does one-third of its business in that part of the world. For three years he served as an adviser to the government in Tanzania, East



Lloyd McGinnis.

Africa. In 1986 he was named Canada's Outstanding Engineer.

His environmental concerns arose, according to McGinnis, simply because he was asked to get involved and "because, in comparison to almost all other people on the face of the earth, we are exceedingly fortunate." Each time he returns from the "cesspools of the world" to Canada, he says he is "overwhelmed with gratitude to live in this paradise called Canada." Canadians, he fears, too often take our environmental well-being for granted. Our task, as he sees it, is "to protect and enhance what we have and also help others around the world to do the same."

Although McGinnis does not always agree with either the tactics or the pronouncements of radical environmentalists, he does feel they have done us all a favour by putting the issue on the world's agenda. He recently spoke at a conference in Brandon, Manitoba. When finished he sat down. The second speaker, a

Ugandan, leaned over and whispered, "You have just given my speech." Two people, worlds apart geographically, culturally, and in almost every way you could imagine, gave almost identical speeches.

McGinnis is keenly aware of the vast number in the world for whom survival is the first priority in their lives. They do not have the luxury of considering a better life-style let alone being concerned about the environment. As McGinnis expresses it, "The cost of environmental protection in Canada is less icing on our cake. In Third

World countries it can be a life and death issue." But realizing its importance for the survival of the human race, McGinnis would like to see more "debt for nature swaps" in the future. In other words, richer nations would forgive some of the debts owed them in return for the poorer nations doing more for the environment. With the incorporation of sustainable development in the decision-making process, such swaps will not be necessary in the long term.

He also foresees the day when corporate financial statements will have two additional entries: one which reflects what has been spent to enhance the environment in the past year as a normal part of doing business, and another which stipulates the amount of money that has been set aside in reserve to restore the environmental damage we have caused through past actions.

Lloyd McGinnis talks about his faith and church with the same enthusiasm he brings to his work and ecological concerns. He doesn't consider himself a born-again Christian, in the sense that he puts it, "I didn't crash through the barn door into the faith." His faith has evolved through time.

His experience with the Presbyterian Church began when his family moved to Selkirk, Manitoba in 1955. They visited Knox Church simply as a courtesy to the minister who invited them. They enjoyed it and stayed. From there their journey took them to a Presbyterian church in Atlanta, to a Scottish Presbyterian congregation overseas, to membership in Westwood Church in Winnipeg in 1973 where they still worship.

All of these experiences have affected them in different ways. For many years in Westwood, his minister was George Vais. One of Vais's constant themes that McGinnis says has affected him greatly went something like this: 'Reach out beyond your own church, beyond your own community; reach out to the world.'

Working and living in areas of the world where Christians are no longer a majority, in fact often a shrinking minority, has deepened his faith. Such experiences, he says, make you look critically at your own faith. It either grows or dies. He wonders if Christians appreciate their minority position in the world and, if they did, would it not stimulate them to outreach and action instead of sitting back in comfort and unconcern.

In Selkirk, McGinnis was once asked to give the charge to a new minister. He tried to prepare the congregation for change. He says that he failed, but that does not stop him from preaching the "gospel of change" wherever he goes.

He once saw children in Africa selling small monkeys in cages. He wondered how the monkeys had been captured. He discovered that food was placed in hollow logs with a small slit in one end. When the monkey reached in and grabbed the food, it could not extract its paw without releasing the food. Unwilling to release the food, it could not regain its freedom and was soon captured. McGinnis sees this as a parable of our own situation. "We hold on to the past at our peril. Our security lies, not in the past but, in going on to better things in the future."

With this in mind, he believes that the church would be healthier if

ministers' calls were on a contract basis for five years, with a maximum of ten. Seeking new locales for ministry, he believes, would be good both for ministers and congregations. It would help to eliminate the tendency we all have to get comfortable and settle down. He believes it would also help to eliminate the old church song which stifles growth, "We haven't done it this way before."

Living out his credo, McGinnis recently retired from the session of Westwood Church, after 15 years, in part to give newer and younger people the opportunity to serve and not be inhibited by what he calls "the old guard." Youth, he maintains, should be given a far greater role in all aspects of congregational life including serving on sessions.

Having said all of that, Lloyd McGinnis remains a happy Presbyterian. He likes the image the Presbyterian Church projects. He appreciates its emphasis on a Bible-based message, its stress on the relevance of Christ's life and teaching to 20th-century people, and its emphasis on enhancing the spiritual well-being of its members. In the high pressure environment in which he spends most of his time, where his decisions can make and break careers, he receives confidence and inspiration from his faith to do his best. McGinnis also appreciates

### **McGinnis seeks to achieve a balance between environmental necessity and economic reality**

the thin line he sees the Presbyterian Church walking between a sensitive social concern, yet not appearing on every picket line or at every protest rally.

This may account for why he believes the church has an important role to play in ensuring that environmental issues do not become a quasi-religion. McGinnis believes that "the new environmentally conscious Puritanism" could become a cult, using the environment as a

handy tool to seek power over others to control them.

Besides its role in contributing to increased awareness and knowledge of the environment, McGinnis believes the church can help avoid actions taken on the basis of misinformation, emotion or myth. He points to the action of McDonald's in going from foam to paper containers. This decision, taken under public pressure and in the name of saving the environment, turned out to be the wrong decision environmentally. "As we pursue the achievement of sustainable development, there is a need for public debate which is better informed."

McGinnis is a realist in recognizing that in terms of environmental reclamation we are rapidly losing ground. At the same time he is optimistic, believing that things will become so bad that everyone will realize that we must work together with understanding, compassion and dialogue throughout the globe.

Meanwhile, McGinnis continues to do more than his share. Through his own company he developed and headed its international division, developing projects in countries like Tanzania, Ghana, Pakistan, the West Indies and Iran.

Through Rotary International, he administered over \$1 million for community development in the Third World.

At the Canadian Chamber of Commerce, McGinnis was the prime mover in the establishment of Focus 2000 Task Force on the Environment.

And now through The International Centre for Sustainable Development, he is busily engaged in recruiting international experts and personalities to work with him in identifying needs throughout the globe, and then finding resources to satisfy them.

With the passion of Billy Martin and the persuasiveness of Robert Schuller, Lloyd McGinnis continues to give his speeches. He reminds his hearers that "Noah didn't wait until it started to rain to build the ark." When it comes to the environment, neither should we. □



Psst!

# There's Another Reformation!

by Joseph C. McLelland

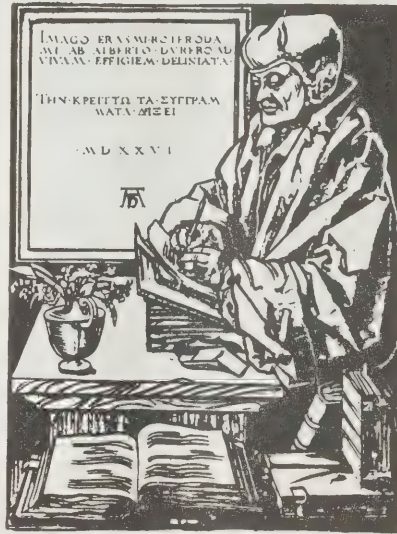
**T**he Reformation began in Spain. That's a well-kept secret, because history is written by winners; losers don't count. The Spanish Inquisition drove out these pre-Reformation reformers; but up north, they also proved too radical for the "major" reformers — Zwingli and Luther and Calvin. So they sought refuge in Transylvania, Moravia and Poland. Even from these more remote lands they were driven out, surviving as fringe or underground groups. This is the "Minor Reformation," not usually talked about except by historians of the left wing or Radical Reformation.

## History is written by winners; losers don't count

The story begins with the generation before Reformation, before Luther (born 1483) or Zwingli (1484) — Calvin comes later (1509). They were "humanist" scholars, reviving classical lore, learning Hebrew and Greek to read the Bible in its original texts, demanding reform of a corrupt clergy and an overblown liturgy: Pope and Mass. They had names like Agricola and Reuchlin and Lefèvre and Colet. And Erasmus of Rotterdam (1469-1536). He was the genius whose advance from classics to Bible produced the Greek-Latin edition of the New Testament, opening up the gospel for his generation. That was in 1516, the year before Luther's famous theses were posted on the Wittenberg door.

Erasmus was widely read in Spain, particularly his *Handbook of the Christian Soldier*. Cardinal Ximenes (1436-1517) spearheaded a reform movement to purge morals especially of the clergy, to provide the scriptures in Spanish, and to promote higher learning through the Universi-

## Before the Reformation the fires of reform burned brightly in Spain



Desiderius Erasmus, engraving by Albrecht Dürer, 1536.

- Courtesy of Knox College Library.

ty of Alcalá. It's a strange fact that his polyglot (multilingual) version of the Bible was ready even before the New Testament of Erasmus — printed but not published, in deference to the great Dutchman. (If you want to see one of the few surviving copies, visit the Sebright Collection of rare books at The Presbyterian College, Montreal.) Spain grew its own kind of reformer — biblical, puritan, mystical. They sought inner light on the Gospel's practical meaning and so were called "Los Alumbrados," the enlightened ones.

Juan de Valdés was caught up in this movement, but the Inquisition drove him out. In the Spanish colony of Naples, he gathered an elite group in a kind of house church. It included ladies of the nobility, particularly

Giulia de Gonzaga, and high-ranking clerics such as Bernardino Ochino, Capuchin leader and greatest preacher of Italy, and Pietro Martire Vermigli, a rising star of the Augustinian Order. These two would escape from the Inquisition in 1542.

## Spain grew its own kind of reformer — biblical, puritan, mystical

1536: Valdés died and a young John Calvin published the first edition of his *Institutes of the Christian Religion*, and a high-powered group of cardinals presented a radical manifesto to their sponsor, the reforming Pope Paul III. It fingered absolute papacy as "the Trojan horse out of which all the abuses and diseases have crept into the Church." Within five years, a council at Ratisbon pursued the dynamism of reform. Could it reunite Catholic and Protestant? Even Calvin hoped so, especially when "justification by faith" was accepted by both sides. But the thorny issues of Mass/Eucharist, celibacy and invocation of saints ended the wave of optimism. Within a year the Roman Inquisition was established, and scores of Italian evangelicals fled northwards to Switzerland, including Ochino and Vermigli.

Ochino had a loud mouth and a sarcastic pen. His preaching and writing continued to attract many, wherever this wandering scholar-preacher found temporary home — Geneva, London, Zurich. But he antagonized other Calvinists as well as Catholics and Lutherans. Not only was his wit sharp and his learning formidable, but he refused to take the

hard line on doctrines such as predestination. He was antidogmatic, preferring a simple creed of bare essentials to the hair-splitting controversies of his colleagues. It was a hard time for theological liberals; he became a "hunted heretic" in Roland Bainton's phrase.

In fact, Ochino was more critic than heretic. His scepticism about many points of "orthodoxy" made him a defender of free speech, and he paid the price. It's a sad commentary on the Swiss reformers who found it easier to exile him than to understand and tolerate him. In December 1563, he and his four sons were banished from Zurich; he was 74-years-old. His friend Vermigli had died the previous year; so he had no defender. Rejected at Basel and Mulhouse, he was allowed to winter in Nuremberg. He reached Poland where Italian anti-trinitarians had found refuge. Again intolerance prevailed, and all non-Catholics were exiled. On his way to Transylvania, he was struck by the

plague which took three of his sons. In 1564 he died in solitude in Moravia.

I hope to continue the story next month, particularly as it concerns Peter Martyr Vermigli, my favourite.

Now let's sum up the Spanish roots of reformation. We have met two leading figures; here are two more. Ignatius Loyola was a military man who became a soldier of Jesus. His *Spiritual Exercises* inspired an enthusiastic following, an order famous for its learning and missionary zeal. Canadian history, for instance, begins with the *Jesuit Relations*. Miguel Serveto was "anti-Nicene," one of those who believed in the Jesus of the Gospels but not in the high christology developed by later theologians, symbolized by the Nicene Council.

Here are four great names: Ximenes, Valdés, Loyola, Serveto. First is the Cardinal who began the European Reformation. Second is the spiritual master who brought the

good news from Alcalá to Naples. Third is the saintly leader of the Jesuit Order. Fourth is the dissenter who influenced socinian and unitarian history. Was ever a more diverse but powerful foursome born in one generation to one little land? Take them all in all, they were men of God, committed to the purging of morals and the purifying of doctrine. They were right in some of the emphases, misguided in others. Just like us. □



Joseph McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, and a contributing editor of this magazine.

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# Remembering the Protestant Reformation by John H. Leith

*If four decades ago we had the message without relevance, today we are in danger of being relevant without a message*

**M**artin Luther nailed (or, as some say, mailed to the archbishop) the Ninety-five Theses on the church door at Wittenberg on October 31, 1517. This is a convenient date for remembering the origin of the Protestant Reformation.

The Reformation was one of the great revivals of the Christian church, if not the greatest. Roland Bainton has said that the Reformation postponed the secularization of Europe for a century and a half and made Christian faith, once again, the concern of political leaders, of business people and even of the person behind the plough.

Reformation Sunday occurs this year during a period when the church desperately needs to understand the significance of the Reformation. The Reformation was not, first of all, a protest against corruption in the church; it was not preoccupied with the organization of the church or with the relevance of its message to the political, social and economic concerns of the day. The emphasis of the Reformation was not on what people do, but on what God has done. It was supremely a message about God's intentions for his creation and what God has done for the salvation of human beings.

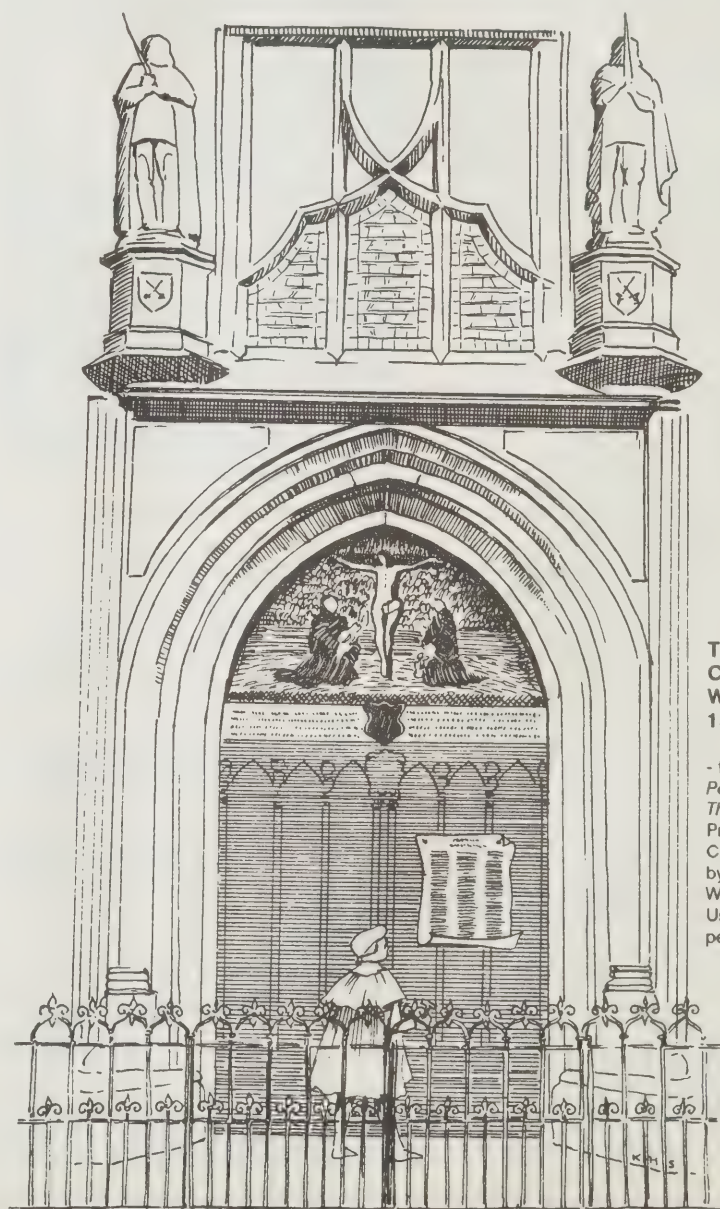
The slogans of the Reformation, *Scripture alone, grace alone, faith alone*, all point to this emphasis upon what God does for us and for our salvation.

Martin Luther experienced God's action pre-eminently in the awareness that God's favour cannot be earned but is freely given and that out of the forgiveness of God the Christian life flows. For Zwingli and for Calvin, there was an added emphasis upon the word that God has spoken out of the mystery that encompasses human existence about the meaning and significance of human life.

## **The Primacy of Theology**

The Reformation took theology with supreme seriousness. The primary qualifications of the minister were the capacity to interpret Scrip-

ture and to explicate it theologically and apply it to life. Luther expressly declared that Protestants may be no better than papists. The significance of Protestantism was not in the Pro-



**THE CASTLE CHURCH, WITTENBERG 1517**

- from  
*People of The Word*,  
Presbyterian Church of Ireland,  
by John Woodside.  
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testants' moral virtue, but in the fact that they proclaimed the message which was for the salvation of all people.

Stephen Ozment has written that the Reformation for the first time in human history declared that ideas are critically important in the shaping of life. What a person believes determines in considerable measure who that person is and how that person in community with others will shape society. The church lives by the hearing of the word of God, not by organizational skills, not by political, economic and social nostrums. Only the word of God is necessary for the church's existence, especially the proclamation of the word with integrity under the power of the Holy Spirit.

This emphasis on the Reformation stands in contrast to the prevailing ethos of our society. In contemporary life, civility takes priority over faith, in part because faith is not considered as important as the various political, economic and social agendas of our society. Those who are the most tolerant about faith are not infrequently the most intolerant about their various social, cultural, political and economic programs.

On several occasions in my life, I have been a member of civic clubs. A few years ago, I became a member of a downtown club in the city of Richmond. I was impressed originally by the fervency with which members of the club prayed before we ate our meal and with the conviction in which they made their prayers in the name of Jesus Christ. All of this changed in the past several years, and only infrequently now does a member of this civic club mention the name of Jesus Christ.

Even church publications substitute the letters C.E. (common era) for A.D., *anno Domini* (in the year of our Lord). Increasingly, global missions minimize preaching the gospel to make converts and to establish churches, though one-third of the world has never heard of Jesus Christ and some 600 cities with populations in excess of 100,000 have little or no Christian witness. We are increasingly reluctant to say clearly that Jesus Christ is incomparably the most important event in human history and that the commitment of life to Jesus

Christ as Lord and Saviour is the most important human decision any person ever makes.

Pluralism and diversity are good words in our society. Yet the fact is that neither pluralism nor diversity is an unqualified good. While diversity undoubtedly contributes to human creativity, there always comes a point where diversity and pluralism become destructive — not only of political and economic good, but also of human life. The Bible emphasizes that the human race is one; but from the patriarchs' concern about their sons marrying Canaanite women to the powerful imagery of the book of Revelation, there is a continual stream of biblical teaching that emphasizes the separation of the community of faith from social, political and economic life that denies that faith. In the Bible, God has enemies; "come out and be separate" is a persistent admonition.

### ***The Reality of Faith***

Fifty years ago, the Christian faith could be taken for granted. Christians may not have been *au courant*. They may not have read the Sunday *New York Times* or gone to the theatre or been open to every new economic and political nostrum. Then the great battle in the church was against conservative Christianity. (I do not use the word fundamentalism here, because fundamentalism has become jargon for any views we do not like.) The issue was being with the times.

The plight of the church today is that many people in the church, even in the leadership of the church, are not aware that the issues have changed. Today, modernity is not at risk, but the Protestant faith and, more basically, the Catholic faith of the Apostles' Creed, the Nicene Creed, the Chalcedonian Definition and the Doctrine of the Trinity are at risk.

The doctrines at risk in our society and even in the church can be stated more specifically: (1) God's personal activity in the created order; (2) Jesus Christ as the Word made flesh, fully God, fully human; (3) the doctrine of justification by grace through faith, that is, God's work for our salvation bearing our sins upon the cross; (4)

God's raising of Jesus Christ, crucified, from the dead; (5) God as Triune in being; (6) the experience of the Bible as the Word of God written; and (7) eternal life as a continuance of personal existence beyond death.

All of these doctrines were firmly affirmed in the church until quite recently. Historically, the churches that have grown, that have made converts and built new congregations, have been passionately convinced of this faith. There is no evidence that those who refuse to affirm these doctrines have ever built many churches or brought many people into the life of the church. There is increasing evidence that the decline of mainline churches is closely related to the loss of passionate Christian conviction and the tendency of theological seminaries to become institutes for the study of religion rather than the training of pastors to preach the Word of God, to teach the Word of God and to exercise pastoral care in the light of the faith.

The church has more to learn from those memorable lines from W.B. Yeats' "The Second Coming" than it does from most sociological and psychological studies of the churches' decline that are now so popular but that seldom touch upon preaching, teaching and pastoral care:

*The blood-dimmed tide is loosed,  
and everywhere  
The ceremony of innocence is  
drowned;  
The best lack all conviction, while  
the worst  
Are full of passionate intensity.*

### ***The Central Issue***

The central issue for the churches today is the question Jesus put to his disciples, "Who do you say that I am?" Those who have built churches and established congregations have answered with passionate conviction in the words of Peter, "You are the Christ, the Son of the living God."

The changing events of our day are likely to confront us in the church with the crisis of faith. For the past century, the chief alternative to Christian faith has been communism. The communist movement was beguiling. It took words that had re-



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## Remembering the Reformation continued

ceived meaning from Christian faith, such as justice, peace and community, and used them to advertise and sell its own program. The current criticisms of communism are not new. Most of them were available in Milovan Djilas' *The New Class* which was published in the 1950s.

Yet the church did not hear. Many in its leadership were much kinder to the communists than they were to any right-wing rulers, forgetting that the transcendence of God must be acknowledged over all political orders, communism or democracy, over the left-wing of the Democratic Party quite as much as the right-wing of the Republican Party. The transcendence of God over all human activity and the moral and theological ambiguity of all theological problems was forgotten. Some in the church even wanted to make socialism a fundamental article of Christian faith.

Events in our time have made painfully clear what many in the church refused to acknowledge in the past century. Now communism and Marxism have been exposed and have been demonstrated by history to be flawed ways of organizing society, as well as false faiths.

## The Challenge of Islam

The chief option to Christian faith in the decades which lie ahead is likely to be Islam. The challenge of Islam will radically change the way in which human life can be lived. The rise of Islam, no less than the demise of Marxism, exposes the inadequacy of the ideologies of the left of Western society.

This was amply demonstrated in the Salman Rushdie affair when the liberal establishment, in Britain as well as in America, was paralysed. The Rushdie affair called into question all the axioms and presuppositions of diversity and pluralism. When pluralism and diversity are contrasted with Islamic societies, the virtues of pluralism become apparent. Yet the confrontation of Islamic society also exposes the limits of pluralistic interpretations of human life in society.

In Islam, we are confronted with people who are not only passionate about their economic and political convictions, but are also passionate about their religious faith. The Muslims have the motivation of those who are convinced that Allah wills it. (Max Weber once pointed out how the doctrine of predestination invigorated Western societies of Northern Europe and of the United States.)

We ought to recognize the profound truth in Weber's observation today in the reality of the Islamic community. The recent "London manifesto" of the Islamic community made very clear that the Muslims in England have no intention of being assimilated into English society, as the liberal ethos has modified all other communities of faith.

The communist movement and Marxist philosophy can be understood theologically as the judgement of God upon the social lethargy of Christian communities. By the same token, Christians may, and, indeed, ought to, understand the confrontation with Islam as God's judgement upon the theological ambiguity and the anemic faith of many Christian communities.

Islam may force Christian churches and theological institutions to place as high a value upon the theological message and upon the theological competence of pastors to explicate the Word of God found in Scripture as Islam does upon the passionate faith of its own communities.

Reformation Day is once again highly relevant for, above all, the Reformation made clear that the church exists not upon human activity but upon what God has done and upon the proclamation of the message of God's gracious acts for our salvation.

The only thing essential for the church is the Word of God. Pastors are important for the life of the church not because they are community good-will activists, or therapists or civic club leaders, but because at 11 a.m. on Sunday, they interpret the Scriptures with passionate integrity. □

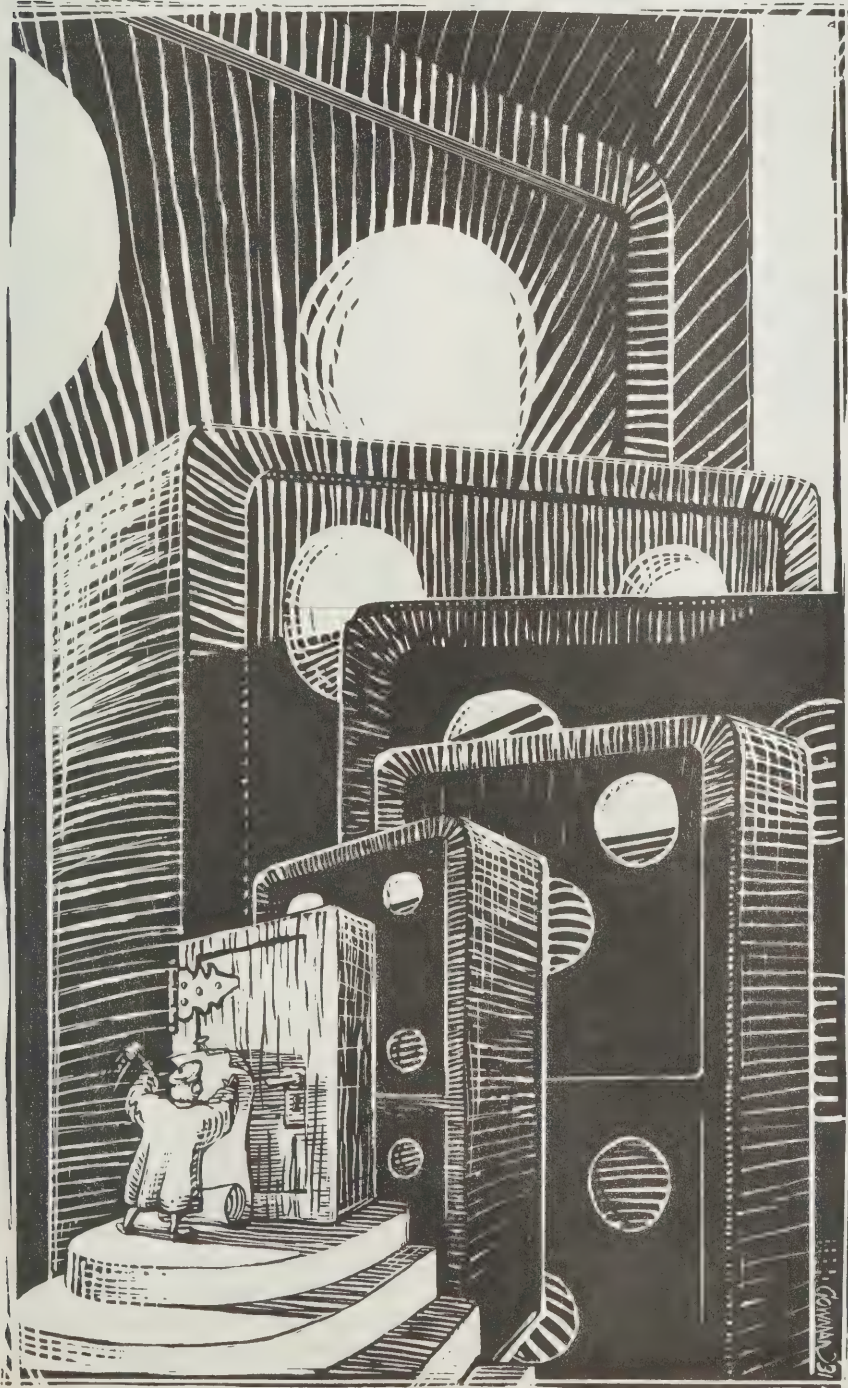
John H. Leith is a retired professor of theology at Union Theological Seminary in Virginia. He is a member of the Center of Theological Inquiry, Princeton, N.J. Reprinted by permission of the editor, *The Presbyterian Outlook*, Richmond, Virginia.



# Christianity and Social Revolution

by W. Stanford Reid

*When true to its roots and traditions, Christianity revolutionizes society*



**M**any people think Christianity is socially conservative. Christians thinking primarily of the next life are not interested in social change, even for the better. Revolution is evil. But is this true in the biblical or historical sense? Have Christians always stood on the conservative side and opposed radical change in society?

To understand the Christian view of social change and revolution, we must first grasp the biblical teaching concerning the ultimate nature of reality. This includes the doctrine of the sovereign, triune God. God created all things and his providence sustains and rules over all. This applies not only to physical creation but to the whole of human history. This world is not the product of chance, but of divine activity.

**This world is not a product of chance but of divine activity**

Secondly, biblical teaching declares that, although created in the image of God and totally dependent on divine providence, humanity declared its independence from God. The result was human separation from God and condemnation by divine judgement. Yet this did not lead to human destruction, for God's love for creation provided for the redemption of sinful humanity. He came into the world, into history, in the person of Jesus Christ and provided a way of redemption and reconciliation for those sinners who would place their faith in his redeeming work.

This spiritual revolutionary approach has wide implications. Those who place their faith in Christ as saviour also worship him as their king, the monarch of the Kingdom of God. This means a different orientation or allegiance from what they originally held. Now they pray: "Thy Kingdom come, thy will be done on earth as it is in heaven." As citizens of the



## **Christianity and Social Revolution** continued

Kingdom of God, they become “the light of the world” because they are committed to serving him in all facets of life. In so doing they are seeking to establish the Kingdom of God in the world. This has wide implications for Christians in all aspects of life — moral, cultural, social, economic and political.

While Christians generally accept this difference which results from their faith, their practical reactions in everyday life have varied widely. Some take a “separatist” outlook on life in this world. One type of separatist feels that the Christian faith is something limited more or less to Sunday. The rest of the week they exhibit no difference from the rest of the world and the culture in which they live.

Another separatist adopts a view that the Christian should have as little as possible to do with the worldly culture. Everything which is not specifically Christian is evil and should be avoided where possible. The Christian should seek to be different from the sinful world. They believe that this is the proper Christian revolutionary approach.

Some take the opposite view. They believe Christians must get involved in society to bring about necessary changes. Historically, part of this group believes that Christians should rule over society and force it into a specifically Christian form. They are the Kingdom of God with his authority. Others believe that by working *within* society they must bring about changes in society that are in accord with the basic standards of the Christian faith.

Historical study indicates that Christians in this last mentioned group have had the most revolutionary impact upon history. They have most effectively sought to follow the biblical teaching concerning revolution. The primary item on their program has been evangelism. With Christians of other viewpoints, they have sought to follow Christ’s commission to go forth into the world and preach the gospel to every creature (Matthew 28:18ff).

But they have gone further. Taking

Christ’s view of the Christian as light and salt, they have sought to bring a Christian perspective to their lives and work in the world. In this way, they have sought to influence individuals, and thus societies, always depending upon Jesus Christ, through the presence and work of the Holy Spirit, to make their living testimony effective.

Other revolutionary movements in history have also sought freedom and justice for all. Yet often these movements have resulted in armed conflict and oppression. This is not the Christian objective. Instead they seek to bring people to the position where they seek to do God’s will in their lives. History shows that in this endeavour they can see success.

### **Christian revolutionaries are not always successful. They have their ups and downs**

But Christian revolutionaries are not always successful. They have their ups and downs. When the church loses its vitality, where the gospel is set aside, the church becomes conformed to this world in teaching and practice and its revolutionary impact disappears. But where the gospel in its fullness becomes central, resulting in a growth of vitality among Christians, they have had a radical influence, bringing about changes which have altered whole societies. History confirms this.

This revolutionary action began during the Roman Empire. The gospels indicate that Christ started out with few followers. As time went on, he gradually gained more. Yet even at the time of his crucifixion and resurrection, he had made only a small impression even on the Jewish community. Only after Pentecost did things begin to change. At that point the gospel began to have a radical impact. This escalated with the conversion and mission of the apostle Paul who, in Thessalonica, was said to be turning the world “upside down.” Growth continued, despite opposition and persecution, in the following centuries.

The revolution reached a climax in the early years of the fourth century when the emperor Constantine accepted Christianity. In AD 313 the Edict of Milan gave the church full freedom to proclaim the gospel. The outcome was a rapid extension of the church with the preaching of the gospel in all areas of the empire. By AD 500 Christianity was the accepted religion of the empire. During this time of growth, many great revolutionary leaders appeared: Eusebius, Chrysostom, Athanasius and, above all, Augustine of Hippo. These set forth clearly and distinctly the Christian teachings over against Greek humanistic philosophies, pagan idolatry and Roman atheism.

The Christian expansion affected every aspect of life. It influenced and helped to change the generally accepted perspective on the whole of life. Public amusements such as gladiatorial fighting were abolished, slavery changed, family life took on a different form. The use of property, the responsibility of the wealthy for the poor, and even the artist’s view of art all changed. By AD 600, as a result of the spread of Christianity, what was originally the Roman Empire, experienced a radical revolution.

Yet the revolution did not last. Gradually the church conformed to the surrounding society and the call for change became muted. Some leaders, such as Bernard of Clairvaux, kept up the pressure, but generally the church simply conformed to the pattern of society. Not until the end of the Middle Ages do we see revolutionaries such as Peter Waldo, Jan Hus and John Wycliffe trying, with limited success, to bring reformation to the church and society. Then came the Renaissance with its emphasis on human sovereignty in creation. The church became even more closely conformed to contemporary society.

The Reformation commenced with Luther in Wittenberg in AD 1517. It was carried on by Ulrich Zwingli in Zurich and John Calvin in Geneva, to many countries in Western Europe. This movement not only brought radical change in church doctrine, but it also had wide social and political influence. By the end of the 16th cen-

tury, Protestant countries were quite different from their Roman Catholic counterparts. These conflicting political and social ideologies resulted in discord and even wars in the 17th century.

What were these differences? Politics is a noticeable one. In some Protestant countries, such as Lutheran Germany, there was a tendency to continue the past, at least outwardly to accept the medieval, absolute monarchies. In countries influenced principally by Zwingli and Calvin — such as Switzerland, England, Scotland and Holland — the move was toward democracy through elected governments. But the revolution went deeper. Wherever the Reformation took hold, there was a new emphasis on education for all the people, a stress upon the view that every Christian is called by God to service in this world. This meant that diligence, honesty, economy and similar characteristics should guide Christian living. A new emphasis was laid on the family, care for the poor, the mitigation of slavery and other changes in society which resulted in a social revolution in Protestant countries. In this way, the Protestant Reformation exercised revolutionary influence over much of Europe.

However, once again the church lost much of its evangelical vigour and began to conform to a society which was now turning to a humanistic-rationalistic philosophy. The best example of this is to be found in 18th-century France which experienced a violent and bloody revolution. It also impacted on countries such as Britain, Holland and Germany, but never with such effect as in France. Contemporary with the French Revolution was the Evangelical Revival in Britain and America, also linked with similar movements in Holland and Germany. Thomas Boston, John Wesley, George Whitefield and Jonathon Edwards all played important roles in this revival which had long-term social effects.

The first thing which strikes you about the Evangelical Revival was the political influence which it wielded. It influenced the American Revolution. Many of those supporting the Revolution were clearly in-

fluenced by a renewed Christian viewpoint. The same could be said about developments in 19th-century Britain, where a strong Christian influence in politics was obvious. William Ewart Gladstone was a good example. In Europe, men such as Abraham Kuyper in the Netherlands could trace their spiritual origins back to the Evangelical Revival.

Again, it was not just a matter of politics. At the same time, there was a widespread desire for moral reform in both public and private life. The change in social outlook led to the abolition of slavery in the British Empire through the evangelical convictions of William Wilberforce. That eventually influenced the situation in the United States. Trade unionism owes much of its origin to Christian motivation as does the public system of education. In this way the Evangelical Revival in the Protestant areas of the world wielded a powerful influence. In turn, it spread abroad through the expansion of Christian missions in non-Christian countries.

The 20th century has seen a decline in Christian social influence in many facets of life. Organizations and movements which originally had Christian foundations have shifted from them, leaving many people wondering if Christianity is or will be of any consequence in modern society. To this question, Eastern Europe appears to provide an answer. Laszlo Tokes, a bishop in the Reformed

Church, ignited the fire which brought down Ceausescu, the Romanian dictator. The active participation of Christians in various movements led to the overthrow of Communist control in other countries. Through the growing demand for Bibles and interest in Christian teaching, we can see that Christianity has by no means lost its revolutionary impact.

Today, in the Western world, we are also faced with various problems: poverty, abuse in families, dishonesty in business and social relations, oppression in politics and disintegration in other aspects of life. We need a renewal of Christian influence in the society of our own country. This will come only if there is a renewal of the church which will help to give its members a Christian perspective on the world and life. Then Christians will go forth to be the yeast in the dough. They will not take over control of society, but by prayer, witness and example they will persuade other citizens that Christianity is needed to revolutionize our society. □



Stanford Reid is a minister of The Presbyterian Church in Canada and a retired professor of history from the University of Guelph.

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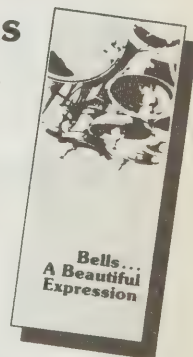
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# BOOKS

## Three Recent Books on John Calvin

### John Calvin: A Sixteenth Century Portrait

by William J. Bouwsma.

Oxford University Press, 1988. \$15.50.  
Reviewed by Philip Lee.

Presbyterians especially should welcome this new look at our most formative theologian. Has any Christian thinker had worse press than John Calvin? Has any major historical figure been more deserving of a fresh look?

Throughout this intense study, William Bouwsma, the Sather Professor of History at the University of California, Berkeley, forces readers to view Calvin as a 16th-century man. Not that Bouwsma fails to appreciate the genius of the reformer, but he rediscovers Calvin's genius in terms of 16th-century Europe in which Calvin thought and worked.

The method of rediscovery for Bouwsma is to examine Calvin's writings, including numerous letters and sermons as well as the more formal *Institutes* and the *Commentaries* as attempts to deal with the two principal anxieties of his generation: fear of the *Abyss* and fear of the *Labyrinth*. Anxiety, though a major component of the human personality, was for Calvin "intrinsically bad," "a

sign of defective faith and an obstacle to its growth." One of Calvin's persistent arguments with Rome was that the system left ordinary believers in a state of anxiety. "We can only worship God properly with tranquil minds."

The abyss, for Calvin, represented the horror of the unlimited, the absence of boundaries, the void, nothingness. Calvin's solution to this persistent human anxiety was in his magnificent sense of order, *la police*: "apart from this ordering, there is nothing in life but confusion." Here is the more familiar Calvin of school textbooks: Calvin the cold philosopher, the systematic theologian, the spokesman for a God who is immutable and passionless, the man of fixed principles, the conservative. Bouwsma has no quarrel with the traditional picture.

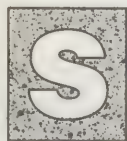
In this *Sixteenth Century Portrait*, however, Bouwsma insists there is another Calvin, the Calvin who also shared another anxiety with his age, the fear of the Labyrinth. The term, which Calvin repeatedly used to describe the human condition, suggested the blindness and lostness of all who are alienated from God. "The whole life of man is a ruinous

labyrinth of wanderings until he has been converted by Christ." This anxiety is, in a sense, the opposite of the Abyss. It represents a feeling of being compressed, of suffocation. He blamed the papacy for having increased anxiety by holding the faithful in spiritual bondage. Christians, he said, have been "thrown into a labyrinth from which there is no exit."

The Calvin who tried to find a way out of the labyrinth was, according to Bouwsma, Calvin the lover of freedom, the Renaissance man, the humanist, the flexible pastor and social planner, the rhetorician. (Rhetoric, in the 16th century, had to do with the classical art of presentation, of persuasion, of truthful discourse. Calvin by training and temperament was more of a rhetorician than a logician or a systemic theologian.)

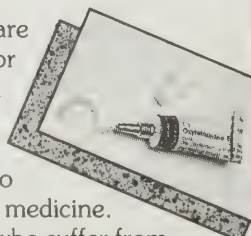
This Calvin, the one Bouwsma calls "a revolutionary in spite of himself," has yet to be introduced to the general public. Bouwsma's intellectual biography may be a positive step in that direction.

In this study, the relevance of Calvin's thought for our century becomes apparent. For example, do we want to hear in affluent North America that "wealth leads to pride, pomp, scorn of God, cruelty, frauds . . . so that man is wholly brutalized"? In



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our consumer society, do we want to be told that it is "a major plague ruling the world that men have a mad and insatiable lust for possessions," or that the rich "are almost grieved if the sun shines on the poor"? In Geneva, he strongly denounced the movement to enclose common lands. It is "madness," he wrote, to "drive away from the land those whom God has placed on it along with us, and to whom he has assigned it as their abode."

The rampant individualism of North America would receive no support from Calvin. He assumed that without a well-regulated society, human existence would differ little "from that of cattle and beasts of prey." Calvin insisted on the primacy of community over individual not only for practical reasons, but also for spiritual reasons. Individuals, he argued, are "too tenacious of their rights, too zealous for their own convenience to the detriment of others." Though he shared a stratified view of society with most of his contemporaries, Calvin held in particularly high esteem the mechanic and artisan class: "Artisans of every sort who serve the needs of men are ministers of God and have the same aim as other ministers: namely the conservation of the human race." He emphasized Christ's employment since childhood as a worker and held that Christ was illiterate.

For Calvin, humanity was trapped in the labyrinth largely because of human tyranny. This perception unwittingly led the reformer into a radical, political position. He was suspicious of all people with great power. "They know no limit to their power and the stronger they are, the less restrained." He detested world empires and, according to Bouwsma, categorically opposed "all large aggregations of political power."

Gatherings such as the White House prayer breakfasts would have drawn his immediate suspicion. Religion to princes, he wrote, "is nothing but a pretext." Often religion served as the legitimization of social control. "Kings admit that the people are subject to God's power," but not they themselves. Rulers "usually shut God up in heaven, thinking him content with his own happiness and

indifferent to mingling in the affairs of men." So much for the idea that religion has to do only with the saving of individual souls.

Those who espouse the theory that "the least government is the best government" are not following the social program of Calvin. For him, the administration of justice meant, in addition to protecting the helpless, providing especially for widows, orphans and refugees. In his judgement, it was only common sense that the hungry are "defrauded of their rights if their hunger is not relieved."

Bouwsma's careful study of Calvin's program for the church should be read by every Presbyterian minister and every thoughtful layperson. He was not a proponent of individualism. Nothing was "more odious or execrable" than for an individual "to make up his own mind about what he should believe." No individual is free "to contrive any sort of worship he pleases."

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The Bible was for the church, in Calvin's theology, nothing less than the Word of God. He would have agreed with later Calvinists in seeing Holy Scripture as "the only infallible rule of faith and practice." However, he was far from being a biblical literalist. He recognized that biblical numbers were often symbolic: "Thrice stands for frequent repetition . . . ten signifies many." The Gospel authors, he explained, had not written in such a way "to preserve the exact order of events," but rather "to bring everything together so that 'the most useful things of Christ could be known.'" The idea of verbal inerrancy, for him, would have required wilful ignorance.

Calvin, like most of his contemporaries, was a hopeless sexist. He made outrageous statements about the nature of women, such as blaming Bathsheba for David's fall: "She ought to have been more discreet; she should have thought how not to be seen." On the other hand, unlike many other 16th-century churchmen, Calvin insisted on the religious in-

struction of women. He also recognized the significance of Jesus' first resurrection appearance being to women: "For a short time he took the apostolic office away from men and committed it to women." And according to Bouwsma, Calvin "thought Paul's prohibition against the speaking of women in church, like covering their heads, a thing indifferent to be resolved on practical grounds."

Though not directly challenging the doctrine, Calvin did not subscribe to Luther's priesthood of all believers. Priestly authority, he argued, was "a necessary bridle for the good of the church." At the same time, ministers of Word and Sacrament "should not sit down and command others but should walk along with them as companions."

Bouwsma's conclusion is that Calvin's own "Calvinism" consisted in a composite of ideas rather than a clear systematic philosophy. He had the mark of genius in being able to "hold in tension seemingly incompatible truths." Again, for Bouwsma, "recognition of the composite and political quality of Calvin's thought is essential for explaining both the success of the movement that came eventually to bear his name in his own time and its durability in later centuries under quite different conditions."

If Calvinism is to retain its durability in the present world scene and into the soon arriving third millennium of the Christian era, much needs to be done by way of understanding the original impetus of the movement — beginning with a new understanding of Calvin himself.

Philip Lee is minister of St. John and St. Stephen Presbyterian Church in Saint John, New Brunswick.

### **John Calvin & The Church: A Prism of Reform**

*edited by Timothy George.*

Westminster/John Knox Press, 1990.

\$19.45.

*Reviewed by David Marshall.*

All sorts of readers should profit from reading this book. It is excellent. Ministers will profit from the example of a great 16th-century minister. Elders and church members will receive encouragement in the



## Books

continued from previous page

20th-century church struggle from this glance at a struggle of another age on another continent. Those who can learn from the past will benefit from these erudite studies of one of the great, controversial characters of history.

Timothy George has skilfully woven a symposium of careful, scholarly studies together to produce an unusual, short and valuable book. There are 14 essays by 14 competent authors, including William Klempa and John Leith. The editor introduces the work with a stimulating introduction which sets the tone for the whole work.

The essays are divided into five parts: 1) Calvin in Context, 2) Theology, 3) Ecclesiology, 4) Interpretation of Scripture, 5) Worship and Preaching. Each part has three essays, except for Theology which has only two. Why is there this back seat for theology? Was not this just the place for an essay on the *Institutes*?

One of the various virtues of this book is that the authors seem to write with integrity, and they seek to let the facts speak for themselves. So we are invited to base our own assessment of Calvin on evidence, and not on the ignorance behind which prejudice loves to hide. I commend this book particularly to those who, through prejudice, have never read seriously about John Calvin.

Of course, in the long run, we cannot maintain a position of neutrality toward the central subject of these studies. One view is expressed in Beza's unforgettable commentary on Calvin's death. Then, he said, "the brightest light that was in the world for the guidance of God's church was taken back to heaven."

I invite those who disagree to read for themselves and see how they can outshine this reformer in learning, commitment, perseverance and courageous suffering. They will have a hard task.

David Marshall is minister of St. Enoch's Church in Hamilton, Ontario.

## A Life of John Calvin: A Study in the Shaping of Western Culture

by Alister E. McGrath.

Basil Blackwell Ltd., 1990.

Reviewed by M. H. Ogilvie

The great extent to which John Calvin is ignored, other than for occasional ridicule, even in Christian denominations which owe their intellectual origins to him, might lead one to ask why yet another biography of this obscure man would be written almost 450 years after his death. The reason is simple. As Alister E. McGrath shows, Calvin's influence on Western culture, although unintentional, is so fundamental and indefinably significant that it continues to attract all thoughtful people who wish to understand the nature of the world in which we live.

The widespread ignorance in the church today of Calvin's importance stems from the entirely secular anti-intellectualism which has flooded the church and prompted the jettisoning of Christian history and theology as no longer necessary on the voyage. Yet Christian scholars have made considerable advances in our understanding of the man Calvin, his world, ideas and influence.

*A Life of John Calvin* offers nothing startlingly new in its re-evaluation of Calvin and his ideas. At this point, it is unlikely that new historical evidence will come to light about Calvin. Rather, the book's main virtue is that it provides the best scholarship on the subject over the past four decades. Dr. McGrath's choice of what to emphasize and what to de-emphasize makes it a good introduction for the lay reader wishing to know more about John Calvin.

From a scholarly perspective, the most significant aspect of the author's study is his placement of John Calvin in relation to the various schools of theology in the late medieval church. McGrath is, in fact, a recognized authority on late medieval scholasticism and is one of a group of Protestant scholars who, in the past 30 years or so, has sought to elucidate the evolution of Reformation theology out of late medieval scholasticism.

Although Calvin rarely cites medi-

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John R. Cameron

## What the Moderator Does

eval theologians, with some exceptions such as Bernard of Clairvaux, that does not mean he did not read or think about them. Rather, like Erasmus, Calvin's controversial strategy was to ignore them even when they had written extensively on topics under discussion. He was not interested in reforming late medieval theology but in grappling with the issues of controversy within the Reformation.

A second strength of the book is the author's re-evaluation of the link between Calvin, the doctrine of predestination, Calvinism and the development of modern capitalism. While Dr. McGrath is quick to assert that Calvin was not the cause of Calvinism, nor was Calvinism the cause of modern capitalism, he proves sensitive to their historical proximity and the need to attempt an explanation. His discussion in chapters 10 and 11 justifies the book's subtitle, *A Study in the Shaping of Western Culture*.

McGrath demonstrates the progressive position which Calvin took in relation to the emerging forms of economic organization in the 16th century. Calvin's positive attitude to early modern capitalism is novel in contrast to the medieval church and to Martin Luther whose socio-economic outlook was feudal. Calvin favoured the right of individuals to own property, the division of labour, the use of capital by reinvestment to generate new wealth and industry, and an updated business ethic to permit variable rate interest on the loan of money. He recognized that in the creation of wealth, it was not the form of economic organization which mattered; rather good stewardship required that the most efficient form be used.

The author argues that if Calvin contributed in any way to the growth of modern capitalism, it was by his encouragement of the attitudes which favoured its growth: thrift, hard work, diligence and perseverance. But his sanction for this cluster of virtues was religious, not secular: work to the glory of God. Work, as a spiritual activity, as the productive and diligent use of talents and resources to the glory of God, even in the mundane jobs of life, is transformed by Calvin into a glorious af-

**P**eople have asked me to keep them informed through the *Record* of my activities as Moderator. Others have asked about the responsibilities of the Moderator of The Presbyterian Church in Canada.

My primary responsibility as Moderator was to preside over, or "moderate," the June 1991 meetings of the General Assembly in Barrie, Ontario.

During July and August, I was invited to represent The Presbyterian Church in Canada at an evening reception and noon luncheon when the Honourable Joe Clark and his cabinet colleagues called a regional meeting in Charlottetown to consider national unity.

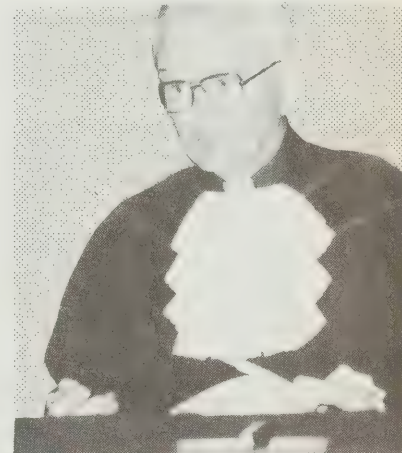
I have preached at two congregational anniversary services. In Alberton, P.E.I., the congregation celebrated its 160th anniversary. Though small in number, the pastoral charge of which it is a part became self-supporting in recent years and looks forward to the future with confidence. Union Presbyterian Church in Thornburn, N.S., is probably one of our strongest non-urban congregations. Located in a village setting in Pictou Presbytery, it recorded 63 new members last year and an Easter attendance of over 300. I also spoke at two services to commemorate the 200th anniversary of the first visit to P.E.I. of Rev. Dr. James MacGregor, the pioneer missionary who established the Presbyterian Church in this province.

About the time you receive this issue of the *Record*, my wife, Anne, and I will have returned to Canada following a visit to Africa. The Presbyterian Church of East Africa in Kenya invited our church to send representatives to participate in the celebration of its 150th anniversary September 18-20. We will also visit churches with which we have working arrangements in South Africa, Mozambique and Malawi.

The schedule for October includes

firmation of God and, in McGrath's view, is one of his most important contributions to Western culture.

The third strength of *A Life of John Calvin* is the portrait of Calvin him-



The Moderator "in action" presiding at the 1991 General Assembly.

participation in the synods of the Atlantic Provinces, Saskatchewan and Manitoba. There are preaching engagements in New Glasgow, N.S., Portage la Prairie, Man., and Leamington, Ont. In November I will return to two charges in which I served; namely, Dartmouth, N.S., and Lunenburg, N.S. I will also preach in Uxbridge, Ont., and St. Mark's, Sherwood, P.E.I.

In December I plan to stay at home in Charlottetown. □

self. While the time-worn caricature of the "dictator of Geneva" has long since given way to evidence that Calvin was merely a preacher and not even a citizen, never mind a council



## Books

continued from previous page

member or power-broker for most of his troubled life in Geneva, it is not clear what image takes its place in recent literature. Calvin was an exceptionally private person and almost no autobiographical details have survived. In contrast, we know a great deal about Martin Luther who loved to talk about himself and who made an excellent dinner party guest, provided one was not too squeamish about earthy language.

Nor has Dr. McGrath made the

task of characterizing the man, John Calvin, easier for himself, since he excises a number of the previously accepted facts, especially concerning Calvin's life as a student in Paris in the 1520s. Nor, it must be admitted, would the Calvin depicted by McGrath be a popular member of many Canadian Presbyterian congregations today. Yet, he is a model for all who would live a Christian life.

Calvin was an exceptionally modest person but, unlike Neville Cham-

berlain, had little to be modest about. In one of his rare autobiographical lapses, he confesses that he felt set apart from others by God for a specific purpose and overwhelmed that he would be so chosen. That so unworthy a person would be chosen as an instrument by God to perform great works prompted Calvin to deny himself and to disappoint subsequent biographers. Ralph Waldo Emerson's dictum, "To be great is to be misunderstood," captures the essence of the problem for subsequent historians, no matter how sympathetic, of drawing a full and detailed portrait of Calvin. An exceptionally private and modest person, whose achievements tower over contemporaries, passively invites jealous hostility expressed in defamatory words. And so it has been for Calvin.

McGrath portrays Calvin as timid, detached, intellectual, complex and single-minded. While there is some anecdotal evidence that he was a warm friend, his friendship was most easily won by persons with similar traits. His place in history is based on his ideas; his character is expressed in the logical and systematic presentation of his ideas and his enormous learning. It would be difficult to imagine this John Calvin participating in the superfluous and time-wasting activities which comprise congregational life today. John Calvin's vision of the church was not of a lower middle class social club. His vision of the Christian life was on an altogether higher plain.

The major weakness of *A Life of John Calvin* is that while it purports to be "a study in the shaping of Western culture," with the exception of the extended discussion of the Calvinism-capitalism continuum, too little discussion is directed to other ways in which Calvin has shaped the modern world. The final chapter briefly surveys the religious legitimization of economic activism, the natural sciences, "American civil religion" and "natural human rights." McGrath acknowledges the tentative nature of his discussion of these topics, and the reader might be forgiven for wondering if the author has just

continued on page 38



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**Tony Plomp**

## Communion "Leftovers"



**What are acceptable ways of dealing with "leftovers" from Communion?**

I have wondered for years when this question would be asked and pondered how to reply. The answer really depends on one's convictions about what happens when the elements are "consecrated" or "set apart from all common uses to this holy use and mystery" (1964 edition of *Book of Common Order*). Such "consecration" does not take place in all Presbyterian churches. But where it does the question arises, "Is this consecration forever or only for the duration of the service?"

If it is "forever and ever," then the problem arises as to what to do with "holy" elements. Is the leftover "holy" wine (or grape juice) flushed down the sink or is it drunk by the minister(s) and elders? Is the leftover "holy" bread placed in the garbage can or is it consumed?

Some would strongly opt for the first of these alternatives. But this

may pose some practical problems. I recall a much-loved professor of mine instructing us to pour the remaining wine onto "Mother Earth" as a sign of respect for the consecrated elements. I believe he also suggested that the leftover bread be consumed.

Others have a different view on these matters. They believe that even when the elements are consecrated they are only set apart for a specific purpose and their "consecrated status" remains only so long as the service lasts. Upon the conclusion of the service, they are free to dispose of them as they see fit. The wine or grape juice is frequently poured back into the original container, or flushed down the sink, and the bread is packaged and placed in the garbage can, or used in other dishes.

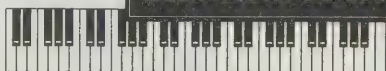
Others do not hold with the consecration of the elements at all and wonder what the fuss is all about! □

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## Books

continued from page 36

run out of energy or interest by this stage in the book. A fuller discussion of Calvin and science would have been of considerable interest since science together with "Calvinism" may well be the two most important factors in the creation of Western culture.

A related criticism is that while Dr. McGrath adverts from time to time to the secularization of Calvinism, he does not trace that evolution adequately as a historical process, and so does not really connect John Calvin with the modern world. In this, the book fails to perform its primary purpose.

Nevertheless, this study of remarkable scope and scholarly depth is one of the rare books written by a first-class scholar who wears his learning lightly and phrases it so vividly and elegantly that intelligent and interested laypeople may read it with ease and pleasure. This book could be used by a congregational study group interested in Calvin — if anyone still is.

But a word of warning must be given, especially to *Canadian* Presbyterians. John Calvin took Christianity seriously. When Christianity is taken seriously, one must either renounce the world or conquer it. One must either drop out to form part of an alternative society as did the radical reformers or one must affirm the world in order to master it as Calvin did. John Calvin was one of those rare Christians who believed that Christianity must mould society rather than accommodate itself to society. Accommodation, compromise, tolerance, moral relativism and an unwillingness to say that some beliefs are right and others wrong are the hallmarks of Canadian life today, both public and private. The Canadian Charter of Rights and Freedoms enshrines these "virtues." They are not Christian virtues. Be warned: Calvinism is a most un-Canadian activity.

Dr. Ogilvie is Professor of Law at Carleton University, Ottawa, and a member of Knox Church, Ottawa.

## The Reformed Imperative: What the Church Has to Say That No One Else Can Say

by John H. Leith.

The Westminster Press, 1988. \$16.85.

Reviewed by John Congram.

If I were to choose one voice that is calling the church back to the traditional values of the faith it would be the voice of John Leith. About his book he states: "This book is written . . . in the conviction that the primary source of decline [in mainline Protestant denominations] is to be found in the loss of theological integrity and competence of the church's witness, in particular in preaching, teaching, and pastoral care."

In our time, apologetics has received a bad name and has few articulate practitioners. This book, in the best sense, falls into the category of apologetics. It provides a forceful and convincing argument on the importance and relevance of the Christian faith as we have traditionally known it.

The author provides a penetrating analysis of the church's present situation. Our problem today, he says, lies not in the fact that we fail to make political and social pronouncements on significant issues, but that our declining attendance and membership do not back such pronouncements up. Further, politicians will not pay attention to us when they know that the actual membership of the church does not support the

church's official positions.

This book provides excellent background material and resources for a study on the theme, who is Jesus Christ. I highly recommend it to all those seeking to discover or rediscover the essential Christian message as expressed in the Bible and during the Reformation.



## Eighty Acres: Elegy for a Family Farm

by Ronald Jager.

Beacon Press, 1990. \$21.00.

Reviewed by John Congram.

In the preface the author states his purpose in writing this book: "To capture and exhibit the experience of being young and on a farm — work and whimsy, warts and all." If you read the excerpt from his book in this issue of the *Record*, I think you will agree that he accomplishes his goal splendidly. To his statement of capturing what it is like to be young and on a farm, we might add: and to grow up in a religious, specifically Reformed or Presbyterian environment — what the author describes as "shaped by divinity."

This is a book for all those with a rural background or who wish they had one. It is about a time when honesty and truth were valued, about rel-

evancy and pretence. And it is filled with humour. There are passages you will insist on reading out loud to your spouse, your children and anyone who will listen.

I laughed until I cried at the cow who kept turning herself inside out in the chapter "Life with Livestock." Although I admit an experience with a steer in the yard of our summer home has tempered my laughter somewhat.

But that is the other attractive feature of this book — the author's honesty. Whether it is about long, boring sermons, "I don't suppose it's likely that I ever had the grace to thank God for the distraction of flies; but I hope so." Or to farm life in general which, he says, sometimes nourishes warm affections but at other times "breeds a certain callousness, as toward anything, bird or animal, that even remotely preys on the farmer's interests."

In correspondence from the author, he stated that although the book had been written from the perspective of a Christian Reformed Church family growing up on a farm in Michigan, many of his Presbyterian friends who had grown up on farms in Canada said they easily identified with the experiences recorded in this book. For myself, I found that to be true.

This is a book I will keep and treasure not only for its entertainment value but for its keen insight into life and theology.

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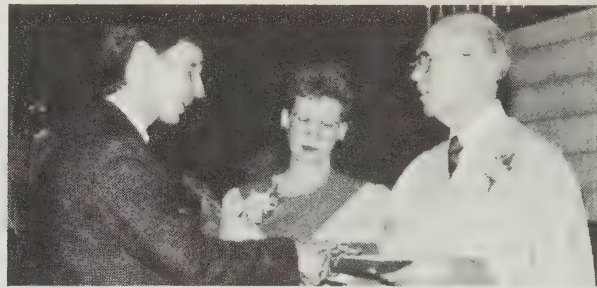
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# PEOPLE AND PLACES



THREE MEMBERS of the CGIT of Westminster-St. Paul's Church, Guelph, Ont., graduated from the organization at a special service held May 22. Pictured are Sherri Johnstone (left), Deanna Kruger and Susie Coulson.



THE CONGREGATION of Knox Preston Church, Cambridge, Ont., held a surprise presentation for Ross McDonald on the occasion of his retirement after 30 years as church school treasurer. Pictured making the presentation to Mr. McDonald and his wife, Margaret, is Steve Jones, church school superintendent.



ST. ANDREW'S CHURCH, Thunder Bay, Ont., ran its first ever March Break Church School this year, drawing a group of 27 children from senior kindergarten to grade six in age. The program was based on C.S. Lewis's book *The Lion, The Witch and The Wardrobe* from his *Chronicles of Narnia* series, which strongly parallels the life, death and resurrection of Christ. Pictured wearing their Aslan masks is the Kindergarten/Grade One class with teacher Mykola Cuthbertson.



PICTURED ARE the delegates from Northwestern Ontario to Presbyterian Congress '91, held in Waterloo, Ont., in May. Back row, left to right: Penny Donovan, Karen Reinikka, Yvonne Mason, Cheryl Pile, Debbie Linkletter, Laurie Wright. Front row, left to right: Susan Dynes, Lynda Kvarda, May Matthews and Leslie Show. Not shown: Don Donovan.



IN CELEBRATION OF the 25th anniversary of the ordination of women, the women of Knox Church, Cochrane, Ont., prepared and conducted the service of worship. A dinner was also held, and the session presented each woman with an anniversary pin in recognition of her service. Marilyn Stewart is pictured receiving a pin from Dave Duggett, clerk of session, in recognition of more than 25 years of commitment to the congregation.



A STAINED-GLASS WINDOW given in memory of Alexander Allan Wilson by his family was dedicated in Riverside Church, Windsor, Ont., June 9. Pictured are Mrs. Marion Wilson (left) and Rev. Rosemary Doran.





PICTURED ARE Nan and Hubert Budding (left) on the occasion of their weekend visit to St. Luke's-Knox Church, Finch, Ont., in April, where they gave a presentation of their mission work, complete with artifacts. With them are Rev. Leslie Walker (centre) and Mrs. and Rev. Doug Henry (retired). The Buddings also visited St. Andrew's Church, Maxville, and Knox Church, Vankleek Hill.



THE KNOX COLLEGE graduating class of 1951 held a reunion luncheon at St. Andrew's Church, Barrie, Ont., during the meeting of the 117th General Assembly in Barrie in June. Pictured seated, from left to right, are: Richard Moore (now with the Anglican Church), Laurie Sutherland and Walter Allum. In the back row are: Albert Bailey, Lockie Royal, Charles Carter and Wayne Smith. Mrs. Dorothy Smith and Mrs. Evelyn Bailey were also present. Eight members of the class of '51 were unable to attend and three others are deceased.



"MUSICAL FRIENDS," a folk music choir at St. Andrew's Church, Calgary, recently completed its 11th year of musical productions. This year's production, "People Need the Lord," was performed in Calgary only but the group hopes to return to a travelling schedule in 1992, with performances in two or three other cities.



THE CONGREGATION OF St. David and St. Martin Church, Ottawa, held a dinner/dance in honour of Mrs. Joan David on the occasion of her retirement as organist and choir director. Mrs. David began her leadership in music in October 1955 at St. David Church, Ottawa. When that church merged with St. Martin Church in September 1968, she continued with the combined congregation until her retirement this year.



MEMBERS OF THE CONGREGATION of St. David's Church, Scarborough, Ont., were on hand at Knox College when Rev. Dorcas Gordon was presented with a Doctor of Theology degree in May. She is pictured with her husband, who with her forms the ministerial team at St. David's.



PICTURED IS Lena McLure, who was designated as "Elder Emerita" by the session of Rosedale Church, Toronto, in recognition of her "invaluable contribution to the congregation, particularly in this 25th anniversary year of the ordination of women to the eldership." Ms. McLure has been an elder at Rosedale since 1976, but has been hindered in her service by poor health.



## People and Places

continued from previous page



PICTURED IS Marjorie Ross, Interim Director of Presbyterian World Service and Development, who was presented with a Doctor of Divinity degree (honoris causa) at the Knox College Convocation in May.

The Moderator of the 117th General Assembly, Dr. John Cameron, was the guest speaker at the **160th Anniversary Service of Alberton Church, Alberton, P.E.I.**, July 21. Music for the occasion was led by a massed choir, with soloist. A social hour was held after the service.



THE CONGREGATION AND SESSION of First Church, St. David's, Ont., recently recognized Mrs. May Parnell as she marked over 70 years as an active member of First Church. She is pictured receiving a Certificate of Recognition from Rev. C. Chenard.

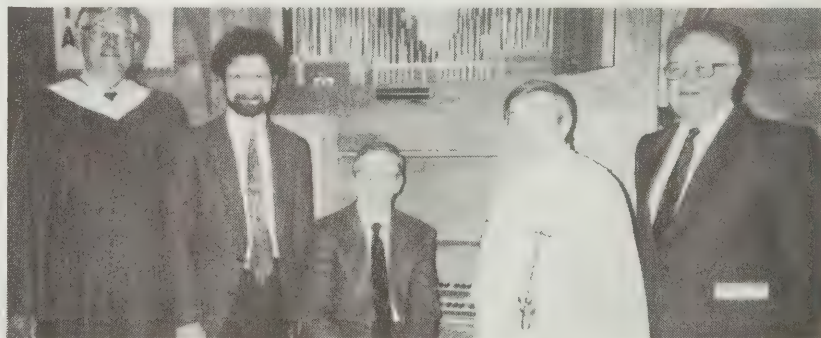


THE 140TH ANNIVERSARY of Orillia Church (St. Andrew's), Orillia, Ont., and the 25th anniversary of the ordination of women, were celebrated by the congregation at a recent service. Rev. Dorothy MacDonald was the guest speaker. During the service an illuminated script of the church's Statement of Purpose was dedicated by Dr. Eric Beggs. The script was created by artist and calligrapher Kevin Dillon and was crafted from powdered semi-precious stones. Of note is the extensive use of 24 carat gold-leaf laid on a base of frankincense, outlined by an ink comprised of lamp black and myrrh. Pictured, left to right, are: Eric Beggs; Dorothy MacDonald; Diane Farlinger, convener of the committee that drafted the statement; Kevin Dillon; Richard Lauer, clerk of session.



AT DUFF'S CHURCH, Puslinch, Ont., a Garventa Platform Stair Lift was dedicated by the minister, Rev. Anne Yee-Hibbs, assisted by the clerk of session Ms. G. Stewart. First riders included F. Zantinge, M. Kerr, E. McGregor and M. Knapton. Members of the elevator committee included B. Kerr, E. Winer, D. Gilmour, G. Fielding and K. Gunson.

Photo: Paul McDonald



THE DEDICATION OF a new 15-stop tracker action pipe organ at St. Giles Church, Sarnia, Ont., took place April 14. Pictured, left to right, are: Dick Ford, elder and chairperson of the organ committee; Halbert Gober, who built the organ; Ron Kingham, organist and music director at St. Giles; Rev. John Duncan; Ed Leitch, clerk of session. The organ was displayed in an afternoon recital featuring John Derksen, organist at Rosedale Church, Toronto, and Kristen Derksen, flutist. An organ concert was given by Mr. Kingham the afternoon of April 28.





PICTURED IN FRONT OF Chalmers Church, Calgary, are the minister, Rev. Keith Wilcox, and Marjorie Christie, a member of Chalmers who was recently invested as a Dame of Grace by Alberta's Lieutenant-Governor Gordon Towers. Ms. Christie has contributed many hours of volunteer service to the St. John Ambulance Brigade despite working full time.



AN OFFERING PLATE was dedicated recently in memory of Gertrude and Les Walker and presented to the choir of Jubilee Church, Stayner, Ont., by members of the Walker family. Donald McNabb, clerk of session, is shown making the presentation on behalf of the Walker family to Mrs. Bee Mathers, choir president, while Rev. Jim Cooper looks on.



NEW NIV BIBLES and a lectern Bible were presented to Iona Church, Dartmouth, N.S., to the glory of God and in memory of family loved ones by members of the congregation. Shown with some of the Bibles prior to the dedication service are: (front row) Max Martin, Heidi Degg, Carole Phillips, Lois Martin and (back row) Lillian Trites, Betty Myers, representing the family of former member Isabel MacDonald, and the Rev. Jane Johnson. Absent from the photo: Angus and Margaret Ferrier and Darlene Bondt.



THE DIRECTOR OF MUSIC of Jubilee Church, Stayner, Ont., was recently honoured for her 30 years of service to the church. During morning worship Mrs. Catherine Walker (centre) was presented with an orchid corsage by Mrs. Bee Mathers, choir president, and Ken Kerr, choir treasurer. Mrs. Walker is also an accompanist for the Ontario Presbyterian Chorus.



PICTURED PRESENTING a cheque for the Offering Project to Lois Powrie (centre), national W.M.S. secretary for children's and teenage work, are Kim McIntyre and Laura Visser of the youth group of Duff's Church, Puslinch, Ont. Also pictured are Rev. Anne Yee-Hibbs (left) and Ida Law, youth leader.




THIRTY YEARS OF SERVICE as church treasurer were recognized when Walter Philcox was honoured at a luncheon at St. John's Church, Toronto. He is pictured with Rev. Charlotte Stuart.

□



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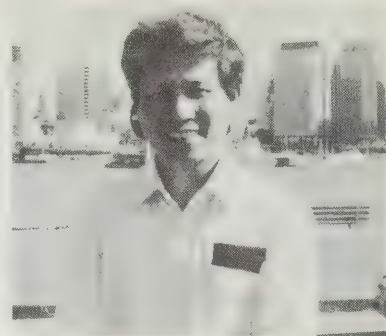
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# News



Rev. Frank Chun-gi Lo of Taiwan.

## Editor of *Taiwan Church News* Visits Canada

On July 31, Rev. Frank Chun-gi Lo, editor of the *Taiwan Church News*, visited 50 Wynford Drive. Mr. Lo is on a visit to the United States and Canada to promote his newspaper, particularly to second generation Taiwanese who are now living in North America. Many of them, he says, became Christians after coming to North America and are not fully aware of the Christian church in their home country.

This is the first time that an editor of the *Taiwan Church News* has visited Canada. Mr. Lo hopes to learn more about the Taiwanese-speaking community in North America.

For many years, the Presbyterian Church in Taiwan has been in the forefront of all civil rights movements. The church is recognized even by those who are not Christians as a protector of human rights in Taiwan. Ten per cent of the subscribers to the *Taiwan Church News* are non-Christian.

Being editor of such a church newspaper is a sensitive job. It has not been uncommon for issues of the *News* to be confiscated and destroyed. Increasingly, however, it is difficult for the government to control everything and few attempts of this type are made today. The government may hate the newspaper, but there's little it can do about it.

The *Taiwan Church News* is published weekly in Taiwan. An English edition is issued every other month but will become a monthly magazine in January of 1992. If you would like to subscribe, you may receive the

*Taiwan Church News* free until the end of this year, then it will be \$20 (Canadian) a year per subscription. You may send your subscriptions to: *Taiwan Church News*, 334 Youth Road, Tainan, 70131, Taiwan.

### George MacLeod Dies

George MacLeod died on June 27th. He was 10 days past his 96th birthday.

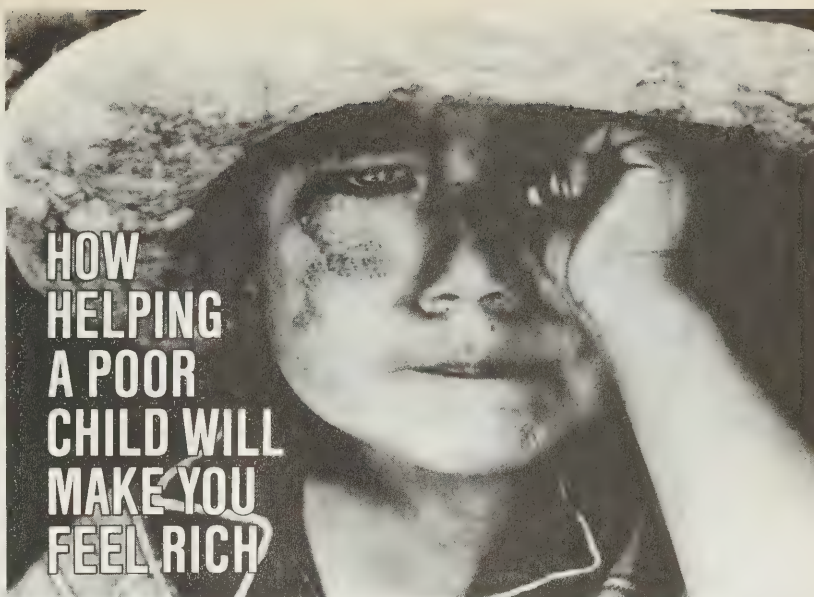
Lord MacLeod of Fuinary, to give him his full title, was founder, almost unwittingly, of what has been one of the most enduring ecumenical communities of this century. George's full story has been ably told by Ron Ferguson and fully reviewed in the *Record*. But his death should not pass unmarked.

No one can offer more than a snapshot of this amazing life, but each one can testify what it has meant to their own. To be drawn into an international, ecumenical community with vibrant worship and a mature social conscience at a point when I was unfulfilled by diverse involvement in my "cradle" church and unconnected social movements, was literally a godsend. Lives touched by Iona — and thus lives touched by George — are changed forever.

I have just a few personal stories to treasure forever, revelations of the human being behind the title. There was the time in 1982 when six of eight of the new Iona Community members being hallowed were women. (The Community admitted women months *after* the Church of Scotland began ordaining them.) George forsook his usual offer of whisky in his room after the service and solemnly served us all orange juice — even the men! He had to endure some teasing when he referred to the new members as the "New Men" (using it in the biblical sense, of course).

But only two years later, when my husband died two weeks after George's wife, Lorna, I received a scrawly epistle telling me that he had observed our "courage" in the face of Brian's terminal illness that summer, and also that he had decided he should not attend the funeral as "with my own recent bereavement so public, I might draw sympathy away from you." (With his son Max,

continued over page



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# FROM THE PAST RECORD

## October 1966 (25 years)

... It's not only that Protestants of this 20th century have lost their convictions; we have lost our non-conformist position. This has nothing to do with the old question of being patronized by kings and governments. But it has much to do with the kind of Christianity we practise today, a far cry surely from New Testament Christianity from which we may be even further removed than the church of the 16th century. We and our faith and ethics have been fitted into modern-day moulds. The sharp edges have been roughed off, the radical faith has been modified. Christianity isn't really very offensive anymore, its discipline not very demanding.

— D. Glenn Campbell

## October 1941 (50 years)

**BADDECK, N.S.** — Knox Church, the original and first Christian church established in the Baddeck district in 1841 by Highland Scottish, Gaelic-speaking pioneers, was the scene of a program of centennial observance. In the morning of Sunday, August 3rd, a Gaelic service was held when probably the largest Gaelic-speaking congregation in many years assembled from all parts of Victoria County. Rev. A. D. MacKinnon of Little Narrows was the preacher at this service and he delivered what is described as

a forceful and inspiring sermon in the mother-tongue of the Gael. A Gaelic choir representative of many rural churches led the singing of the Psalms of David.

## October 1916 (75 years)

Three things mark this year's "Thanksgiving." One is that the thanks are from deeper depths of anxiety and sorrow than ever was known in our land before . . .

A second thing: never was there so great cause for thanksgiving. A cloud such as never before had shadowed our Empire, though scarce realized here in all its blackness, seems to be slowly passing. . . .

A third thing that marks this thanksgiving, in a way never known before in our land, is the victory over the drink traffic. Since last Thanksgiving, province after province, nearly the whole Dominion, has gone "dry."

## October 1888, (103 years)

Increase per cent  
in 5 years

Population of		
<b>Manitoba in 1886</b>	108,640	74.5
Presbyterians	28,406	104.4
Anglicans	23,206	69.2
Methodists	18,648	98.7
Roman Catholics	14,651	25.4
Baptists	3,296	102.3
Congregationalists	997	293.1

## News

continued on page 45

George later attended a memorial service in our home town.)

That year, when the first cheques were coming in for the MacLeod Centre on Iona (the Community decided on this name even though George demurred), there was a cheque for "MacLeod Memorial Centre." The Community reacted with its usual dose of mirth: George grandly stated, "I'm prepared to die, but not yet!"

George's later years were also marked by his distinguished contribution in the House of Lords on the issue of peace, and his winning of the Templeton Prize for Religion in 1989 — the money was invested for use in

a multitude of causes.

Now he has died, after a peaceful slipping away, with two biblical passages repeated often to friends and family in those last weeks: "I love my enemies and pray for those who spitefully use me" and "I am bone of his bone, and flesh of his flesh."

In my travels, people all over North America have told me how much they were affected by George's preaching, his teaching at McGill in the '40s, and by times spent on Iona. The Iona Community celebrated with a service in Govan Old, the church from which George "started" the Community in the late '30s, on September 21st.

**Anna Briggs**

Anna Briggs is a member of the Iona Community and a candidate for ordination in The Presbyterian Church in Canada.

## Campaign Director



The Administrative Council's Financial Campaign Planning Committee has requested the Presbytery of Pickering to release Rev. Harry E. Waite from his ministerial duties to assume the position of Campaign Director of the Enhanced Stewardship and Capital Funds Campaign.

## 125,000 attend German Kirchentag

Nearly 125,000 people attended the 24th German Kirchentag (church festival) in June. The Kirchentag, with events dispersed over four cities in the Ruhr region, was the first since the reunification of Germany.

Between 1963 and 1989, the Berlin Wall prevented Christians from both sides of the divide from holding a common Kirchentag. More than 10,000 people from the former East Germany were present for this year's event.

The Kirchentag was begun in 1949 as an independent Christian lay movement to bring together Christians in Germany to strengthen their faith, equip them for responsibility in their churches, encourage them to witness in the world and create awareness of belonging to a worldwide fellowship of Christians.

The majority of those attending the 1991 Kirchentag were young (70 per cent under 30) and Protestant (95 per cent). Among them were ecumenical guests from about 50 countries.

The success of the Kirchentags was a major source of inspiration for the Canadian Christian Festival, which was first held in 1982 and was most recently held (the third one so far) in August 1990 in Halifax. (EPS)

### Jean Vanier receives Royal Bank Award

Jean Vanier has been named the 1991 recipient of the 25th Royal Bank Award in recognition of his quarter century of work throughout the world with those who have mental disabilities.

The award, worth \$100,000, is made annually by Royal Bank to an individual or individuals who have made a significant contribution to human welfare and the common good.

In 1964, Dr. Vanier left Canada for France and embarked upon what has become the central mission of his life. He bought a 200-year-old house in the village of Trosly-Breuil north-east of Paris, and invited two men with disabilities to live there with him. He named the home L'Arche, after Noah's ark, which was at once a refuge and the hope of a new beginning.

Including the home in Trosly-Breuil, there are now 95 L'Arche communities in 22 countries, helping 1,750 individuals.

Dr. Vanier has played no official role in the movement since 1980, but still spends a great deal of time visiting communities and leading spiritual retreats. □

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Qualified candidates are invited to submit resumes or make inquiries at this time by writing to: President of the Board, House of Friendship, P.O. Box 1837, Station "C", Kitchener, Ontario N2G 4R3. The President also welcomes nominations of suitable candidates.



# TRANSITION

## INDUCTIONS and RECOGNITIONS

Sharpe, Rev. Brian, Petawawa/Point Alexander charge, Sept. 8.

## VACANCIES and INTERIM MODERATORS

### Synod of Atlantic Provinces

Blue Mountain, Knox; Zion and Blair, N.S. pastoral charge. Rev. David Hayward, Box 281, Sherbrooke, N.S. B0J 3C0.

Campbellton, N.B., Knox. Convener, Search Committee, Mr. Cameron McRae, 10 Normandie St., Campbellton, N.B. E3N 2Y5.

Chatham, N.B. pastoral charge. Rev. Philip Chiang, 7 Hierlihy Rd., Tabusintac, N.B. E0C 2A0.

Fredericton, St. Andrew's. Rev. Dave Dewar, Harvey Station, N.B. E0H 3H0.

Halifax, Calvin. Rev. P.A. McDonald, 4 Pinehill Rd., Dartmouth, N.S. B3A 2E6.

Hopewell, N.S., First; Gairloch, St. Andrew's; Middle River, Rocklin. Rev. Dr. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.

Marion Bridge, Mira Ferry; Catalone and Louisbourg pastoral charge, Cape Breton, N.S. Rev. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.

North River, North Shore; Englishtown, Cape Breton, N.S. Rev. Ian G. MacLeod, Box 184, Baddeck, N.S. B0E 1B0.

Pictou, N.S., First. Rev. Waldon Moase, RR 2, Pictou, Durham, N.S. B0K 1H0.

Saint John, N.B., St. Matthew's. Rev. Philip J. Lee, 101 Cobourg St., Saint John, N.B. E2L 3J8.

### Synod of Quebec and Eastern Ontario

Baie d'Urfe, Que., St. Giles. Rev. William Manson, 4066 Northcliffe Ave., Montreal, Que. H4A 3L3.

Cornwall, St. John's, Associate Minister with emphasis on pastoral visitation. Rev. Robert Martin, RR 1, Vankleek Hill, Ont. K0B 1R0.

Fort Coulonge, Que., St. Andrew's; Bristol, Que., Bristol Memorial. Rev. S. Reid Thompson, 97 Noik Dr., Pembroke, Ont. K8A 7Z4.

Iroquois, Ont., Knox; South Mountain, St. Andrew's. Rev. Nicholas Vandermeij, Box 94, Prescott, Ont. K0E 1T0.

Ormsworth; Rockburn, Que. Rev. Lynne Donovan, 99 Theberge St., Chateauguay, Que. J6J 3K4.

Ottawa, Ont., St. David & St. Martin. Rev. John R. Bannerman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Smiths Falls, Ont., Westminster. Dr. Linda J. Bell, Box 28, McDonald's Corners, Ont. K0G 1M0.

St. Lambert, Que., St. Andrew's. Rev. Douglas Lennox, Box 1477, Huntingdon,

Que. J0S 1H0 (514-264-9481).

Ste. Foy, Que., St. Marc. Rev. Daniel Forget, 5 rue Belmont, Melbourne, Que. G0B 2B0.

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Cambridge, Kitchener-Waterloo Korean. Rev. Alan Beaton, 132 Argyle St. N., Cambridge, Ont. N3H 1P6.

Creemore, St. Andrew's; Dunedin, Knox; Maple Valley, St. Andrew's and Horning's Mills, Knox. Rev. A.R. Neal Mathers, Box 12, Nottawa, Ont. L0M 1P0.

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Markdale, Cooke's; Feversham, Burns. Rev. Susanne Rescorl, 151 Victoria St. E., Dundalk, Ont. N0C 1B0.

Meaford/Thornbury pastoral charge. Rev. K. Barker, 856 2nd Ave. W., Owen Sound, Ont. N4K 4M6.

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Stoney Creek, Heritage Green. Rev. David Vincent, 2106 Linmouth Terrace, Burlington, Ont. L7P 1Y6.

Walkerton, Knox. Rev. Gordon H. Fresque, Box 151, Tara, Ont. N0H 2N0.

Welland, Knox. Rev. Mark Lewis, 340 Lock St. W., Dunnville, Ont. N1A 1V5.

Warton, St. Paul's; Huron Feathers, Sauble Beach, Clergy couple/Clergy Camp Dir. Rev. Douglas Gordon, Box 311, Southampton, Ont. N0H 2L0.

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Fort Frances, Ont., St. Andrew's. Rev. Yeon Wha Kim, 200 Fifth Ave. S., Kenora, Ont. P9N 2A4.

Pinawa, Man., Pinawa Christian Fellowship. Rev. F.C. Palmer, 67 Morningside Dr., Winnipeg, Man. R3T 4A2.

Virden, St. Andrew's; Lenore, Man. Rev. Barbara Alston, Box 148, Hartney, Man. R0M 0X0.

### Synod of Saskatchewan

North Battleford, St. Andrew's; Sandwith, St. Philip's-Christ. Rev. Robert Adams, PO Box 1567, Biggar, Sask. S0K 0M0.

Swift Current, St. Andrew's. Rev. Doug Maxwell, 5303 Sherwood Dr., Regina, Sask. S4R 7E7.

### Synod of Alberta

Calgary, Trinity. Dr. Samuel J. Stewart, 1009-15th Ave. SW, Calgary, Alta. T2R 0S5.

Calgary, Varsity Acres. Rev. Murdo Marple, 1924 Georgia St. S.W., Calgary, Alta. T3E 4H2.

# DEATHS

**EVANS, ANNABELLE THORA STEWART**, 68, died June 4 in Stratford, Ont.

Annabelle Stewart was born in New Liskeard, Ont. After graduating from the Presbyterian Missionary and Deaconess Training School in 1951, she served in Peace River and Prairies and then as congregational deaconess and Christian education director at Victoria, Toronto. In 1954 she married Rev. Dr. James Evans. Together they ministered at St. Giles, Prince George and St. Andrew's, Nanaimo, B.C.; Westminster, Sault Ste. Marie and St. Mark's, Don Mills, Ont.; First, Regina; St. Andrew's, King St., Toronto.

Annabelle was a woman of humour and humility, common sense and caring, great and practical faith. She is survived by her husband; son James and Sandra (Calgary); daughter Elizabeth Cetkovski and Gordon (Toronto); grandson James; sisters Margaret Gannon, Jean Duke, Lois Klempa, Gael Fontaine and brothers Jack and James Stewart. She was predeceased by brothers Ian and Findlay.

**ARCHIBALD, NORMAN**, 84, member, elder, manager, Sunday school superintendent, teacher, St. Paul's, Leaskdale, Ont., July 23.

**BANNERMAN, A. DONALD**, 62, longtime elder, clerk of session, choir member, Sunday school teacher, leader of Boys'

Brigade and men's club, Barney's River, N.S., July 4.

**DOUGLAS, ALBERT LAWRENCE "BUD"**, 59, active elder, teacher and former church school superintendent, St. Andrew's, Windsor, Ont., August 28.

**FERGUSON, JOHN**, 82, longtime member, elder 39 years, Grace, Calgary, August 6.

**FLETCHER, ROBERT CECIL**, 58, faithful elder and clerk, St. David & St. Martin, Ottawa, July 22.

**GOWLAND, ELMER THOMAS**, 83, church member 68 years, elder 36 years, St. Andrew's, Brampton, Ont., brother of Dr. Arthur Gowland, July 9.

**HOOKER, MAYFORD ORR**, 94, longtime active member, Ormstown, Que., July 21.

**LEWIS, MAJ. FREDERICK ORMONDE "BEAR"**, MBE, 89, member 65 years, elder 42 years, Knox, St. Thomas, Ont., August 10.

**McKENZIE, DONALD**, 73, member 36 years, elder 29 years, active with Boy Scouts, Knox, St. Thomas, Ont., July 20.

**PATTERSON, HUGH ROSS**, 87, elder 40 years, assistant clerk of session, envelope secretary 18 years, St. James', Truro, N.S., July 15.

**ROSS, MRS. J.**, active member over 62 years, St. Andrew's, Olds, Alta., August 16.

**WALDIE, GEORGE THOMAS**, 92, former clerk of session, longtime elder, Knox, Stratford, Ont., July 31.

Dixonville, Strang. Rev. George S. Malcolm, 9635-76 Avenue, Grande Prairie, Alta. T8V 5B3.

Edmonton, Eastminster. Dr. R.C. Smith, 9920 - 67 Street, Edmonton, Alta. T6A 2R2.

Fort Macleod, St. Andrew's; Jumbo Valley, Knox. Rev. D'Arcy Lade, 1818-5th Ave. S., Lethbridge, Alta. T1J 0W6.

Fort McMurray, Faith. Rev. Lloyd Fournay, 10025-105th St., Edmonton, Alta. T5J 1C8.

## Synod of British Columbia

Burnaby, Brentwood. Rev. Robert Allison, 1179 Cloverley St., North Vancouver, B.C. V7L 1N7.

Campbell River, Trinity. Rev. Robert Kerr, 921 Wembley Rd., Parksville, B.C. V9P 2E6.

Faro, Yukon, Church of the Apostles (Ecumenical). Ian Morrison, Board of World Mission, 50 Wynford Dr., Don Mills, Ont. M3C 1J7 or R.C. Garvin, Supt. of Missions, 20080-48 Ave., Langley, B.C. V3A 5M5.

Langley. Rev. R.C. Garvin, 20080 - 48 Avenue, Langley, B.C. V3A 5M5.

Sidney, Saanich Peninsula. Dr. John F. Allan, 680 Courtney St., Victoria, B.C. V5Z 1Y4.

## BOARD OF WORLD MISSION Overseas Personnel Needs

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**Lebanon** Nurses  
**Nepal** Nurse, Dentist, Laboratory Technician, Consultant Librarian, Treasurer

**Africa** Nurse Midwife, Doctor Accountant, Ordained Minister

**China** English Teachers (2 yrs.)

Contact: The Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

## Canada Operations Personnel

**Ministers** -- for new church development and new mission work.

Contact: The Rev. J.P. Ian Morrison, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

**Missionary Forester** -- to work in rural setting in Kamloops Presbytery with Ulkatcho and Kluskus Native Bands in acquiring and managing a Wholistic Tree Farm Licence. Contact: Rev. George Peters, Box 532, Kamloops, B.C. V2C 5L2.

## SYNOD OPPORTUNITIES

**The Synod of B.C.**, with the Presbytery of Westminster, seeks full-time worker for dual roles of part-time **Synod Youth Worker** and part-time **Camp Director**. Experience in administration, camping or recreation, youth ministry, training and equipping of leaders. Contact: Roxanne Stewart, c/o St. Andrew's & St. Stephen's Presbyterian Church, 2641 Chesterfield Ave., North Vancouver, B.C. V7N 3M3.

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# MEDITATION

Owen Channon

## Thanks in Giving



**Scripture: Matthew 6:25-33**

**I**n a time of severe economic recession, with high unemployment, soaring welfare rolls, and food banks, it becomes difficult for humans to give much heed to the teaching of Jesus to consider the birds of the air or the flowers of the fields. The things that trouble us are too much of a present reality to allow our minds to consider Jesus' words. What is more, we do not know what to do about these "present realities." But we know they won't go away by themselves.

All the more reason, then, to give heed to Jesus' teaching. All the more reason to live in the care of God today, knowing that he will still be present to care for us tomorrow.

That is the heart of this teaching by the Master. It is the way Jesus lived when he was here on earth. We look to Jesus; and, as good disciples, we must strive to follow his example in all things.

There is an old prayer of supplication, not much used in our services today, which speaks of our dependence upon God and his care for his people. The petition is appropriate here.

*Teach us, in whatsoever state we are, therewith to be content, that we may know both how to abound and how to suffer need; that in prosperity we may bless Thee, who givest us richly all things to enjoy, and in adversity may not suffer our faith in Thy love to fail.*

This dependence upon God's care is an essential part of thanksgiving. It means that we have given ourselves completely to God; that we have followed the injunction to make ourselves a living sacrifice, because of God's great mercy, a mercy that is apparent in the daily care he bestows upon us. We give expression to our thanks in giving ourselves fully, totally to our God, through his Son, Jesus Christ.

The Scriptures, both Old and New, testify to God's care. The Psalmist likens the Lord to his shepherd. The prophet Isaiah tells us that those who trust in the Lord "will find their strength renewed." Joel tells the people: "Now you will have plenty to eat and be satisfied."

Jesus tells us: "Happy are those whose greatest desire is to do what God requires. God will satisfy them fully!" Moreover, we are enjoined to "be concerned above everything else with the Kingdom of God and with what he requires of you, and he will provide you with all these other things." Therein lies the thanks that God desires. We must be prepared to give ourselves to him and to be in his service.

There can be no doubt that if we truly give ourselves in his service we must be concerned for the present realities which are so troublesome. Our concern must reach out to those most affected by these problems. We need to do whatever we can to relieve their distress for that is what God would have us do.

God is a caring God. His people

must manifest that care to the world. If we are numbered among those who "raise the song of harvest home," then we must be his people, his servants.

As we think of the less fortunate of God's children in this time of economic stress, and as we take some steps that will help to relieve the strain of poverty, we are doing the work of God.

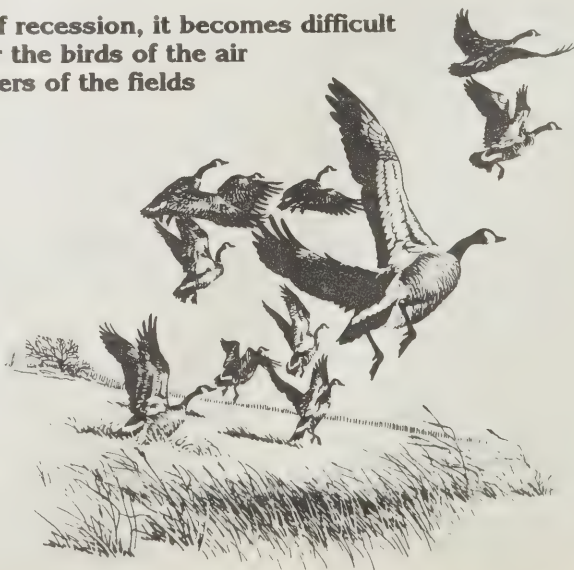
It is in this way that we fulfil the role of servants of our Master. It is in and through our service that we manifest our thanks to him. Our thanks becomes visible as we give ourselves in service to others.

### Prayer:

Teach us, good Lord, to serve you with all the energy you have given to us. We are grateful for all you have allotted to us. Thank you too, dear Lord, for the privilege of being your instruments in your world. In the name of our Saviour Christ, we pray. Amen. □

Owen Channon is a retired minister of The Presbyterian Church in Canada living in Dartmouth, N.S.

**In a time of recession, it becomes difficult to consider the birds of the air or the flowers of the fields**



# Accepting the Challenge

by John Congram

*25 years ago, Joan McInnis became  
The Presbyterian Church in Canada's first woman elder*

**D**id anyone suspect that when the General Assembly came to a close at St. Andrew's Church, Toronto, on June 9, 1966, having agreed to allow women to be ordained to the ruling eldership, that only three days later the first woman elder would be elected in the little town of Arthur, Ontario, in St. Andrew's Church?

Joan McInnis, a homemaker and the mother of four grown children, was as surprised as anyone when the minister, Rev. John Balsdon, came to her door that Sunday afternoon to announce that the congregation had elected her its first woman ruling elder. And her first reaction to him was a flat "no." As she puts it, "My generation was raised to believe women didn't do that kind of thing." Like many other women of her generation, she was also concerned that if women became elders, the men would simply sit back and let them take over. No, she thought, the eldership should be reserved for men.

But her minister didn't give up easily. He went to get the clerk of session, Grant McEwan, and they returned to visit Joan McInnis. This time, they were better prepared. They cited scriptural passages that showed women in leadership in the church. They talked about Jesus' revolutionary attitude to women in the New Testament and how he welcomed them into his discipleship. By the time they were prepared to leave, Joan McInnis had agreed to become the first woman elder in The Presbyterian Church in Canada.

All of this happened so rapidly after the close of the General Assembly, one might have suspected that it was all set up ready to go. In fact, the congregation of St. Andrew's in Ar-

thur had decided to elect elders on the 12th of June. Their traditional method of electing them was simply to provide the congregation with a list of eligible communicant members and have them vote for whom they wished. On the Sunday of the elec-



**My generation was raised to believe women didn't do that kind of thing**

tion, John Balsdon simply announced the decision of the General Assembly and that, as a result, not only the men, but women as well, were now eligible for membership on the session.

Joan McInnis does not think of herself as a pioneer. She had not grown up either in the area of Arthur or in the Presbyterian Church. She was raised in the Church of England and had come to Canada as a war bride.

On the other hand, it was no surprise that she should be elected to the eldership in her congregation. She had been active in all the various groups in the church, including the

choir, the church school and a drama group that was well-known in the area.

What Joan McInnis remembers most about becoming an elder was the first time someone died in her elder's district. She went to visit then, not only as a friend, but to offer spiritual comfort as a representative of the church. As she went, she felt an added responsibility.

In retrospect, she feels that women have special gifts to bring to the eldership. She believes women often bring compassion and tenderness to a debate and they are often easier to approach than men and are sometimes better listeners. Having said this, she fears that some of the militant feminism of our day might set back the gains women have made over the last few decades. "The sooner we forget men and women," she says, "and simply work together as people, the better it will be." Joan McInnis believes that male and female were constituted in the beginning by God as part of each other and unless there is this participation together in the church, there will be no wholeness for the church.

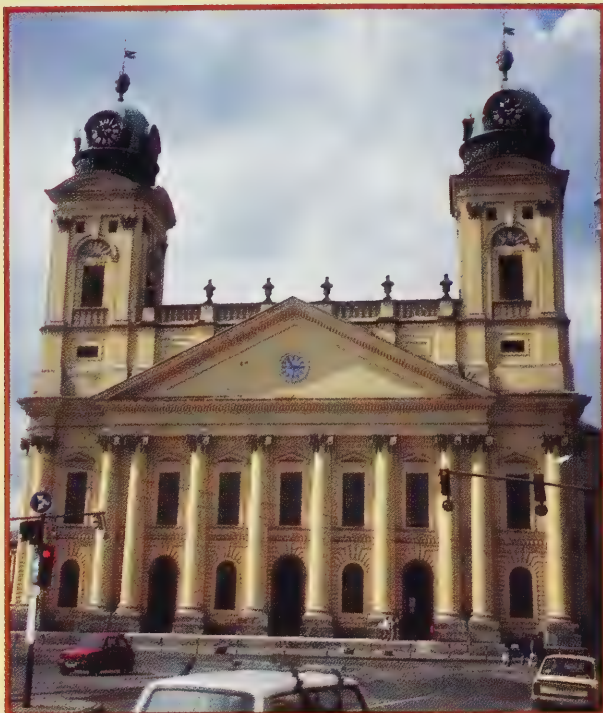
Joan McInnis believes the primary responsibility of elders remains the spiritual welfare of the members of their district, visiting in times of illness, encouraging children in their participation in the church. She worries that today sometimes elders, like ministers, try to do too many things to the neglect of these primary responsibilities.

To all women who have the opportunity to serve on a session, Joan McInnis recommends that they accept the challenge. Her only advice is that as new session members, whether men or women, they should take a little time to listen before jumping in with both feet. The session at St. Andrew's Church, Arthur, is now approximately 50 per cent women elders.

Unfortunately, because of a recent serious illness, Joan McInnis has found it necessary to retire from the session. But whether she believes she is a pioneer or not, on that Sunday of June 12, 1966, when the congregation of St. Andrew's, Arthur, voted for her as an elder, she made history in The Presbyterian Church in Canada. □



## ***Hungarian scenes***



**The Great Church, Debrecen.**



**Street Musicians,  
St. Matthias Church, Budapest.**



**The Academy at Sarospatak.**





# PRESBYTERIAN Record

NOVEMBER, 1991

**Tom Denton's Family**  
**PLUS • The Gazebo Hotel**  
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# GLEANINGS

## Practices Which Embarrass Visitors

A study in the U.S. state of California found that more than three-fifths of 900 respondents dislike asking newcomers to stand, raise their hands, wear tags or otherwise identify themselves at worship. But giving visitors written information about the congregation was favoured by 74 per cent, sending a letter from the pastor by 70 per cent, and having members greet visitors individually after worship by 67 per cent. The report concludes: "Visiting a church is a relatively uncomfortable experience for many people, especially those who have been out of the mainstream of church life for a time and are cautiously considering whether or not to start attending."

— Ecumenical Press Service

## Need to Laugh

We readily recognize that the first fruit of the spiritual life is love. We often forget that the second is joy. Christianity identified with gloom and Christians considered dull and insipid are images we need to change. Christian people need to learn to laugh, to become as the followers of St. Francis of Assisi were known: "the merry men of God."

— Eric Beggs

## Source of Joy

The joy of Christians comes from a personal encounter with our Lord. He gives us his joy, the joy that originates outside the human and natural realm. The joy he gives is not subject to the limitations of our human experience. Thus we can be filled with joy, the good humour of our Heavenly Father, even when earthly circumstances do not warrant even the slightest smile.

— Keith Wilcox

## A Canadian

I am branded in Quebec as a traitor to the English. In Quebec, I am branded as a Jingo and in Ontario as a separatist. In Quebec,

I am attacked as an imperialist and in Ontario as an anti-imperialist. I am neither. I am a Canadian.

— Wilfrid Laurier



## The Holy Spirit

The title for this message was deliberately foolish: "Now, Where Did That Spirit Go?" Well, the Spirit of God didn't "go" anywhere. The Spirit is here, with us and in us. We wouldn't exist if it weren't. Remember, the Spirit is as basic to a Christian as water for a fish or air for a deer. The Holy Spirit gives us life. What that means is that, regardless what others might say, you have no reason to feel inferior to Christians of other denominations when it comes to "Spirit-talk." Just remember to take a deep breath and remind yourself, "It's like air to breath."

— Patricia Van Gelder

## Prayer and Labour

Those things, good Lord, that we pray for,  
Give us thy grace to labour for.

— Sir Thomas More

## Goals

You have to be persistent and dogged about your goals. But you also have to have a sense of humour, because there are so many ups and downs.

— Felicia Thomas

## Who's in Command?

When he was much younger, General Norman Schwarzkopf, allied commander in the Persian Gulf, attended a community school in Tehran operated by the Presbyterian mission.

— William Hopper in the  
*Presbyterian Survey*

## Conflict

The best thing that can be said of a church and pastor is not that there was no conflict, but that there was conflict and we managed it.

— Floyd Cronkite in the  
*Presbyterian Outlook*

## Patriotism

Patriotism is a kind of religion; it is the egg from which wars are hatched.

— Guy de Maupassant

## New Spiritual Values

The present time of profound upheaval is leading us to a complete change in our life, including the spiritual; it is pushing us to seek the true meaning of life, without fearing the sacrifices which that demands. And it is at this precise moment that "the pilgrimage of trust on earth" comes to help us to seek and to find the wellsprings of faith and the new spiritual values, lost through the long years of the totalitarian regime.

— Vaclav Havel, President of  
Czechoslovakia

## Soul Possession

British Anglicans are battling Mormons over the Mormons' right to microfilm Anglican parish records; in theory, the Mormons can locate their ancestors and have them baptized posthumously. A Chester archivist says, "The concern is that the baptism of the dead is an interference with the souls of dead Anglicans."

— *The Observer*

## God

God is  
over all things,  
under all things,  
outside all things,  
within, but not enclosed,  
without, but not excluded,  
above, but not raised up,  
below, but not depressed,  
wholly above, presiding,  
wholly without, embracing,  
wholly within, filling.

— Hildevort of Lavardi (11th  
century)

John Congram



## Restructuring and the Presbyterian Record

**F**rom the beginning of restructuring in our denomination, the committee which oversees the operation of the *Presbyterian Record* has insisted that the magazine not be involved. On the surface this appears to be a selfish, dog-in-the-manger attitude. Why should the *Record* consider itself different or above all the other committees and boards of the church? Why should it avoid the pain of change which restructuring inevitably brings?

Some see the issue as one of control versus freedom. The *Record* claiming it needs to be free to report and criticize; others believing it would better function to serve the interests of the denomination if it were more integrated into the church structures.

In my view the issue is stated better in terms of accountability. Should the *Record* be accountable within the structure to one particular board or committee, or only to the General Assembly. The Record Committee has always taken the latter view.

But it is a long and old debate that has surfaced in the church over and over again. In our denomination, the magazine's point of view has traditionally won out. That has not been the case everywhere. Recently two reporters for a Baptist magazine in the United

### **An open and honest church press helps to build an open and honest church**

States were fired for failing to toe the party line.

The *Presbyterian Record* displays many of the signs of a "house organ." In fact we have sometimes referred to ourselves as "the official publication of The Presbyterian Church in Canada." I have on occasion resonated with the comments of one church editor who said: "I have the same freedom to run my magazine that editors have in the Soviet Union. I can report anything that I want, so long as it is consistent with the aims of the party and makes the party look good."

The line between truth and

propaganda, integrity and enhancing the image of the denomination is sometimes exceedingly thin. The *Record* has always believed that if we are to err it should be on the side of truth and integrity. That, not for the sake of the magazine alone but for the health of the church as well. As the report, "The Church Press Faces the Future," tabled at the 1991 Associated Church Press Convention notes: "Nervous church leaders who often expect our publications to be cheer leaders for the institution must be reminded that an open and honest church press can help build an open and honest church."

But all freedoms have limitations. In the *Record's* case it is provided by the General Assembly. The *Record* is a creature of the Assembly and is accountable to it. We hope that will continue. The Task Force on Restructuring agreed. Its successor, the Special Committee on Restructuring, is thinking about it. We hope they will see the wisdom of retaining this traditional relationship.

**I** had heard the convener of the Special Committee on Restructuring, Alexandra Johnston, articulate it on several occasions. However, her words failed to sink in until I heard her say it again the other day. The committee does not believe that the statement, "The administration of the church will be lean and accountable" contained in the Vision Statement, necessarily means smaller and cheaper. Lean and accountable for the committee means that the new structure will be "efficient and accountable." They also believe it will be more effective.

Realistically the new structure will likely be more costly (the

committee estimates it will be cost neutral). There will be more workers at our church offices in 1992 than in 1991. This will be fewer than the old system called for but more than it has operated with over the last several years. Despite the committee's openness on this subject, I suspect this will come as a surprise to many in the church for whom "lean and accountable" does mean cheaper and smaller.

The constant battle the boards and committees wage, with givings that do not rise at the same rate as expenses, is between personnel and programs. Some have not replaced staff in order to maintain or

expand programs. Under the proposed new structure and with the committee's definition of "lean and accountable," I fear this tension can only increase.

The way out, as the committee hopes and all of us should pray, will be if the new people appointed and the new structure combine to equip congregations more effectively to undertake spiritual growth and mission. If that happens, grateful people will respond generously to meet increased expenses. Failure here will mean that, despite sincere and honest intentions, we will have only increased cynicism and disillusionment among our people. □

### **Be Warned**



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## OUR COVER

Tom Denton from Winnipeg with some of the refugees he has helped settle in Canada.

*Photo: ADC Camera Originals Inc.*

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# LETTERS

## On Celebrating

I fully agree with the celebration of 25 years of the ordination of women, and can understand the euphoria expressed in so many ways in the June *Record*.

I was a commissioner at the 1966 General Assembly and I voted in favour of the decision. I believe that the study of Scripture throughout the church in the preceding three years was a movement of the Holy Spirit, leading us, as we express it in the Preamble to Ordination, into new enlightenment and practice.

The matter arose through a simple overture from the Synod of Manitoba and Northwestern Ontario in 1963 asking for an interpretation of Galatians 3:28: "There is neither male nor female, but all are one in Christ Jesus." It culminated in the historic vote in 1966.

Since we are celebrating an anniversary, I think it should be appreciated that every person who voted for the ordination of women was a man.

This being a movement of the Spirit, I feel that it would be appropriate to be less triumphal, and less concerned with power, and more concerned with the responsibility and challenge of being one whom the Lord has called to the ministry of his Word and Sacraments, and with the exercise of all our varied gifts for the upbuilding of the church. This must be

*We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.*

accompanied by a consistent, credible witness in our own lives.

Fortunately, we are offered all the power necessary through the Lord at work in us. May the partnership be the blessing to the church that it promises, and the church be to God's glory.

James D. Marnoch,  
Winnipeg, Man.

## Exodus Revealed?

It took a psychiatrist to get marginalized Presbyterians noted in the *Record* (Growing Pains, Sept. issue). I thank the good doctor though he has nothing good to say for us.

Dr. McNeel testifies that his "understanding of the Exodus viewpoint" comes from a positive one-day experience at an Exodus conference and from pamphlets available to him. These pamphlets assume that homosexuality ought to be overcome because Scripture says it is a sin.

Exodus propounds the pre-scientific views of biblical literalists. This primitive reading of Scripture is augmented by proof-texting; that is, using Scripture to support a pre-determined patriarchal theory of human sexuality. Bishop Spong's work, *Rescuing the Bible from Fundamentalism*, exposes such simplistic use of the Bible.

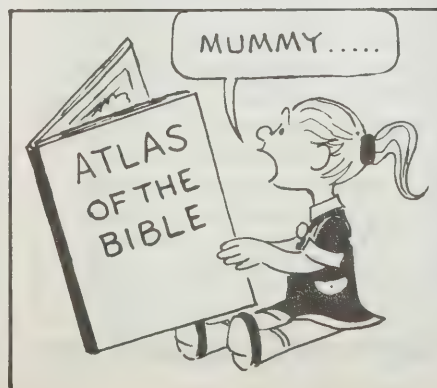
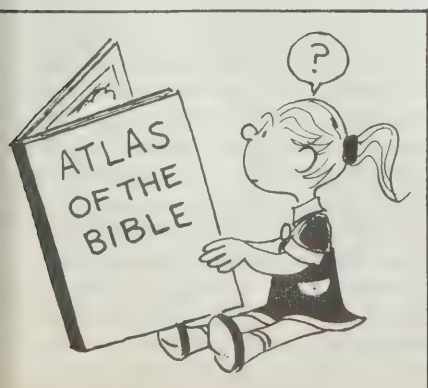
The *Advocate Magazine*, in an article on Exodus, interviewed Gary Cooper and Michael Bussee. They played seminal roles in the founding of Exodus. Bussee states: "It's time for us to speak up about Exodus [they left in 1979] which does so much harm and preaches the opposite to reconciliation. On the surface, Exodus doesn't seem overtly homophobic or reactionary. The prejudice [against homosexuals] is hidden underneath. Exodus polarizes the questions surrounding human sexuality. They are saying it's between Christians on one side and lesbians and gay men on the other. That's the ultimate tragedy." Gary Cooper says, "Exodus is homophobia with a happy face." Both these men state that, in their five years in Exodus, only nine gays could claim to have changed their sexual orientation.

Dr. McNeel appreciates that Exodus declines to release any records as to the success or lack thereof of their programs. They police their conferences to ensure

continued over page

## WATSON'S WORLD

Noel Watson





## Letters

continued from previous page

registrants receive only the Exodus position. After the conference, two registrants came to our Gay Pride Day table.

*Robert R. Morris,  
Toronto*

I was delighted to read Dr. McNeel's assessment of Exodus International and the Toronto conference in June which he attended for a day. Dr. Russell Hall and I also attended for a day and got the same impression but without his medical and psychiatric knowledge and experience.

The praise and apparent spiritual depth evident in the worship was extraordinary. Its combination of spontaneity and reverence had to be experienced to be believed. The lectures at the workshops included many human insights as well as good theology.

What surprised us most was the up-front sympathy and concern for homosexual people. There was no indication of judgement or condemnation or fear. We did not hear anything that would even encourage interference with those who are satisfied with themselves as they are. At the same time, there was help and hope for the

homosexuals who are neither happy nor "gay."

What a difference between the facts about Exodus International and the report in the *Toronto Star* by columnist Bruce MacLeod. Obviously he did not attend the conference. It is unfortunate that those of the homosexual lobby who claim to be Christian cannot extend to other Christians who do not agree with them the same acceptance and understanding which they so intensely claim for themselves.

*Wallace E. Whyte,  
Scarborough, Ont.*

### Business as Usual

June 1989, China: a lone man raises his arm against the assault of a line of army tanks. This single image which the world saw dramatically portrayed the brutal suppression of the pro-democracy movement.

Images of David against Goliath notwithstanding, Canada and other Western nations have rapidly returned to business as usual with China. The editorial (June *Record*) is an important warning to heed. The Chinese government has not changed. Arrests, detentions, imprisonments continue (documented by Immigration and Refugee Board Documentation Centre,

Ottawa).

In spite of this documentation, Chinese refugee claimants in Canada are being rejected in large numbers. Rejections are justified on the basis of a *New York Times* article that described the release of 211 high profile dissidents. It never mentions the 10,000 demonstrators in Beijing alone that were arrested and the 10,000 from elsewhere whose whereabouts are undocumented.

The *Globe and Mail* notes that some lawyers charge that claims may be rejected because a person comes from a certain country. China was identified as one such country. This situation, together with no appeal process, highlights a significant failure of the refugee determination process. Using inaccurate information, combined with no appeal, is resulting in deportations to countries as frightening as China. Canada should be more concerned.

*Glynis Williams,  
Montreal*



### Christian Schools

What a pleasant surprise to read Rory Leishman's conclusion (Full Count, Sept. issue) that "Christians have been left no choice but to set up their own school system." For too long, Presbyterians have trusted in the vestiges of Egerton Ryerson's good intentions, without looking from a Christian perspective at what was actually being practised in the public system. On the other hand, the many Presbyterians who have taught in the system should be commended for their positive influence.

Despite Leishman's conclusion, I think he was wrong to call for a neo-orthodox Christian school system. We won't find a broad enough philosophical base in neo-orthodoxy to support an educa-

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tional system, but we will find a sound base if we go to our Reformed roots. And if we investigate our Reformed heritage, we will find that some "faithful, reasonable, evangelical Protestants" already have a school system which would welcome Presbyterians. These schools are part of Christian Schools International. In Ontario they are grouped under the Ontario Alliance of Christian Schools with its headquarters in Ancaster, Ontario.

Leishman was right: it's time Presbyterians worked for a Christian school system. But let's work together with our other Reformed brothers and sisters.

*Robert W. Moore,  
Lindsay, Ont.*

Thanks for Rory Leishman's call for Christian schools. I appreciated his insight that we are living in a post-Christian era, and that we cannot depend on public schools "to inculcate . . . an appreciation for sound moral values." I also appreciated his mentioning that there are many virtuous teachers in the public schools. There are, in fact, many committed Christian teachers in the public schools. I believe they have a calling and a mission here.

At the same time, when we eliminate Christianity from our schools we are opening them to some other religious position. Some have called it liberal humanism while others speak of neo-paganism. That is why I support Rory Leishman's call for Christian schools. We should face the "religious" nature of all education and realize that our choice is not whether to have "religious" education, but which religion we want to shape our children's lives.

I would like to see "faithful, reasonable, evangelical Protestants" *planning* to work together to openly operate Christian schools in which we confess our faith to our children and hope that they freely choose to stand in (and reform) our biblical tradition.

*Mark Ward,  
Cobourg, Ont.*

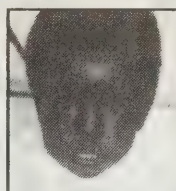
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# FULL COUNT

Theodore Olson

## Mirror-Equality and the Image of God



**Although conventional wisdom may claim otherwise, our only hope as Presbyterians lies in the fact that God is not made in human likeness**

**T**oday's social problems are not new. They are real, but not new. What is new is that today these conditions are said to be not about hunger or greed or fear or vainglory, but about inequality. And the most popular remedy is that those above us should be "fully representative." We shall all be finer, better, more equal, when we are . . . more equal. Somehow equality has become an end in itself and a cure for everything else.

And if we cannot have direct, simple equality, then those who govern us must mirror us; if their role is to be legitimate, they must seem to be us. And if those who teach us or appear on television or deliver the mail do not collectively mirror our variety, we would not be "affirmed." Our self-esteem would be impaired or diminished. And that would be an attack upon our equality and upon our very personhood.

**Equality has become an end in itself, a cure for everything**

Sometimes this cluster of notions is taken to be specially Protestant: "We are all equal before God." And sometimes this version of mirror-equality is extended to propositions about God. But there is a big difference between being equal before God and being represented in God or by God. This latter demand claims that God, in order to be God or to be seen as God, must somehow represent us. This proposition used to be called idolatry when pagans acted on it to make gods in their own image.

We may have exceeded this in pronouncing that a "truly loving" God must necessarily be supportive of us as we are. The God in whom there is neither male nor female is

now required to be "supportive" of something called "sexual orientation," a very different thing from the gift of maleness or femaleness. The God in whom both Jew and Greek are equal has to become the "non-judgemental" God who does not question anyone's "lifestyle."



But in the Scriptures, male and female, Jew and Greek, are levelled before almighty God. In the new correctness, all the clamorous, human self-justifications that are expressed through maleness and femaleness and through cultural difference are to be accepted by us because they have to be accepted by a truly adequate God. This stance used to be called having other gods before the real God.

There are two sorts of equality, then. The first is grounded in the amazing fact that there is a transcendent God. A second sort of equality makes the human self the standard to judge everything, unhappy that God makes judgement on all sorts of human conduct.

The use of religious language is apt to confuse Presbyterians about the difference between the two. If a truly loving God is not judgemental (not "excluding" anyone but "reaching out" and accepting all people in the way they want to be accepted), we have a mixed set of propositions. Love

**God does not offer a weak "Amen" to the fashionable lifestyles of a decade**

and judgement are opposed. Who says so, except those who wish to exempt themselves from judgement? Accepting people seems to mean accepting them on their own terms. Where is the salvation in that? God is reduced to endorsing our self-esteem.

Presbyterians get blamed for increasing people's anxieties. (We're so "judgemental," you see.) We are labelled "traditional," "unprogressive," "undemocratic" and "unloving." It's hard to stay hip. Who, Paul might ask, will deliver us from this war in which, inescapably, my sense of oppression increases with the number of "choices" offered to me?

Our answer and our only hope as Presbyterians is that God is not made in human likeness. God does not affirm us as we are in our deformed, compulsive search for self-esteem. God does not offer a weak Amen to the fashionable lifestyles of a decade. Our only hope is in the God who made heaven and earth, who confronts us with his standard, the God who remains God, unbendable by our demands. It is precisely God's love that keeps him from saying that we are OK whatever we do.

The revised RSV Bible is harmless enough in itself. And no

doubt the proposed revision of the *Book of Praise* — to remove unnecessary “sons” and “brothers” — is similarly justifiable. These corrections at least aim at the right target: the tendency of all of us to pre-empt God’s attention and to assume a stance exempt from judgement.

But what are we to say when self-correction moved by the Holy Spirit passes over into correcting God, to enlisting God in flavour-of-the-month secular crusades, to requiring God to conform to the precepts of self-appointed elites wrapped in the mantle of equality?

**To make God over in our image is to doom ourselves to the worst possible hell**

To do any of this is to distance ourselves from the very help each of us needs to be her or his real self; it is to endanger our birthright of glorifying God and enjoying God forever. A presbytery that happens to be comprised entirely of women is capable of being used mightily by God. (I regret stating the obvious.) But a presbytery composed carefully of so many men, so many women, so many young, so many old, so many Inuit, so many poor, so many lesbians, so many something else, is unlikely to be used by God except as something to laugh at because of its pretension.

To make over God (or the Church) in our image is to doom ourselves to the worst possible hell: staring into a mirror or into a “correct,” representative image of us all, or into an empty abstraction. Give me instead God to look at, God as God is, God with the bark on — inexhaustible, surprising, confounding God. ☐

Theodore Olson is a minister of The Presbyterian Church in Canada and professor in the religious studies program at York University, Toronto.

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# THE UNCOMMON LECTIONARY

Michael Farris

## Heart and Soul



**24th Sunday after Pentecost (November 3)**

**Deuteronomy 6:1-9; Psalm 119:33-48; Hebrews 7:23-28; Mark 12:28-34**

**W**e can't say it much better than Deuteronomy. Even if we can't spell the name of the book, we can say the verse by heart: "You shall love the Lord your God with all your heart and all your soul and with all your might" (Deut. 6:5). We may divide up the difference between heart, soul and might however we like, but the bottom line is that God deserves all we have and then some.

There's the trouble, isn't it? We put these words on wall plaques more than we put them on our hearts.

Think of this verse as the first commandment turned around. At Mt. Sinai God said, "You shall have no other gods before me." Turn it around to the positive and you have, "You shall love the Lord your God with all your heart . . ."

Deuteronomy has some practical suggestions for how this may be done. Teach them to your children. Speak of them at home and away, when you sleep and when you rise. Go further and write the verse on your hand and hang it between your eyes. Inscribe it on your door frames so some day it may be inscribed upon your heart as well.

Fair advice. But one wonders why such wonderful, life-giving words require so much help to learn by heart. It's not that the commandments and statutes which Moses gave his people are anything less than life itself. We should not take the wrong turn to suggest that the Law is somehow bad. In the Old Testament what we call the Law is nothing less than Gospel.

So read Psalm 119 as a celebration of God's grace in giving every statute, law, commandment, testimony — as a gift. Read as well for a clue to how such gifts get under our skin and into our hearts. Notice the imperatives: "Teach me," "Give me," "Lead me," "Incline my heart to your testimonies; turn my eyes from looking at vanities" (Psalm

119:33-38). It is God who must take the step not only in giving the commandments but giving, as well, the heart to receive them.

Then what is the true and proper use of the Law? To set us free, to arouse our delight, to enkindle our love of God. Reading the last verses of this lection carefully, we see the Law hardly tells us what we must not do — but what we now may do by the grace of God.



*Love God  
with all your  
heart*

Is there a catch in all this as we move from the Old to the New Testament? Hebrews seems out of sorts with the other readings. It insists on the inadequacy of Old Testament institutions like sacrifice and priesthood as a proper way to God.

Certainly few of us would question the superiority of Christ over the temple sacrificial system. But what is the point for us moderns who are hardly tempted by a return to burnt offerings and Levites? Perhaps it must be Hebrews' dismissal of every gimmick and trick which human beings invent to do the job which only God can do: bridge the gap, renew the heart, put the Law there as a gift not a burden.

In the terms of Hebrews, it is the gospel that Christ is the final and true way to God. All other ways are obsolete. Some would say that this includes such invitations from Deuteronomy and the Psalmist this

Sunday. Perhaps the wise reader will keep the readings nevertheless. True, the statutes, precepts, laws, commandments, testimonies celebrated by the Psalm are not the Christian's way to God; but they are still a way Christians know and enjoy their God, and still a way God reveals himself to us.

The proof of the conviction is in Jesus' own word on the matter. After a series of traps and tests, one scribe comes up with a real question: "Which commandment is the first of all?" It is no surprise that Jesus spoke our verse from Deuteronomy. Any loyal Jew would say the same and still does today. It is, perhaps, a little surprising that Jesus joins it to Leviticus 19:18, "You shall love your neighbour as yourself."

How does one commandment "first of all" become two? Here is not poor arithmetic but good theology. The love of neighbour has roots in love of God. Love of God has its proof in love of neighbour. Two commandments perhaps, but only one true devotion to God.

The surprise really is the agreement between Jesus and the scribe. How rare to find a religious official approving of Jesus. How rare to find Jesus praising a scribe. "And when Jesus saw that he answered wisely, he said to him, 'You are not far from the Kingdom of God'" (Mark 12:34). Yet here is a moment when the voice of oldest tradition and the call of Jesus are one.

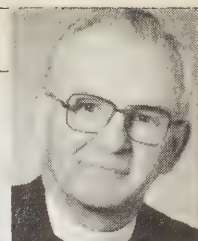
Deuteronomy asked for fullest devotion of heart, soul and might. Jesus asks for no less from those who follow him. □

Michael Farris is minister of First Presbyterian Church, Winnipeg.

# FROM THE MODERATOR

John R. Cameron

## Enriching Peace



### Remembrance Day calls upon Christians to enrich peace

**R**emembrance Day 1991 will have special significance for many Canadians. Events of the Gulf War brought before us the horrible realities of war. As we pause to remember, many will have a new appreciation of this annual event. They will join with a new sense of gratitude in honouring the memory of men and women whose sacrificial service in time of war has preserved the freedoms and opportunities we treasure, and take for granted.

Today, though the Gulf War is over, hostility and conflict still exist between nations, cultures and individuals. Racism and bigotry find expression among us in various ways. Radicals in politics and the media exploit situations to their own advantage. And we often feel that there is little or nothing that we can do to change the condition of our society for the better. It is the responsibility of "others," whoever they are.

### Unity is not a matter of formulas, but of relationships

Our political leaders in Canada continue to struggle to find a constitutional formula which will serve as a basis for national unity. But regardless of the political resolution, it will not guarantee unity among the peoples of this country. For unity is not a matter of formulas, but of relationships.

Here, all can share responsibility and play an active role. The best formula in the world will be to no avail unless we have the will to learn to live together in harmony, goodwill and mutual respect. Is not this a significant part of our Christian responsibility?

The 116th General Assembly (1990), expressing concern for the unity of our country, affirmed the church's call to a "ministry of reconciliation to all people through our Lord Jesus Christ in

personal, community, national and international relations." It called on "all members and adherents of The Presbyterian Church in Canada to counter acts of bigotry and misunderstanding with greater tolerance, appreciation and acts of courage."

One response to this call has been to encourage congregations in



English Canada to correspond with parishes in French Canada. This action attempts to get behind the political and cultural barriers and talk with one another on a heart-to-heart basis. In cases where this has been done, there has been a

warm and appreciative response. Such activities are commended to sessions who have been advised how to secure names and addresses.

### Our church calls us to counter acts of bigotry with acts of courage

We must remember our Native Peoples as well and their legitimate desire for recognition. Immigrants also struggle to feel at home in their new land. Here is an opportunity for congregations and individuals to apply creative ideas. Our efforts alone will not renew our society; yet every time we extend the hand of love in the spirit of Christ, we make a positive contribution toward mutual understanding and acceptance. It may surprise us, too, in what it will do for us.

All differences and difficulties will not be removed in this way, but we can learn to approach them with a new outlook, "agreeing to disagree agreeably." One of our forebears, in a vigorous theological debate, said: "Let us talk of those things about Christ in which we agree *till our hearts get warm*, and then we will discuss these points" of difference. This is good advice at any time, whatever the issue.

As we remember those who gave us peace, let us be among those who will enrich it. □

*John R. Cameron*



Lloyd Robertson

## Another View of Soviet Decline



**B**y now you have probably read several columns in the nature of requiems or think-pieces on the fall of communism in the Soviet Union. With your indulgence, here comes another.

It is well-nigh impossible for any commentator, observer or news person, especially those who have visited the Soviet Union over the last several years, to avoid mentioning the remarkable events of the last few months. In my own case, there are the impressions drawn from two working trips over the last 15 years.

Then there are the observations in an exceptional book on the life and career of Mikhail Gorbachev by American writer Gail Sheehy. You may know Sheehy from other books, one of her most notable being *Passages* written in the late '70s.

Her profile of Gorbachev, entitled *The Man Who Changed the World*, gives a wide-ranging account of this extraordinary Soviet leader who has made his mark as one of the major historical figures of our time. It was completed before the failed August coup but it sets the stage for the possibility, even probability, of such an event.

**Because Gorbachev did not have the courage to step outside the party, he became its prisoner**

Like all of us who have made recent trips to the Soviet Union, Sheehy was struck by the sharp decline in the living standards of the average Soviet citizen: the bare shelves in the stores, the long line-ups when there was something to buy, and the lack of service accompanied by the surliness of the staff. There was the virtual collapse of the monetary system and the rapid growth of a flourishing black market.

Complicating this mix was an appreciation of the freedoms Gorbachev had brought, but anger over the precipitous decline in the economy. And there was also the strident voice of nationalism rising in the republics which posed the

threat of tearing the country to pieces. The world faced the disintegration into chaos of a country with huge stockpiles of nuclear weapons, a fearful prospect to contemplate.

How could such a powerful nation sink to such depths while being led by one of the acknowledged "men of the century"? Part of the reason rests with the failure of the promise of communism. The system based on Utopian ideals, "from each according to his capacity, to each according to his needs," cracked under the contradictions of human nature



and because of its susceptibility to be co-opted easily by totalitarian tyrants like Stalin.

Lenin had predicted that, in time, the state would wither away. But under a succession of communist leaders, the state became the all-powerful presence in the land: granting lavish favours to followers, shutting out those who chose not to participate in its grand plans, and persecuting those who dissented. By the time Gorbachev arrived for the rescue, the communist system had rusted

out and corrupted itself under the stagnation of the Brezhnev years.

**By the time Gorbachev arrived for the rescue, the communist system had rusted out**

But Gorbachev himself has to be held partly responsible for the mess in his country and the failed coup d'état that could have cost his life. As Gail Sheehy points out, his whole strategy was based on the belief that the Communist party would remain in power. He was only able to conceive of his reforms taking place within the party structure, "the surrogate father-mother-god that had sheltered and promoted him all of his life. But because he did not have the courage to step outside of it, he became its prisoner."

The system protected him but it also restricted his ability to move with the forces of historical change he himself had unleashed. As the storm raged within and around him, he began moving away from the reformers and surrounding himself with conservatives. In many ways he found them easier to deal with since, as Sheehy points out, "they continued to respect authority and hierarchy and to adhere to Communist party loyalty above all else."

But taking them into his inner circle turned out to be a fatal mistake. They had never agreed with the extent of his reforms and tried to remove him. In the end, their failed coup freed Gorbachev to cut the umbilical cord to the party that had given him life but had also attempted to smother him. The result is a new country in the old Soviet Union and a challenge, as well as an opportunity, for its people and the whole world. □



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# Tom Denton's Family

by Michael Farris

*In working with refugees Tom Denton claims to have found the perfect job — combining his urge to build and serve with his ethics as a Christian*

**T**om Denton had been back not 10 minutes from vacation in 1984 when the phone rang asking him if he would act as executive director of Winnipeg's International Centre — just for two months. He has been there ever since, overseeing the settlement of two-thirds of the more than 1,000 refugees who arrive in the city each year.

The Centre hostel is literally the first home for many refugees. There, a full-time staff of 35, plus an equal number of part-timers, help with immigration papers, teach about health and banking facilities, and even advise about such everyday tasks as catching the bus or surviving Manitoba winters. Denton estimates over 185,000 services were provided through the Centre in 1990. The staff speak over 40 languages and 60 more are spoken by volunteer interpreters.

## **Denton estimates that over 185,000 services were provided in 1990**

One crucial service is helping immigrants find housing. The Centre has the single largest demand for apartments in the city. But even this was not enough for Tom Denton. He and others raised \$1.5 million venture capital to buy and renovate two core area apartment blocks and to convert an old St. Boniface nursing home into affordable housing for these newest Canadians.

Denton is hardly the expected social activist. Born the son of a Baptist minister in the Maritimes, he has at one time or other been a corporate lawyer, publisher of the *Winnipeg Sun*, political candidate and Presbyterian elder. He claims



Tom Denton and some of his "family."

that all these contribute to his present ambitions. "My own personal faith is an important part of everything I do. It is great finally to have a job where I can pull it all together: my urge to build, my urge to serve, my ethics as a Christian. It all comes together in this job. For me it is the perfect job."

Much of Denton's work involves overseeing day-to-day administration and organizing an annual budget of \$1.5 million in a climate of shrinking social service grants. But he insists on keeping his own list of clients. "Yes, it's a drain on my time but it's a tremendously important part of the fuel I need to keep going because I find the personal contact highly rewarding. I work with the most interesting people in Winnipeg. The stories they share are phenomenal — hair-raising."

Denton keeps in touch with over 60 families across the world who hope to settle in Canada one day. Each week brings a new letter pleading for his help. It is for this part of the work that he often turns to area churches for what is called "nominal sponsorship."

Often only a single family member is able to escape a threatening situation or make a way through the obstacles to legal entry into Canada. Though one person is safe, the refugee has great fear about the family and friends left behind. There is great pressure to reunite families and bring relatives to Canada, but the rules for private sponsorship are daunting. Denton asks churches to sponsor some of these people. Fortunately, The Presbyterian Church in Canada is one among several denominations having an agreement with Canada Immigration. Any local congrega-

tion can sponsor a refugee simply by writing a letter of intent. "We needed a partner, somebody we could quickly access to help with some of these cases — so what more appropriate place to go than my own church, First Presbyterian. Its Mission and Outreach Committee agreed this would be a useful thing. I've lost track, but we have sponsored 40 or 50 people."

### **Any local congregation can sponsor a refugee simply by writing a letter of intent**

"Everyone wins," says Denton. "The government is familiar with the fact that this is taking place and it is no problem because a responsible church is in the equation. People are brought into the country, refugees who require help, at no expense to the government." Even more surprising is that there is no financial cost to such "nominal sponsors" because there are already friends, family or resources available to support them here in Canada. The system works so well that in 1990 the number of such private sponsorships exceeded the number of

government sponsored applications.

The full sponsorship of some of Denton's neediest clients is more difficult because there is no one here to help. "For example, to sponsor a Tamil family, truly refugees, costs \$16,000 - \$20,000 for a year — a lot of money for a church. Still there should be ways to do it if churches put their heads together. Maybe we could come up with a way to find employment and a place to live quickly. If we were to put a real focus on those things, sponsorship wouldn't need to be expensive."

Some of Denton's newest plans involve education for his clients. "Most refugees are young people who manage to escape in their late teens or early 20s. They have little education and arrive with an expectation placed upon them by the government that they will take the first job offered. They do but what kind of job are they going to get? Nominal and low paying. I've gotten to know them and have seen how much potential is there. Isn't it a shame to waste that generation when opportunities for education are relatively inexpensive in Canada?"

So Denton is still there when people have settled into that first job and learned the language to encourage them to go back to school. One of his latest projects is the conversion of a former Grey Nuns convent into the Sonja Roeder Residence — affordable student housing priced below the cheapest university residence in the city.

Where is the Presbyterian in the profile? "I've been involved in the church all my life. I became an elder at 27 in St. Giles Church in Calgary and I've even served out a term on the Administrative Council." Denton smiles when he says that. Then he quickly turns the discussion back to his vision of making the International Centre even better to serve those who walk through its doors. □



Michael Farris is minister of First Presbyterian Church in Winnipeg.



## **COMMUNION**

Hands cupped, three kneel around the altar.

Poppies on the hillside tug their stems like boats at moor.

Spry, upright, her hands curl to form a bony nest. Bless her without breaking twigs.

Orange and round as coracles they ride the spring grasses.

Plank flat, his hard hand braces to the press of soft bread. Send, send the healing rain.

The petals flatten and flap. Rudderless when winds runs like a rip tide.

A pert hand fans her opalescent nails in a flourish of humility, or is it grace?

Poppy heads twist and bend but rise again.

Amen. They raise bowed heads.

— Mary Menacho



# The Gazebo Hotel



*An encounter with three strangers in a park  
becomes a revelatory experience*

**by Alan Stewart**

**T**he babbling sound of the water from the fountain was occasionally broken by the quiet roar of a near-empty, passing streetcar. Through the night, street lights reflected the flower petals of the deserted garden. The bells of the cathedral tower tolled the hours. It was time to "call it a day" and go home for the night.

As I was walking through the small park, I passed by three men camped on a blanket, obviously their home for the night. One was talking loudly and drinking from a bottle. "Have you got two dollars? That's all I need for a bottle."

I fished in my pocket, scooping out some quarters, thinking there must be a loonie there, too.

"Do you like art?" he asked.

"What kind of art?"

"Do you like art?"

"Yes, I like art. Why do you ask?"

He pulled out a bunch of newspapers and carefully unfolded a soapstone loon, passing it to me.

"How much?" I asked.

"One hundred dollars."

I said that it was beautiful but I could not afford it. There were attempts to bargain, but I would not take advantage of the situation.

We talked. Martin was a Native Canadian in his 20s. He was quiet, not tall, and heavy. Ken was in his 30s. He was lean and loud, obnoxious, the pushy salesman of the group. A big smile obscured his pain. Bill was also in his 30s. He was feeling the grief of losing his wife and three children. His wife had left him for the second time. With good reason, no doubt. But he sure missed his kids. He talked about his situation — about what he had done to himself, about being in a rut and how he wanted to get out of it. Awhile back, he had attended AA, remaining dry for three months. His wife offered no word of support. That hurt. "I'm a hurting puppy," he declared.

Ken held up his bottle to me. "Would you like a drink?"

"What is it?"

"Wine."

I read "Sherry" on the bottle. I did not want a drink, but I was overcome with his offer of something that meant so much to him — alcohol to numb him from the pain of his life. Usually people give of their excess, not from their need.

I took a swig. It tasted like Anglican communion wine. Later, I reflected that I had experienced communion. We only lacked the words of institution.

**I was overcome with his  
offer of something that  
meant so much to him**

I realized that I had some things in my apartment they might find helpful. So I excused myself. I soon returned with a blanket, half a pack of cigarettes that had been sitting around for nine months, and a few other things they



needed. They were grateful. "Give him the loon!" one of them commanded. I still declined.

Ken sat cross-legged. His head hung low. "Are you sick?" I asked. "I have a struggle inside."

"What is the struggle?"

Bill urged him on: "Tell him!"

"When someone does something so nice for you, how do you say thank you?"

"You just say 'thank you' and move on," I said.

Thank yous and handshakes were given.

"Would you guys like to come to my place for dinner on Friday?" There was enthusiastic agreement to this. I promised to find them on Friday around six. But no alcohol, I added.

The day arrived. I found Ken drunk and still looking for a bottle. I told him I would welcome him for dinner or he could chase a bottle if he wanted. He chose the latter. Martin and Bill loaded their belongings into their blankets and came to my apartment.

### **Painful tales of the past gently rolled onto the table**

Seeing the park below from my apartment transfixed Martin. Both men kept expressing their appreciation. They showered, shaved and threw their clothes into the washer. With my deceased father's dressing gown, I could provide one for each of them.

Dinner was just regular P.E.I. fare: meatloaf, carrots, potatoes and broccoli; pie for dessert; cheese, grapes and crackers before.

"Who will say grace?" I asked. I waited for the usual silence and looks to me as "the expert." They did not know I was a minister, although Bill had picked up my grandmother's Bible and read it. He commented on its beauty. I responded in the affirmative when asked if I were a Christian.

Immediately, Bill declared: "I want to say grace. I have so much to be thankful for, I want to say grace." As he struggled along with God, the words came out in a sort of broken way, like the speaker. "Dear God, thank you for this beautiful food which we are about

to receive. Thank you for all the good things of life. Amen."

Painful tales of the past gently rolled onto the table. Martin talked more now. As a child, he had been placed in the care of members of the Mormon church and was baptized. But he associates sexual assault with this early experience. Now, however, he gets up to go to Mass every morning. He still has great difficulty in letting people put their arms around him because of all of the assault when he was a child.

### **How unbearable not to have the children after such closeness**

Bill talked a lot about his children, about cleaning cloth diapers in the toilet. How unbearable not to have the children after such closeness. Finally, he asked if I would mind if he phoned Brockville "collect."

When he tried to reassure me by saying that his wife might not accept the call, I persuaded him to call direct. The only detectable words was the low voice saying something about "a minister's place." With tears seeping from his eyes, he returned to the table.

Bill recalled failing grade 3. His parents tied him to his bed with coat hangers and beat him with a carpet beater. After this, they rubbed salt into the scars of his bare bottom. He could bear that. But *not* losing his kids.

I wondered how to handle the "leaving" part. What if it were raining?

Bill, a Blue Jays fan, wanted to see the last of the game. We watched together. He described himself as a sports nut who could be a sports journalist. I noticed that he called each pitch as the ball left the pitcher's hand: "ball," "strike." He knew the mind of the pitcher exactly.

With more words of appreciation, they gathered their belongings and we headed back to the park. They knew the time to go had come.

At their spot, another man from the park reported that Ken had been back, looking for us, but disappeared again. Another pointed to the man asleep in the

gazebo, so drunk that when he fell over asleep, his legs remained crossed in a sitting position. Martin took one of his blankets and, after straightening the man's legs, laid his blanket over the stranger.

When he returned, I asked: "What do you do if it rains? Where do you go? To a shelter?"

"Oh, no. We go right there! We sleep in the gazebo — the gazebo hotel! It can get a little crowded."

I looked up at the cathedral basking in its powerful floodlights. This ministry was happening outside the church walls. Could this ever happen in the church?

How can we give "spiritual intensive care" to those who need it? Can it be done wearing a black Geneva gown?

*Epilogue: (a couple of days later)*

Ken is seen on a few occasions. He is noisy and argumentative. He continues to alienate himself from the others.

Martin was thrown into jail for carrying money the source of which he did not know. The police beat him for claiming he had never been to jail before. They thought that he was lying. But they had him confused with another name on the computer. Later, they apologized and let him go. The police dropped all charges when he promised not to charge them.

Bill got up in the middle of the night and simply disappeared.

*Lord, we pray for those who sleep in ravines and parks, on benches, picnic tables and on the ground. Please help them and see them with our hands and our eyes. Give them the strength to reach through their broken experiences of trust and hope to receive the help they need. We ask in the name of the one who also carried nothing for his journey. Amen.* □



Alan Stewart is minister of Westview Presbyterian Church, Toronto.



# Our father whose heart is heaven

by Lucie Milne

*When adults fail to listen and explain, children construct their own theology*

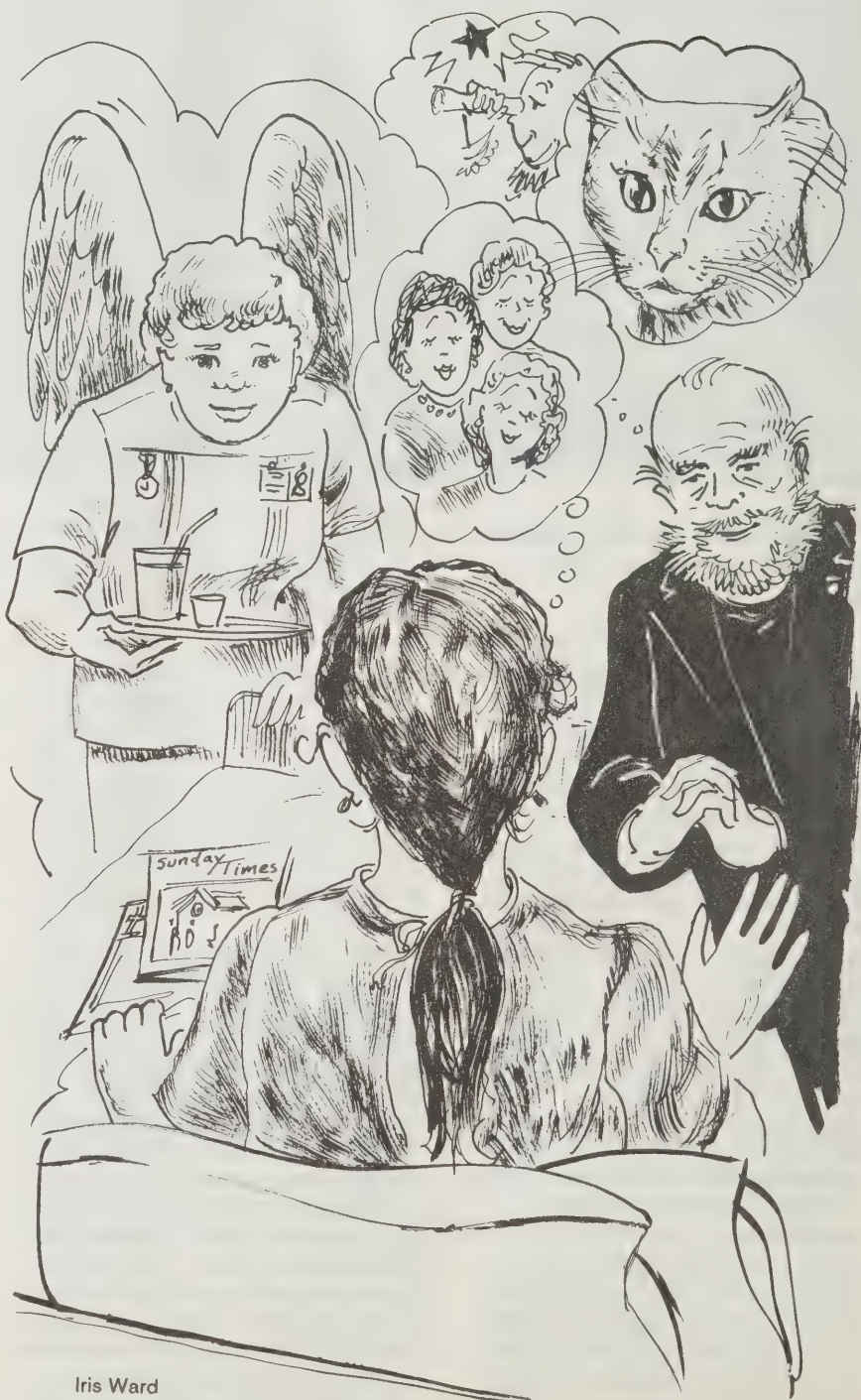
**M**r. Farthington came to see me today, here in my hospital room. He's my minister. I'm getting my tonsils out tomorrow, and that's why he came to see me. He stood by my bed and looked down at me. His round collar wiggled up and down when he talked. Mr. Farthington goes hrmph, hrmph when he speaks. He sounds like Mrs. Mousie, my cat, when she purrs. Mr. Farthington also has whiskers like Mrs. Mousie, but his are short and on his chin.

Mr. Farthington said a prayer for me. He asked God to bless me on my *bed of sickness*. I don't know why he said *that*! I didn't even feel sick. And if I did, I sure wouldn't throw up all over my clean white bed and lie in it. *Bed of sickness?* Maybe Mr. Farthington meant something else. I don't always understand what he says.

**Mr. Farthington asked God to send me Divine Mercy. Divine is Mercy's other name, I think**

In church Mr. Farthington always has two prayers. One is short, the other is very long. In his short prayer, he always prays for Divine Mercy. When Mr. Farthington prayed by my bed, he asked God to send *me* Divine Mercy. Divine is Mercy's other name, I think. I wonder who she is? And why did Mr. Farthington want Divine Mercy to see me here in hospital when I'm getting my tonsils out?

Last summer I went to stay with my grandma. Sometimes when it rained, I would go up to her attic and play. One time I found some old books there; a red one had Grandma's name in it. I read



Iris Ward

some of it to see what books were like when Grandma was little. The book was hard to read because the print was so small. So I only read a bit of it. But the story was about three girls who had the weirdest names. There was Grace — well, her name wasn't really weird, 'cause there's a Grace in my class at school. But the other names were Mercy and Peace. I never knew anybody with names like those!

I told Grandma about the book and asked her about the names of the girls. She laughed the way she does in her tinkly voice, then she told me that parents used to give their girls names like those. Grandma said Grace, Mercy and Peace were Bible virtues. A girl was expected to live by her name.

I said, "Oh!"

I told Grandma that Mr. Farthington has virtues in his benediction, the thing he says at the end of every service. At the close of church, he always blesses us with them — Grace and Mercy and Peace.

Grandma laughed and laughed, but she wouldn't tell me what was so funny. She just said I'd understand about virtues when I was older.

When Mr. Farthington was leaving my room, he told me he was leaving me in the *hands* of an *angel of Mercy*. He smiled at a nurse who had come into the room when he said that.

*Angel of Mercy! Her?* She *couldn't* be an angel! Mama said angels were around only in Bible times. Besides, this nurse had freckles and *red* hair. She didn't look like any angel I'd ever seen. But then, I'd never seen one except for a picture in my Bible story book. And that angel did not have red hair. Angel of Mercy? Divine Mercy *has* an angel. . . ?

**M**r. Farthington told the angel-nurse that he had to tend to some visitations on the seventh floor. That's where the baby nursery is. I know that visitations had something to do with what angels did. When Jesus was born, an angel made a visitation to some

shepherds who were out on some hills caring for sheep. That angel told them Jesus was born in Bethlehem, and to get over there to see him. Maybe there still are angels. And maybe there were some in the nursery on the seventh floor, even though Mama says angels don't come to visit people anymore. Maybe ministers like Mr. Farthington do visitations now instead of angels. . . .

My little brother was an angel in the Sunday school Christmas concert. But he wasn't an angel who made any visitations to any shepherds. Ralph was just an ordinary angel. And all he had to do was stand on the stage and look happy. But he didn't. Ralph had a scowl on his face. He looked as ugly as a crocodile because Mama made him wear my white nightie for his costume. He wasn't going to dress up like any girl, Ralph told her; but Mama made him.

### **We already knew about Mrs. Farthington. She did run everything. She runs everyone**

Ralph wanted to be a wise man like his friend Sam Jones. Sam's a smart alec kid and he made a hoot of the concert. He was supposed to point to the top of the church and say: Look, the star! But instead, the jerk took his bulletin — and Mrs. Farthington had told us that no one must have anything in their hands, especially bulletins which rattle. Anyway, Sam had a bulletin. And he rolled it up and held it to his eye like a telescope. Then he stared around at all the people in the pews and shouted: "Hey, look at that! See all them stars out there!"

I thought Mrs. Farthington would drop over dead. I was Mary's donkey (because Mabelline Farthington is *always* Mary), and I was tied to a post of the stable at the side of the stage. So I could see Mrs. Farthington behind the curtain. She got all red in the face, and fluttered her hands towards Sam. She looked like a sparrow fanning itself with its wings on a hot summer day.

The congregation laughed. And my dad, who didn't want to go see

a concert he had already seen every other year, but Mama made him come — well, I heard his voice boom loudly. He laughed the loudest of anyone. I noticed Mama jab him with her elbow, but she was laughing too. After the concert, as we left the church, Dad stopped at the door and shook Mr. Farthington's hand up and down. "That's the best church service I've ever attended," Dad told him. "Weren't they all wonderful little angels?"

Mr. Farthington looked puzzled and hrrmphed, hrrmphed under his whiskers. Then he said, "Oh!" Mama grabbed Dad's arm and hurried us all out the door.

**M**y tonsils are all out. And I never got sick to my stomach. Not even once. And Divine Mercy never came to see me. And I didn't see any angels; not even that nurse with the red hair again. But I don't believe she is a real angel, anyway.

One Saturday morning when Roger and I were at the kitchen table helping Mama make cookies for the Ladies Aid, she told us: "Rev. Janet Duck is going to speak at church, tomorrow. The church is looking for a second minister to help Mr. Farthington," she explained. "Reverend Duck says she wants to come, but some people in the church aren't too sure they want her because she is a woman. We need someone who knows about Christian education, and that is her specialty."

Dad, who was sitting behind his newspaper in the TV room, called out: "The church already has Mrs. Farthington. She runs the Sunday school. And she runs the Ladies Aid and the Women's Missionary Society, too." Then Dad added, "She even has God supervised."

Mama got mad. She put down her mixing bowl and walked into the TV room. She moaned, "Charlie! Please. . . the children. What will they think?" But me and Roger, we just grinned at each other. We didn't have to think. We already knew about Mrs. Farthington. She did run everything. She runs *everyone!* continued



## Our Father

continued from page 19

The next day the church was full. Even Dad came. Reverend Duck wore a pretty blue robe. It was blue like the sky and looked nice with her blond, curly hair. (Mr. Farthington has a black robe, and he hasn't got any hair on his head.)

Dad whispered to Mama: "She's cute. I like the way her earrings dingle-dangle." Roger and I giggled. Mama frowned at us, then hissed nervously at Dad, "Charlie! Pleeease."

I decided we should have Reverend Duck for our minister. It would be great having a lady minister.

Back home Dad announced: "That woman's sermon lasted 12 minutes and 47 seconds. Now, that's the way to preach!" (Mr. Farthington preaches long sermons.)

### **I wondered what open-toed shoes had to do with Reverend Duck maybe not being our minister**

But Mama looked worried. For she hadn't understood some of the things Reverend Duck had said. In church I had noticed that during the preaching, Mama had been writing down words on her bulletin. Now, she showed Dad her bulletin and asked him to explain the words she'd written on it. *Cognitive. Intentional. Inclusive.* And one word she had trouble spelling. *Oxymoron.*

Dad looked at the words and muttered: "Well. . . uh. . . uh. . . Oxi. . . what? Mattie, look them up in your Bible dictionary. How in blazes do I know what all this religious jargon is supposed to mean. Church is *your* department."

"But Charlie, I. . ." Mama began. But just then the phone rang, and it was for her. Mrs. Farthington was at the other end of the line.

They talked a long time. When Mama got off the phone, she was no longer worried; she was *upset!*

"What did Mrs. Farthington say, Mama?" I asked her.

"Is the nice lady going to come

and be our minister?" Ralph asked.

"O dear," Mama sighed.

"Well?" said Dad, waiting.

Mama sighed again. "Mrs. Farthington says Reverend Duck should never have worn shoes with open toes under her robe. She said it wasn't proper."

"That settles that!" exclaimed Dad. "Mrs. Farthington is The Vote. Now we all know that the church won't call her. Too bad." And then his eyes twinkled, "She had nice ankles."

Mama was too busy being upset to say "Charlie, please." I wondered what open-toed shoes had to do with Reverend Duck maybe not being our minister.

The Reverend Janet Duck did not receive the call to Knox Church.

The following Sunday, in his prayer, the short one, Mr. Farthington prayed again for Divine Mercy. After that he preached on something. . . I think he said *redumpstation* from heaven. In school we were studying about the earth and recycling, and about not dumping stuff like tins. I wondered what God dumps in his station in heaven. Mr. Farthington didn't say, but then, I really didn't understand his sermon. He closed the service with his benediction of vir. . . virtues: Grace, Mercy and Peace. And then we left the church.

### **God always has time to listen to me but I do wish he would answer me with words**

As we walked up the aisle, Mama talked with Dr. and Mrs. Cockles. At the door Mama shook hands with Mr. Farthington. Mr. Farthington looked down at me, and smiled, "Well, well, it's our little tonsil lady."

I told him I had my tonsils out seven weeks ago!

He stared at me through his round glasses, and then patted me on the head.

I thought: NOW —! I'll ask him now. So I sucked in a big breath and said quickly: "Mr. Farthington, who is Divine Mercy? I've never seen her here. And she didn't come to see me in the hospital like

in your prayer you said she should. Does Divine Mercy have an angel? And. . . what does God dump in his station in heaven that you preached about this morning?"

Mr. Farthington's whiskers wiggled up and down, and he began to Mrs. Mousie purr hrmph, hrmph. Behind Mama and me, Dr. Cockles burst into loud laughter. Mama looked down at me and she frowned as she said: "Sarah, Mr. Farthington can't talk with you now. There are other people who want to shake his hand." And she grabbed my hand and rushed me down the stairs. "Goodness, child," she muttered, as we hurried to the car, "whatever were you talking about?"

In the car I began to explain to Mama, but Mama's mind had turned to thinking about her chicken in the oven. Uncle Joe and Aunt Mabel were coming for lunch. So, I didn't find out about Divine Mercy, or about God's redumpstation, or about angels — and why Dr. Cockles laughed at me.

That night, before I went to sleep, I prayed to God. I always do. God always has time to listen to me. I like talking to him, but I do wish he would answer me with *words*. I told this to God. I said: "I wish you were *here*, God, so I could *see* you. Then you could explain to me about angels, and virtues, and Divine Mercy, and all that stuff. Mrs. Farthington says we have to go to Sunday school to learn about you and what you tell us in your Bible. Mama says I have to go to church so I'll know how to worship you. But God, everyone uses words I can't understand, and nobody explains. Say, God, I now got your Lord's Prayer all learned by heart. And Mrs. Farthington gave me a star on my memory chart.

*Ourfatherwhoseheartisheaven. . .* □



Lucie Milne is minister of Cromarty Presbyterian Church in Ontario.

# God's Table

by Tony Plomp

## *How a Muslim made Christian worship respectable*

**T**he wind of the Spirit has been moving through the New Haven Correctional Centre in Richmond, B.C. An increasing number of "trainees" (a nicer name for inmates) have been making their way to the Friday afternoon, post-lunch "Chapel Service" I conduct at New Haven every week. It's really a Bible study, but "chapel" seems to have a less threatening ring.

When we shifted the chapel time from Sunday morning to Friday afternoons, the attendance increased 100 per cent. There used to be one or two; then there were three or four! No wonder. Sunday mornings at 9 a.m. is still "bedtime" for most of the trainees. Only the most committed of them would venture forth to chapel at that time of the morning, especially in the dark of winter.

Apart from the initial dramatic increase, the attendance remained the same for months on end. Then Mohammed came.

### **Attendance at chapel remained the same for months. Then Mohammed came**

Mohammed is a Muslim. His girlfriend is a Christian. They have a baby. He decided to "check out" what this Christianity business was all about. Mohammed, seemingly a popular character, eventually brought a friend or two. Then things began to snowball. On Friday, June 29, 1990, 17 attended chapel, out of a population of about 45 trainees. God works in mysterious ways! Who would have thought that a Muslim would begin the process of making chapel respectable among the present crop of inmates of New Haven.

Of course, I wasn't born yesterday. Among the 10 to 12 who attend regularly, there are some slackers. They are there because they get time off work. But that's all right. They



- David Gowman

are exposed to the Word of God for the first time in their lives. Who knows what seed planted may grow and blossom. We live in hope. And we pray.

As the population of the institution changes, there will also be changes at chapel. We may well return to the little band of two or three who gather on Friday afternoons. But for the moment, there is interest and, in some significant cases, a true hunger for the Word of God and for the new life Christ offers.

Shawn has already left us. He told me he was afraid to make a public statement to his friends out "on the street" that he believes in God and wants to follow Christ. We prayed for him. I heard from one of our volunteers that he showed up at a Vancouver church, desperately clinging to the Christ who loves him and wants a better life for him.

### **For the first time since I had been chaplain one of the trainees led in the blessing**

Paul also left. Paul will be all right. His faith, already planted before he came to New Haven, will grow. I trust he will keep in touch.

And then, the strangest thing of all occurred. I arrived for lunch one Friday and was told by one of the chapel-attending trainees I had to stop eating. "Why?" I asked. "Because this is now a table where we say grace together!" I suggested that I had already said a private grace. "Well, okay," he replied, "but maybe you can stop eating after we get our food." I agreed, of course. And so it was, that for the first time in the many years I have been chaplain at New Haven, one of the trainees led us in a blessing.

The time came after lunch for each table to be dismissed by the Day Monitor, a young man chosen daily for that task. He yelled out the names of the seniors sitting at each table. Then he looked at our corner and called: "God's Table!" □



Tony Plomp is minister of Richmond Presbyterian Church, Richmond, B.C.



# Helping the Poor Help Themselves

by John Congram

**D**oug Brunson looks more like an executive of a large corporation than the person behind the Ecumenical Development Cooperative Society (EDCS), an ecumenical organization that lends money to the poor at low interest rates.

In fact, for most of his life, he was a business executive — which he describes as “26 good years with IBM, 20 of those in management, strategy and business planning.” After that, he spent four years with Exxon (before “the spill,” he emphasizes).

In 1985 he hit his 50th birthday. He was being interviewed by another multinational corporation. But a question kept popping into his head: “Is this really what I want to do with the rest of my life?”

From his background, it is not surprising that Doug should ask himself this question. In his local congregation, the Presbyterian church in Palisades, New York, he and his wife, Phyllis, had actively engaged in economic justice issues. Having grown up in San Diego, near the Mexican border, he had seen how difficult life could be for the poor.

He decided to offer his talents in the service of the church. He went first to church headquarters where, in Doug's words, “there often is a certain antipathy to multinational executives.” But it was really from his local congregation that he received direction. His local pastor, Rev. Laurie Ferguson, a young woman minister, prepared him for this journey “by conveying God's love better than anyone else” he had ever met. In fact, it was Laurie who, somewhat to his surprise said, “Why not look into the Ecumenical Development Cooperative Society?” He decided, after further investigation, that this was an organization that could challenge his concerns and skills. And he was

***After 24 years as a multinational executive, Doug Brunson now runs an ecumenical organization which lends money to the poor***



Launch of the Ecumenical I by the vice-president of the co-operative “We Care.”



Inspecting the wooden hull of the boat during construction are, right to left, Reginald Stober, Project Development Officer, Barbara Fynn-Williams, member of EDCS Board of Directors, Doug Brunson and two of the managers of “We Care.”

willing to move to the Netherlands to become its General Manager.

After flying to Buenos Aires at his own expense, this unlikely white, male, non-Third World

candidate was selected over a number of others as the General Manager of the Ecumenical Development Cooperative Society.

The EDCS arose through the



urgings of young people at the Fourth Assembly of the World Council of Churches in Uppsala, Sweden. They wanted to see a new fund of money created to help the poor. In 1975 the EDCS was incorporated in Holland.

In its 16th year, it has become one of the world's most effective international development agencies — with loans of \$30 million to more than 110 enterprises around the world. It fulfils its goal of being "partners with the poor" in the sustainable development business by lending funds to cooperative businesses that for the most part are created by, owned and managed by Third World poor people. It is estimated that in its 16 years the EDCS has been responsible for creating 6,000 permanent jobs which support over 400,000 people.

Large commercial banks envy EDCS's rate of success of 82 per cent with its loans. The average loan is for \$260,000 for 10 years at 9 per cent.

Under Doug Brunson's leadership, capital has been provided to fund irrigation projects, mining and farming cooperatives, craft and manufacturing enterprises. In 1990 loans were made to 31 businesses in places such as Bolivia, the Philippines, Uganda, Israel, Czechoslovakia and the southern United States.

A board of 15 members (seven women and eight men), drawn from the Third World, oversees the operations of the EDCS. Annual meetings include investor organizations (including The Presbyterian Church in Canada, PCC). Each has one vote regardless of

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**"The purpose of the Ecumenical Development Cooperative Society is to mobilize financial credit and resources in order to further development of the poor areas of the world. The finances shall originate from among the member churches of the World Council of Churches and others who subscribe to the promotion of development as a liberating process aimed at economic growth, social justice and self-reliance."**

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the size of its investment.

Yes, as a member of the PCC, you have a stake in the EDCS. In fact, Doug Brunson has a special, warm place in his heart for our denomination, the first denomination that was willing to invest some of its non-designated funds in EDCS. In that sense, it has become a model for other denominations. The Presbyterian Church (USA) and the Church of Sweden have since followed suit. In 1987 the Administrative Council implemented a recommendation to invest one per cent of its undesignated portfolio over the next five years in



Doug Brunson congratulates the captain of the Ecumenical 1. The boat was built locally and the crew trained at the Naval Academy in Ghana.

the work of EDCS. As of this date, the PCC has purchased 363 shares at \$250 (U.S.) each for a total investment of \$90,750 (U.S.)

EDCS also receives funds from congregations and concerned individuals. EDCS aims to pay a small dividend on all investments — 2 per cent the last two years. No one has lost a dollar by investing in EDCS.

Despite its \$42 million (U.S.) capital at present, Doug Brunson is not satisfied. Church organizations and hierarchies that drag their feet disappoint him. Too often, he says, church officials are "only interested in being prudent investors who say, 'why move our money there when we can maximize our profits somewhere else?'"

But as Christians," Doug Brunson says, "we must maximize more than profits. We must maximize job opportunities for the poor. EDCS provides a mission choice for the church."

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**The Ecumenical Development Society of Canada enables individuals and congregations to share in the work of the Society. The Canadian association was founded in 1984 by Heather Johnston of Hamilton, Ont.**

At present there are about 100 members including Roman Catholic orders, congregations, women's groups and individuals.

For more information, write: Ecumenical Development Society of Canada, 147 Chedoke Avenue, Hamilton, Ont. L8P 4P2.

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Recently, Doug Brunson asked pensioners in the Evangelical Lutheran Church of America if they would be willing to invest some of their pension funds in EDCS. They readily agreed.

A recent project of EDCS is the "We Care" fishing co-operative in Ghana. Doug participated in the dedication of its 70-foot sea-going boat christened "Ecumenical I."

The village-based co-op has 13,000 members, each of whom has invested \$17. EDCS loaned \$288,000 at 9 per cent to pay for the boat's engine, radar and fishing nets. The plaque on the bridge of the boat reads, "Dedicated to the glory of God and launched by D.V. Brunson of the Ecumenical Development Cooperative Society." Besides providing fresh fish for sale in local markets, "We Care" will harvest shrimp to sell to the Japanese.

"The challenge for EDCS," says Doug Brunson, "is to continue to prove the sceptics wrong — to show that enterprise investment based on Christian principles works." The challenge to churches and individual Christians is to support this unique mission. □

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Article compiled from an interview with Douglas Brunson conducted by John Congram with material from an article "Partners with the Poor" which appeared in the magazine *Sequoia*.



# An Experiment in Church Growth

**What do you do when there is a pressing opportunity for new church development but funds are not available? You start Celebration! Presbyterian Church**

**by Greg Gurd**



The leadership team of Celebration! Presbyterian Church. Far left is Greg Gurd, far right is Ron Van Auken.

**F**or the past five years, Rev. Ronald Van Auken has served as director of Research and Church Growth for the Board of Congregational Life of The Presbyterian Church in Canada. Now he is involved in a new venture. "I have come to refer to it as a Presbyterian faith mission, though some would see that as a contradiction in terms," he says with a smile.

Why a faith mission? Rev. Daniel MacKinnon chairs the steering committee that oversees the work for the Presbytery of Pickering. He explains: "The opportunity for a new congregation was astounding. The Whitby, Ontario area has been designated for church extension for over a decade. At the same time, funds to make it a reality were not available. Ron was willing to step out and begin with the faith that supporters for the work could be found."

After nearly a year of negotiation, the Presbytery of Pickering granted permission for the work to begin. It subsequently authorized a steering committee to work with Ron in securing funding.

**We are speaking to anyone and everyone interested in what we are doing**

"If there is a drawback to this approach," Ron says, "it is that considerable time is spent in raising the financial support. We are speaking with anyone and everyone who expresses an interest in what we are doing. The positive aspect is that it gives us an opportunity to share our vision for the work." That vision is as unique as the method of funding for establishing new Presbyterian congregations in Canada.

Rather than immediately

beginning with public worship, the first few months are being spent building a team of committed people who will design the congregation's ministries and provide the initial leadership core. The plan is to have a leadership base of 50 committed people before going public. Mary, a member of the team, explains: "We want to begin strong. We want to begin by offering a quality, well-balanced ministry. We are also committed to encouraging and investing in the ministry of all of God's people. In fact, we speak of our people as ministers of the congregation, not members."

**For its mission the congregation has targeted the "believing unchurched"**

For its mission, the congregation has targeted what Van Auken calls the 'believing unchurched.' He elaborates: "In the area in which the congregation will eventually be located, there are 45,000 to 55,000 unchurched Protestants. Of these, 7,000 to 8,500 identify themselves as Presbyterians. These are the people we want to attract."

To reach them, a strategy has been designed that begins with developing a profile of the unchurched in the congregation's immediate area. From this, the congregation's outreach ministries and Sunday messages will be developed. Creative and contemporary worship is also being planned for the congregation. Says Amy, a young adult team member: "We want to develop a worship style that is evangelistic and speaks to the unchurched. We hope eventually to incorporate drama, dance and contemporary music into the service. We are confident that this style will also be attractive to a large number of young people."

The name is also unique. It is the only Presbyterian congregation with the name "Celebration" and, perhaps, the only congregation of any denomination bearing that name. Group members struggled for 2 1/2 hours before deciding on it. They were seeking a name that

would have a positive appeal to the unchurched and, at the same time, express their experience of the Christian faith. Lisa, another young adult on the team, explains: "‘Celebration’ is contemporary and upbeat while ‘Presbyterian’ is historical and stable. Bringing the two together is meant to suggest a contemporary expression of a historical faith."

The congregation is also one of the few that will begin with clear goals and growth objectives. The vision is of a large, growing congregation. Appropriately, the strategy includes a goal of 200 people in worship by 1992, and 500 by the year 2000. For Barb, the importance of these goals is clear: "We believe that these goals are reasonable, but also stretching. They keep us focused on reaching the unchurched."

When asked about the quality aspect of the ministry, the response Nancy gives is: "We want to be a church doing our best to exemplify what Jesus asked of us as his disciples. We have clear goals to provide a diversified worship while maintaining all the elements which will provide nurture, outreach and social witness."

The fledgling congregation also has a vision for new church development that extends beyond itself. It hopes to sponsor a congregation within five years. It also hopes that its willingness to venture out in faith will encourage others to explore alternative ways of developing new congregations.

Ron Van Auken says: "There is no shortage of people who think the work is a foolish fantasy. Many are genuinely concerned that I should be guaranteed a stipend. Contrary to usual practice, we are investing in the ministry first. There is no question about it, it is a faith-testing experience. It is also a growing experience. I wouldn't have it any other way." □

*Additional information on the new work may be obtained by writing Celebration! Presbyterian Church, Box 24100, 601 Dundas Street West, Whitby, Ont. L1N 8X8 or by calling (416) 668-4900.*

Greg Gurd, a member of Celebration's development team, is a church school teacher, youth group leader and Human Resource Manager.

# A Congregational Hymn for St. Andrew's Day

***With almost 200 Presbyterian congregations in Canada calling themselves St. Andrew's, it is appropriate to sing a hymn to celebrate the role of this disciple of Jesus. Traditionally, St. Andrew's Day falls on November 30***

*In John's Gospel, it was Andrew who brought the boy with the loaves and fishes to Jesus. In John this is also the "institution narrative." (author's note)*

The crowd had listened to your word,  
With love their hearts and minds were fired,  
The miracle of what they heard  
Still kept them close, though hungry, tired.

As daylight left the crowded slope,  
You saw their simple, human need,  
Sent Andrew and the rest in hope,  
To find, to gather, and to feed.

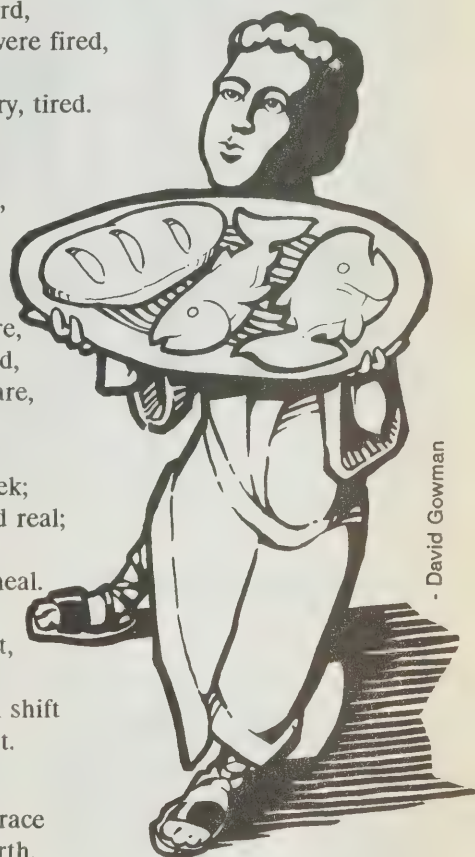
The smallest gift a child could share,  
Some bread, two fishes, simple food,  
Broke in your hands to love and care,  
To feed the hungry multitude.

Like Andrew, now, we turn and seek;  
Earth's hunger haunts us, stark and real;  
We fear the gifts we find too weak  
The world's distress to touch and heal.

Now send us, searching, for the gift,  
That hides in every human heart,  
That in your hands sin's power can shift  
And break the dread of death apart.

Use us, your friends, to seek and trace  
The gift that seems of smallest worth,  
To shape the miracle of grace,  
The love to feed a hungry earth.

• 1990 Anna Briggs. Reproduced for public worship with the permission of the author.  
TUNE: *Angelus* (8888)



Anna Briggs lives in Springhill, N.S., and is a candidate for ordination in The Presbyterian Church in Canada.



# I Don't Pour Tea



by Stephen Williams

**I**t's not that I don't want to, but that I don't have to. The spouse of the female minister is still an enigma in most congregations, much like Dennis Thatcher (Maggie's husband) was in England.

People are not sure what to do with us because we do not fit the stereotypical role model. There are few preconceived notions about the function of a minister's husband in the church community. Many congregations have still not had the opportunity of working with female clergy and only a very few churches have called more than one.

We clergy husbands are able to

carve out our own niche. We can join the choir, teach Sunday school, become involved in bazaars, Bible studies, and church events; or we can just sit back and worship with everyone else on Sunday morning. We are businessmen, professionals, tradesmen, artisans. Most people don't expect us to have the same participatory role that many ministers' wives have,

**People are not sure what to do with us because we don't fit the typical role model**

although a number of male spouses have become very involved with congregational life.

In social settings, when people learn that your wife is a member of

One problem is, when the manse is the house  
And the session comes — who is the spouse?  
I've heard of some who've given thought  
And come up with a super plot  
That sensitizes minds a lot . . .  
When business wanes, refreshment comes  
And hubby bakes and serves the buns!

the clergy, the automatic assumption is that you are as well. They are surprised to find out that you actually work outside the church. The inevitable question always comes up: "How does it feel to be married to a minister?"

This question can be answered in many different ways, but the truth is that there is nothing unusual about it. We do not consider ourselves special, privileged or unique because our wives have been called to the ministry. We look upon our wives' ministry as a chosen career as a professional church worker and, in many respects, it is no different than many other lines of work. In fact, as a group, ministers' husbands are probably one of the strongest advocates for women in ministry because we deal with it on a daily basis and support our wives in their work.

The most important role that the male spouse has, and which we share with our female counterparts, is the care, nurture and support of our spouses in their daily responsibilities, whether as pastor, chaplain, educator or administrator. The minister's job is not an easy one, and spousal support and affirmation helps to make the road easier.

I suppose that in the not-too-distant future, our role as "minister's husband" may become a stereotype, but for now I enjoy finding my own place in the church. Some day I may even pour tea. □

---

Stephen Williams is a member of Grace Presbyterian Church in Etobicoke, Ontario, and the husband of Rev. Nancy Nagy-Williams, chaplain at North York General Hospital, Toronto.

# Mind of a Child

by Euleta Usrey

**Comfort in bereavement arrives from a surprising source**

**I**t was one of the most painful days of my life. As I sat at my father's grave site, a stream of people passed us, murmuring meaningless but well-intentioned consolations. I appreciated their presence, but their words were more upsetting than comforting. I didn't think *anything* could give me comfort. I had lost my beloved father and a dear friend who could always make me laugh.

**I didn't think anything could give me comfort**

And no one understood. This was painfully apparent by their attempts at solace: "It was just his time to go." "He's better off now." "He's not in pain anymore." "He's in a better place now." "Daddy wouldn't want you to take it like this."

Why couldn't they just be quiet and leave me alone? Couldn't they tell that was what I really wanted and needed?

As if on cue, a cousin I scarcely knew walked up with a handful of literature just then. With a premonition of what was to come, I turned away.

"This will help you," she insisted, forcing the literature into my hands. "It's just what you need."

**How could she know what I needed when she didn't even know me**

How could she know what I needed when she didn't even know me? But I said nothing, just clenched my jaw and nodded. Her intentions were good, even if her technique was not.

With relief I saw that the line of people was about to end. Now I could give up this pretense of gratitude and go home and mourn in the privacy of my own home.

"Euleta" said a strangely familiar voice from behind me. A soft hand touched my shoulder.



- Iris Ward

I turned to see Bill, my cousin, standing awkwardly over me. Bill had been one of my father's favourite relatives. He was considered "different," "with the mind of a child," or retarded. He had dropped out of school as a child because of the cruel teasing of the other children.

Oh no! I thought. What could I possibly say to comfort him? What could I say that he would understand?

"Euleta," he continued hesitantly, "I know how you feel. I lost my daddy, too."

And for the first time, I felt comforted and in tune with all of life, knowing that what I was feeling was universal and natural.

And then he was gone, walking slowly back through the crowd, this man with the mind of a child, capable of seeing that which so-called adults failed to grasp. □

Euleta Usrey is a free-lance writer living in Berryville, Arkansas.

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# PETER MARTYR: Witness in Exile

by Joseph C. McLelland

*Presbyterians help resurrect the life and writings of early Italian reformer, Peter Martyr*

**W**hen Michelangelo's magnificent statue of David was placed in the Piazza della Signoria in Florence in 1505, Pietro Martire Vermigli was six years old. The city of flowers is among the world's most beautiful places, with Brunelleschi's Duomo, Giotto's belltower, and on the baptistery Ghiberti's golden Doors of Heaven. Named after a medieval saint, Peter Martyr became a monk in the old Etruscan town of Fiesole on the mountain. So began a story of meteoric rise to fame and power in the Augustinian Order, followed by persecution and exile.

**For every dead professor buried in the chapel, three were buried alive in the library**

Peter Martyr's remarkable education included eight years studying philosophy and theology at Padua. The monastery featured a famous collection of classical and theological texts. According to a historian, "for every dead professor buried in the chapel, there were three buried alive in the library." His extensive studies, his practice in debating, his experience in preaching and administering — all contributed to his leading role as a reformer after leaving Italy.

Last month's column introduced the way Reformation spread from Spain to Italy, with Vermigli and Ochino its star players, escaping their native land one jump ahead of the Inquisition in 1542. Ochino, Italy's greatest preacher, suffered even among the Reformed churches for his outspoken and liberal views. His wanderings came to an end amid poverty and disease



PETRVS MARTYR  
*Tuscia te pepulit, Germania et Anglia fouit  
Martyr quem extinctum, nunc tegit Heluetia.  
Discere qua si vera volent, re et nomine dicent.  
Hic fides Christi (credite) Martup erit*

*Cum priuall*

Peter Martyr Vermigli, engraving by Henricus Hondius, published in the Netherlands in 1602. - Courtesy Knox College Archives.



in Moravia in 1563. Martyr's 20 years as a reformer also shared hardship and persecution but ended happily in Zurich where he died peacefully in 1562.

New things were in the air — "new learning," "new devotion," especially a new method of studying law, medicine and theology. The revival of rhetoric meant an emphasis on reading and writing, on communication. This included preaching: the three-point sermon comes from this tradition.

### **Martyr's 20 years as a reformer shared hardship and persecution but ended happily in Zurich**

You need maps — geographical and biographical — to sort out the players. Like most dramas, some of its actors got stage fright and others stuttered or fainted. Only the hardy and the strong-willed survived. We can distinguish "degrees of reform" all the way from a modest correction of morals to an outright break with all institutional churches and a radical revision of their doctrine.

Martyr was of mild disposition and kept falling afoul of stronger personalities, both friends and enemies. He found himself embroiled in ongoing controversies with Catholics, Lutherans and Anabaptists. At Strasbourg with Bucer, the opponents were Lutheran; at Oxford he inherited the Catholic opposition, including his predecessor in the Regius Chair of Divinity; in Zurich it was Lutheran and Catholic and also Anabaptists, with domestic quarrels among the Reformed over predestination thrown in. He married because it was the thing for ex-monks (and ex-nuns) to do — and Bucer was a persuasive marriage broker.

Like Calvin, Martyr wanted to be an academic, pursuing scholarly research and writing in "the quiet air of delightful studies." Also like Calvin, circumstances pressed him into polemical writing and action. Peter Martyr was a biblical scholar who taught divinity and Hebrew. A curious point about the reformers, particularly Luther, Calvin and Martyr, is that if they were on our

seminary faculties today, they would be professors of Old Testament. They would also be a source of constant controversy!

Martyr's fame consists in two things. One is the commentaries on books of the Bible, few of which were published in full; only Judges and Romans were translated into English. In particular, we recognize him as one who drew on the wisdom of medieval rabbis, those Jewish Bible commentators rescued by Renaissance scholars. The teachers in the cities of Zurich and Geneva shared in this "school of the prophets" which helped mark the Reformation as a recovery of the Jewish roots of Christianity — George Hendry of Princeton called it "Hebraicization."

The other item of fame is Martyr's involvement in the debate on Christ's presence in the Lord's Supper. This bone of contention may seem pedantic today but it was a hot topic, dividing churches and

### **Like Calvin, Martyr wanted to be an academic, pursuing scholarly research and writing**

involving other issues such as recognition by state authorities and the right to determine civil ceremonies. There were four main players: Catholic, Lutheran, Reformed and Anabaptist. All wished to relate Christ to the bread and wine of the Eucharist, but in differing ways. This primary debate of the entire Reformation centred on the words of institution, "This is my body." It raised hard questions: what does "is" mean? what does "spiritual" mean? Here is our modern concern with language and interpretation in earnest.

Martyr's debate at Oxford in 1549 — the year of Cranmer's prayer book revision — was one of the chief contributions to reforming the central issue of the 16th century. In his lengthy writings on the subject, his working definition of faith is *union with Christ*. Jesus Christ himself is *the Sacrament* or "Mystery." He symbolizes God's gracious presence among us. Our

response is a lifelong offering of thanksgiving or "Eucharist." Grace (in Greek *charis*) begets gratitude (*eucharistia*).

Finally, there's a special connection between Peter Martyr and The Presbyterian College, Montreal. A young Montreal minister named

### **There is a special connection between Peter Martyr and The Presbyterian College**

Mariano Di Gangi wrote a BD thesis on Martyr for Professor Keith Markell in 1949. That same year I went to Val d'Or/Perron Gold Mine and met Mariano at synod, hearing about Martyr first from him. Two years later at Edinburgh, Professor Tom Torrance convinced me to "do" Martyr as my doctoral thesis. On being called to our College in 1957, I discovered among its rare books the only Canadian copy of Martyr's *Loci Communes*, the Commonplace Book, so popular with generations of Presbyterian preachers. Continuing research and writing on Peter Martyr led in 1977 to an international Vermigli Conference in Montreal.

More recently our team of Martyr researchers, which spans countries and denominations and includes a Jesuit scholar, is launching a series of English translations of his major works, beginning next year. The second volume consists of early works. It will have translations from the Italian by Di Gangi and from the Latin by McLelland. So, at last, Dr. Di Gangi, now minister of Knox Church, Toronto, will see some of his youthful efforts in print, and two old friends will be reunited by one stitching. □



Joseph McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, and a contributing editor of this magazine.



# “... And the Rest of You”

*For 25 years women have been making a difference  
as elders in the Presbyterian Church*

by Karen Bach, Minnie Kilpatrick, Nancy Serrick

**E**llen Forfar of Dauphin, Manitoba, recalled her first experience as a representative elder: “At the 1972 meeting of the Synod of Manitoba and North-western Ontario, a gentleman stood to address the court: ‘Fathers, brothers . . . [after groping for a word to acknowledge the presence of women elders] . . . and the rest of you.’”

She continues, “The decision of the 92nd General Assembly to ordain women created hurdles to be overcome, not only by the men, but also by ‘the rest of us.’”

The 25th anniversary of the ordination of women has focused primarily on women ministers. But let’s not forget the majority of “the rest of us” consists of women elders.

## Who are these women elders?

You probably know quite a few. They come in all shapes and sizes — some are young, some are old, some are in-between. They are teachers, professors, homemakers, lawyers, farmers, accountants, artists, construction workers, entrepreneurs, and even professional retirees.

## What do they have in common?

They are women. Until 1966 they were denied access to *ordained* leadership roles in the church. In 1991 they are celebrating 25 years of being able to respond to God’s call as members of sessions. Their experiences as elders have run the gamut from utterly discouraging to highly rewarding.

## How have women elders been received?

In various ways. Eleanor Goodwin of Port Elgin, New Brunswick, reports: “The fact that I was the only woman on session for four years was not a problem. Ministers and elders accepted me and we got along well.” Unfortunately, this has not been the case everywhere.

Ruth Graham of Dean, Nova Scotia, wrote in *From A Woman’s Perspective* about the first woman elder elected in her church in 1975: “Doris Carroll did not have an easy time. Some members of the session resigned, probably not because of the fact that she was a woman, but because she knew what



should be done and tried to accomplish it." Happily she adds, "There are now two women and two men making up the session. . . and the 'woman' issue is non-existent."

However, despite numerous success stories and even outright enthusiastic acceptance of women elders, not all congregations are whole-hearted in their support. In one situation, a woman member stopped attending communion services because, as she said, "It isn't right to have women serve." Other people have expressed the fear that men will gradually drop out of session and regular church attendance as women "take over" more of the duties formerly carried out by men. This attitude hinders progress towards equality in the service of God. It also insults men by implying that their faith needs the prop of prestige or an official duty to make attendance at worship worthwhile.

### **Have women elders made a difference?**

We think so. Their presence alters our perception of God. Maureen Walter, an ordained Presbyterian minister, says in her article "Created in the Image of God":

Despite Genesis 1:27, women in our society have seldom been told that they too are created in the image of God. . . . When women are allowed ordination, the Church is allowing the feminine dimension of God to emerge in the public consciousness. . . . When we ordain women to the ruling and teaching eldership in our church, we tell them that we believe that their talents and power can be used for good in our world.

Women's unique approach to life, their methods of relating to others, how they form judgements and determine priorities, and the way they deal generally with issues and events, enrich and strengthen every session on which they serve.

Referring to Knox Church in Winnipegosis, Manitoba, Edna Medd writes about the pastoral

care shown by Olena Giggins, their first woman elder: "The church congregation was small in 1970. Because of the small membership, Olena Giggins as an elder has been able to maintain a close relationship with the church family while visiting, celebrating happy occasions and providing support when needed."

This emphasis on women's sensitivity to the needs of others arises frequently when women elders are being discussed. Their response to others' needs takes many forms — driving someone to the dentist, visiting in hospital, dropping in for a chat with a shut-in, inviting a lonely person for lunch, being a willing listener to a parent concerned about a child, or baking a casserole for a harried mother.

At session meetings, most women don't feel bound by precedent. While fully aware of tradition's place, they often show an intuitive grasp of a problem which gives rise to fresh ways of looking for a solution. In many cases, women focus on the human element of a particular situation rather than concentrating on its broader dimensions and the rules which may or may not apply.

Not all women have the same gifts. Some are more outgoing and prefer serving on the front lines dealing directly with people. Others are more comfortable working behind the scenes, in administration, for example. Still others find their natural abilities lead them to teaching, perhaps in church school or in Bible study groups. In these areas and in many others, women bring their own points of view, enhancing the work of their male counterparts — and both benefit in the process.

### **What do women elders find exciting? Encouraging? Challenging?**

It's exciting just to be there. Having the opportunity to serve in new and different ways if we choose to, making decisions, being respected for a job well done, finding talents we never suspected — each of these is a plus in any elder's experience.

Consider the case of one woman elder who chaired the board of a non-profit housing corporation. "I never imagined that I'd have the nerve to raise a fuss at the municipal offices! They wanted \$93,000 for water and sewage connections. It turned out that after a hectic week of arguing on the telephone I was invited to address the works committee. I made my presentation and surprisingly, without debate, they unanimously passed a motion to provide the services without cost. They even wished the project well!"

Ellen Forfar cheers the fact that things have changed for the better since she attended the 99th General Assembly, "an assembly where there were only 19 women commissioners, whose names could easily be spotted on the list because of the prefix Miss or Mrs. The 116th General Assembly, my fourth as a commissioner, had 80 to 85. Now no longer designated Miss or Mrs., they're harder to count!" She adds: "Facilities are more convenient and comfortable, air-conditioned auditoriums rather than stifling hot churches; everyone billeted in one place — in 1973, the women were sent to Ewart, the men to Knox."

Challenges are everywhere. The spectrum ranges from those common to the whole church to personal concerns. Edna Medd writes: "Since 1970, Olena Giggins has seen the population of Winnipegosis decline, like that of many other small towns in Manitoba. She has witnessed a similar decline in church attendance, and a falling off in the number of Sunday school pupils. She feels there is more of a challenge now than there was in 1970 to attract people to church and to encourage children to come to Sunday school." And Ellen Forfar says, "Being the only woman at a presbytery meeting made me realize that, to be effective when I addressed the court, I must be knowledgeable, concise and determined."

Even what may appear to

continued over page



## "...And the Rest of You" continued

onlookers to be the simplest thing can be intimidating. Eleanor Goodwin relates: "Not long after my ordination on June 7, 1972, I was asked to prepare the bread for communion. I recall a feeling of panic. During my 26 years of partaking of The Lord's Supper, I never thought of how it was prepared. How I would have appreciated an elder's advice at that time."

### What difficulties do women elders encounter?

Often, the same as men. Lack of training, for example. Before being ordained as ministers, candidates must have completed a bachelor's degree, followed by three years of study at a theological college with practical experience in ministry.

For elders, the situation is different. A wide assortment of educational and real-life

experiences may not include things like dealing with employees, chairing meetings, or solving corporate management problems; yet elders, often with little or no training, are expected to solve congregational issues, conduct committee meetings, and actively contribute as members of session.

Sometimes, even with gifts, experience, and training, women are not taken seriously. They are not encouraged to contribute; they neither expect nor are they expected to function in anything but traditional roles (they make good tea!). Tragically, after 25 years, in some cases, they are not even considered for election.

### What does the future hold for women elders?

Possibilities abound if changes in attitude continue to take place. The willing acknowledgement of the contributions women make as elders will increase opportunities for them to join in the process of leadership. This includes everything

from chairing a session committee, speaking up at presbytery, being a representative at synod, to moderating General Assembly.

No matter what God calls women to do, one thing is certain: women are essential to the building up of the body of Christ. They can rejoice with Eleanor Goodwin who said, "I thank God for choosing me to serve in his Church."

The good news of this 25th anniversary celebration is that all ways in which women are now able to serve enrich the lifeblood of the Church as a whole. Men and women working together on sessions can now face the future and ask as Ellen Forfar did: "What will be demanded of each one of us — male or female — in order to spread God's message of love and salvation? Will we be equal to the task?" □

Karen Bach is a teaching elder, Minnie Kilpatrick and Nancy Serrick ruling elders, in The Presbyterian Church in Canada.

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# BOOKS

## Books for Children

Reviewed by Lori and Andrew Jensen

### Goodbye Rune

by Marit Kaldhol.

Breakwater Books, \$9.95.

Ages 5 - 10.

People often struggle to find acceptable ways of talking to young children about death. We often fall back on ambiguously worded stories about caterpillars who wake one day as butterflies. Then the child finds a dead butterfly and we're back where we started.

Marit Kaldhol's approach to the subject is direct, sensitive and honest. In simple language she describes how the child, Sara, responds to the drowning of her best friend Rune. There is no attempt to hide from the agony Sara experiences as she comes to the realization that someone she expected to be part of her life forever is gone. Rather, there is acknowledgement that, while the pain doesn't go away, the love of other people helps to put the loss

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Prices subject to change.

into perspective with other parts of her life.

I use this book frequently as a teaching aid for beginning students in Clinical Pastoral Education because the text and the illustrations work together in a subtle way to provide a powerful, spiritual message. There is no direct mention of the church in the text, apart from a description of the funeral. But in the beautifully executed water colour illustrations by Wenche Oyen, the church is pictured over and over, including one double-page picture at the heart of the book: the little wooden church shines like a bright bit of warmth in the midst of a dark, threatening winter storm.

Faith becomes the unspoken medium for healing in this powerful, beautiful book. Highly recommended.

### The Snowstorm

by Torvald Sund.

Breakwater Books, \$7.95.

Ages 5 - 10.

This is a story about family members skiing back from their mountain cottage and getting caught in a bad snowstorm. It tells how they survive the storm and finally arrive home safely. The author portrays a realistic family in this well-written book.

The illustrations by Wenche Oyen are just as marvellous as in *Goodbye Rune*. They move easily from the joys of a family skiing together, to the dangers of being trapped on a Norwegian mountain in a bad storm, to the humour of having to invent a diaper out of reindeer hide.

The fact that the translator has

continued over page

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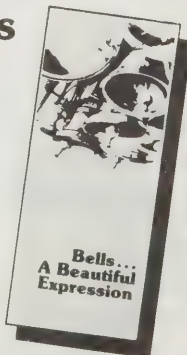
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## Books

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used a number of expressions that belong only in England creates the only difficulty with this book. While I already knew what a "nappy" is, it took a moment to realize that a "snow scooter" is a snowmobile. Otherwise, this is an excellent book. Recommended.

## Wind in My Pocket

by *Ellen Bryan Obed.*

Breakwater Books, \$14.95.

*Ages 4 - 8.*

This book of poetry carries a clear taste of Newfoundland and Labrador. It talks of friends, seaweed, grass, the many sides of winter, and about the way a rhubarb plant has outlasted a town. The rich variety of images and subjects allows Obed to range from direct observations to broad humour, to subtle musings.

The simple, boldly-coloured illustrations by Shawn Steffler make the book expressive and attractive. Perhaps, even more than the poems, they provide a reflection of the Maritime origins of this book.

The poetry and illustrations combine to produce a book that is both cheerful and thoughtful. Recommended.

## Fanny for Change

by *Jean Hayes Feather.*

Breakwater Books, \$7.95.

*Ages 8 - 12.*

This short novel tells about Fanny Grace, a girl growing up in the outport of Famish Gut, Newfoundland, in 1929. She is dissatisfied with a number of things, not the least of which is the name of her town. With the help of her friend Millie, and the loving guidance of her grandmother, she learns how to try to change the things she doesn't like, and to accept the things she cannot change. And even though Famish Gut keeps its name, Fanny manages to change most of the things she doesn't like about herself. She even manages to come to terms with her worst enemy at school.

In this well-written book, the

author shows understanding of what it feels like to be growing up in a small town. The characters come alive and find genuine (if not always perfect) answers to their problems. Recommended.

**The Glorious Impossible**  
by Madeline L'Engle.

Simon and Schuster.

Remember those Victorian "improving books for young minds"? *The Glorious Impossible* is a more or less accurate retelling of the life of Jesus with illustrations derived from the frescoes Giotto painted on the walls of the Scrovegni Chapel in 1304. L'Engle asks all the right (that is, predictable) questions designed to provide a bridge in juvenile minds from ancient history to modern times. She draws familiar con-

clusions about the meaning or importance of events.

I found the book lifeless and "teachy," much like those "improving books." If I were planning to buy a "Christian art book" for my child, I would prefer the classic Kurelek recastings of the nativity.

*The Glorious Impossible* is an aesthetically pleasing and ambitious book that could almost fall into the coffee table book category. But not totally, because the publisher names its prospective audience "the young reader." Recommended for its visual impact.

Lori Jensen teaches Clinical Pastoral Education at University Hospital in London, Ont. Andrew Jensen is minister of Hamilton Road Presbyterian Church in the same city.

**The Empowering Church**

by Davida Foy Crabtree.

The Alban Institute, Inc., 1989, \$11.50.

Reviewed by Ian Clark.

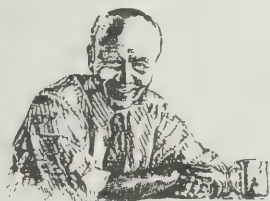
Churches speak out of two sides of their mouths. They preach a message which says "go out," and they run programs which say "come in." That dynamic develops a pattern of congregational life which focuses upon what happens in the institution of the church but fails to recognize the major part of the lives of the members. This book tells the story of the efforts of a congregation and its minister to empower the ministries of the laity in their daily lives.

Davida Crabtree offers an interim report on her congregation's struggle to value "not only the gathering for worship and education, but also the scattering of the church for ministry in daily life." The book has short chapters which set out the effort to establish a pattern of church life which acknowledges the importance of the members' role and activity in daily life.

The process of defining the goal in one chapter, developing a management system to promote and strengthen the identity in another, and waiting till the third chapter to explore the theological bases of the enterprise is somewhat strange. However, this is rooted in an incarnational theology. "God in Jesus Christ teaches us that our life is not alien to God but known intimately and fully in its joy and pain." The whole church, as the Body of Christ in the world, continues Christ's ministry — not only when members gather in a place called church, but also when scattered, seeking to live as friends and disciples of Jesus Christ. "If the purpose of this body of baptized believers is," as the author argues, "the transformation of the world, then the work and ministry of every person every moment of every day is important."

Crabtree argues that ordained ministers are not set apart; rather they are "set in the midst" of those who have been "set apart."

If you want a "how to" book



**If You Do Love Old Men**  
by Virginia Stem Owens.

W. B. Eerdmans, 1990, \$18.95.

Reviewed by Willard K. Pottinger.

It isn't easy to write a book about growing very old. The pitfalls of sentimentality, despair and banality are many and deep. And there is the age-old challenge of writing something that can be both particular (alive with believable, recognizable characters) and universal (related to a wide variety of readers).

Virginia Stem Owens has succeeded in writing an interesting, winsome and informative book on what it is like to watch a loved one lose his own self in a changing world. We meet her grandfather, a stubborn, independent, unpredictable, feeble man whose only home resides in the past. "Sometimes I think I don't even know who he is anymore. The doctor told me to remember that it's not really him talking. But if it's not him . . . then who is it?"

Both the self and the world eventually become unrecognizable to the aged man. Most of his memories have faded and all landmarks disappeared.

We meet, as well, her sisters and brothers, aunts, uncles and mother, each of whom reacts differently to the challenges the ageing grandfather presents. We can all recognize ourselves, our denials, our self-sacrifice and fears through these relatives. The book is about us, particularly if we live as long as the grandfather.

The author offers a good book by going beyond the usual categories of writing. It comprises a fascinating mixture of biography, fiction, autobiography, mystery, philosophy and essay, interspersed with scientific observations on such items as the experience of time and the three kinds of memory.

Her imaginative style, at times poetic, enables us to *feel* the truth of her perceptions: "Time . . . feeds on the future, devours dreams, moves like a swarm of locusts over the fields of hope."

As one whose father is 97 and whose mother is 95, I found this a helpful, readable and re-readable book.

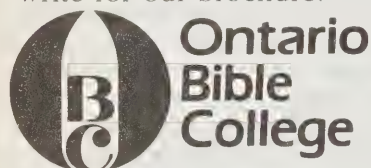
Willard Pottinger is minister of St. Paul's Presbyterian Church, Hamilton, Ont.



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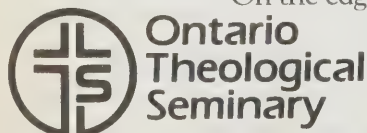


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## Books

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which will transform your congregation, then this book is not it. At least, it offers nothing final for carbon copying and mindless application. "Form must follow function," Crabtree claims. *The Empowering Church* is her report on a process of identification and clarification of function, and the transforming of an institution into a form which might better empower that function. The book offers many images and phrases which may encourage you to take your congregation's mission statement, with its goals, and give it flesh.

Ian Clark is Program Director, Church Education, for The Presbyterian Church in Canada.



### Tracing Your Scottish Ancestry

by Kathleen B. Cory.

Macmillan, 1991, \$18.95.

Reviewed by Helen Young.

This is a comprehensive guide to researching your Scottish ancestry. Kathleen Cory, recognized genealogist, is meticulous about the detail to take into account when making a search. Specific information is given about the various types of records to be found in registry offices, the Scottish record office, church records, tax records and many other sources. She also explains how the methods of recording in different times and places may guide in the interpretation of the facts.

If you are interested in searching for the origin of your surname, you may also discover various spellings and names of famous people who have borne the name. The author tells the reader how to find that information as well as to discover present-day relatives living in Scotland or elsewhere.

Helen Young is the recently retired circulation manager of the *Record* and member of Willowdale Presbyterian Church in Toronto.

### Behold the Man

by Robert W. McKewin.

Macalester Park Pub. Co., 1990.

Reviewed by George Bullen.

This book is written to appeal to readers interested in gaining a deeper understanding of how the life of Jesus affected the people he met, and how his life and teaching can affect and guide those who are his followers and would-be followers today.

The book is well-researched biblical fiction as to how Andrew, Judas Iscariot, Mary of Magdala and Pontius Pilate might have reported their views about Jesus — about his teaching, healing and mission from the time preceding his baptism, active ministry, betrayal, crucifixion and ascension.

There are three chapters from Judas Iscariot which cannot be read without intense sympathy for Judas and his ill-conceived betrayal of Jesus whom he loved deeply in his own self-seeking way.

The chapters from Pontius Pilate help readers to understand better the pressures felt by political figures of the time, as well as the religious leaders, most of whom were intent on preserving their own status.

The chapters from Mary of Magdala and Andrew heighten the Christian perception of Jesus Christ as the God-man who came to this world, foreordained by God, to offer himself for the sins of the world.

There is a helpful glossary in which people and places are explained. Also an appendix in which the author describes and defends his fictional choices.

I met Robert McKewin in 1987 at Cedar Glen when we were attending a missionary conference. He and his wife went to Rumollah, Israel, to be houseparents to homeless Arab boys, and I went to China.

I believe this book will appeal to those who are interested in a composite view of our Saviour from all sources, including the imagination of the author.

George Bullen is a member of Knox Presbyterian Church, Goderich, Ont.

## Take It from a Wise Guy

by James C. Schaap.

CRC Publications, 1990. \$7.15.

Reviewed by Rod Lamb.

Amusing and delightful, James Schaap's little book of meditations for youth hits the nail on the head. Giving an example of gloating, he writes: "Did you ever see Andy try to handle a puck? He's pure klutz. Putting skates on him is a criminal act. He gets on the ice and people take cover."

This little gem from the 23rd meditation under the title of "Envy, Gloating and Jealousy" couldn't express it better.

Or, how about pride? Speaking of Satan being tossed out of heaven in Milton's *Paradise Lost*, Schaap says: "Satan pulls himself up by his bootstraps. He delivers a pep talk good enough to win him a coaching job anywhere in the NFL, telling his singed friends. . .he'd rather be king in hell. . .than a cursed slave in heaven."

This straight-from-the-hip kind of talking, using vocabulary that any teenager — and most adults — can understand, is an excellent way of putting a fresh face on the Book of Proverbs which this book is all about. Its purpose is to address families with teenagers by dealing with today's problems in situations with which anyone can immediately identify.

In his own words, Schapp says:

"The Proverbs were written for people who hang out at malls, play slow-pitch softball, tease their brothers and sisters, love tacos, and hate broccoli."

Words, he says, have this odd gunpowder quality: the tighter you pack them, the bigger the explosion. With this approach, Proverbs, which can be dry reading and of no relevance to anyone under the age of 40, comes alive. They are "bite-sized chunks of 100 per cent wisdom that stick to your innards."

While the book targets family devotions, it would be ideal for youth group meditations and even sermon illustrations. It's a good read with a refreshing approach to Scripture.

Rod Lamb is minister of Westminster, Paisley and St. Paul's, Glammis Presbyterian Churches in Ontario.

### Helping Your Kids Handle Stress by H. Norman Wright.

Here's Life Publishers Inc., 1990.  
\$9.95.

Reviewed by Jeanne Stright.

As soon as I looked at the first paragraph of this book describing a young child's explosive behaviour in reaction to stress, I knew I had to read this book. The author was obviously talking about our child.

We adults tend to think of the childhood years as happy and care-free. H. Norman Wright helped me realize that children have as many problems as adults do, and are just

as vulnerable to stress. He also made me aware of how children are affected by a stressful atmosphere in the home.

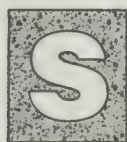
The author describes the effects of stress in terms of a rubber band being stretched. Usually, when the pressure is released, the rubber band returns to normal. But when it is stretched too much, or for too long a period, it begins to crack, and eventually breaks. I'm sure we've all felt at times like we've been stretched to the breaking point and are just about ready to crack.

One of the most interesting parts of the book is a list of 20 situations that produce stress in a child. The reader is asked to rank them in terms of most and least stressful. On another page, these same 20 situations are ranked in the order in which children rated them. Most readers will be surprised at the comparison.

The book contains valuable lists of the symptoms and sources of stress for children and teens. There is a "Capable Kid Test" to help you identify your child's typical way of reacting to stress and determine whether he or she is capable, or either slightly or seriously vulnerable. A stress test for teens is included in the appendix.

Fears, depression and divorce are dealt with in separate chapters,

continued on page 38

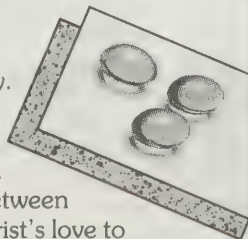


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## Books continued from previous page

with suggestions for helping children and teens cope with them. In the last two chapters, the author discusses ways of helping children and teens handle their stress by encouraging them to express their feelings, assisting them in working through their problems, being a positive model in coping with stress and showing them how to apply the Scriptures to the situations they face.

*Helping Your Kids Handle Stress* is a useful book for parents and others who work with children, from toddlers to teens. It will teach you to recognize the symptoms of stress, identify the sources and help your children handle stressful situations.

Jeanne Stright is a United Church minister serving the Saltsprings congregation in Pictou County, Nova Scotia.

## People Watching

*by Alvin Speers.*

Aardvark Enterprises, Calgary, 1990. \$9.95 + \$1.95 postage. Available from the author, 204 Millbank Dr. S.W., Calgary, Alta. T2Y 2H9.

*Reviewed by John Congram.*

This is Alvin Speers' 12th book of poetry since he began writing at 53 years of age. Since 1984 he has written over 1,000 poems. He churns them out in the basement of his Calgary home.

What are his poems about? You name it and Alvin Speers has probably written a poem about it. He says he always carries a pencil and pad with him even "while waiting in a mall for my wife to do grocery shopping, and within minutes the poem will be finished."

Shakespeare, Alvin Speers is not; but entertaining he certainly is. What Stompin' Tom Connors is for Canadian music, Alvin Speers is for Canadian poetry. Like Connors he freely shares his opinions about everything from the injustice done to Donald Marshall, to the Meech Lake Accord, to his own personal faith.

As well as writing poetry, Speers produces books and a magazine called *Breakthrough*.

# YOU WERE ASKING?

Tony Plomp

## Flags in the Sanctuary



**What are the ethics of placing flags (national, provincial, St. Andrew's, Burning Bush) in the sanctuary? Is this mixing of politics with religion confusing Caesar with God, or interior decorating?**

It may be none or a bit of all of that in different measure. Certainly, the danger exists that national, church or regimental flags become so predominant that they take the heart and mind from the purpose of the sanctuary, to give glory to God.

But sometimes these things come about by historical accident. We have the Canadian flag in our sanctuary for no other reason than it was once used by our now defunct Boys' Brigade. Someone decided it might be a good addition to our sanctuary. Perhaps it was felt that it might add a bit of colour to a somewhat dark interior. I cannot even recall whether or not there ever was a session motion to approve it. It just happened to be placed there. At one time, there was talk of balancing the national flag with a "church flag" (St. Andrew's or Burning Bush), but nothing ever came of it.

Once a flag is in the sanctuary, it is difficult to remove. Those who feel it is an appropriate symbol will be upset when it suddenly disappears. They might see it as an insult to everything the flag stands for: the nation, the people, its past and current history and so on. In our situation, no one has ever truly objected to its presence. So there it stands until someone decides to make an issue of it and requests the session to remove it.

I can't get too excited about this subject. If pressed for a "doctrinal opinion" as I am now, I would respectfully submit that I see no particular need for flags in churches. (How's that for "weak" doctrine!) At the same time, I can

understand and empathize with the idea that national flags might remind the people of our need to be loyal citizens, subject to our higher loyalty to the Lord. Hence, a flag of the church might be symbolic of the latter and be placed in the sanctuary to remind us of that fact.

When it comes to war memorials and regimental flags and the like, here we touch upon the sensitive subject of the church's involvement in ministering to those engaged in the armed conflicts of the nation. Some congregations are known as "regimental churches" which house the flags marked with the battle honours of those regiments. They speak of the suffering and ultimate sacrifice of those who gave them-



### Church Member or Adherent

**According to the rules of The Presbyterian Church in Canada, what are the privileges and responsibilities of a church member in contrast to a church adherent?**

Over the years our church has wrestled with the definition of an "adherent." In 1989 the Assembly defined adherents as "those who associate themselves with a congregation through participation or support without making a formal membership commitment" (p. 262, *Acts and Proceedings*, 1989).

In the *Book of Forms*, the legal privileges and responsibilities of members in full communion are spelled out. They have the right to vote in all congregational meetings. They have the exclusive right to choose ministers, elders and deacons (section #155).

selves in the service of the nation. There are very strong emotional bonds there and I, for one, would not want to get involved in tampering with those emotions precisely because of what those flags represent.

In an ideal world in which we could all start afresh, I would hope we would see no need for flags of nation, church or regiment in any Christian sanctuary. If such flags are not now present, I would not encourage their placement. If they are present and their presence is kept in proper perspective, I would lead no battle for their removal.

As I pen these final words, I vaguely recall answering a similar question some years ago. Not having ready access to the file containing my answer at that time, I am curious to know whether or not my views have changed on this issue.

The same section speaks about the privileges of those who are classified as "adherents." "At any meeting of the congregation when matters relating to the temporal affairs of the congregation, and *not affecting the order of worship, the discipline of the church, or the disposal of property*, [italics mine] are under consideration, adherents who contribute regularly for the support of the church and its ordinances may vote." Interestingly, that part of section 150, in stating what adherents cannot do, gives as much specific detail about the rights and duties of members in full communion. □

Please send questions to: Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information.



# PEOPLE AND PLACES



THE CONGREGATION OF Knox Church, Cochrane, Ont., presented Donald Stewart (pictured centre) with a hand-covered leather Bible upon his retirement as clerk of session after 24 years. Shown with him are David Duggett, the new session clerk, and Rev. Lillian Wilton.



THE CONGREGATION OF Knox Church, Victoria, B.C., marked the 35th anniversary of the ordination of their former minister, Rev. David Smith, on June 16. Mr. Smith, who is now retired, preached at the morning service, and a fellowship hour was held after worship. Pictured, left to right, are: John Burgess, special events convener; Mr. Smith and his wife, Hazel; Rev. Lance Weisser, minister of Knox Church.



THREE CHARTER MEMBERS of the Women's Evening Auxiliary of Westminster Church, Paisley, Ont., were presented with pins and certificates on June 22. Pictured in the front row, left to right, are charter members: Alva Irving, Hildreth Clark and Mabel Birrell. Standing behind them are, left to right: Penny (Irving) Skrins, Elizabeth (Clark) Grant, and first president Betty McGregor, who presented W.M.S. pins.



THE SESSION AND CONGREGATION of Richmond Hill Church, Richmond Hill, Ont., marked the 50th anniversary of the ordination of Rev. Dr. Dillwyn T. Evans with the presentation of a plaque and a gift on June 2. Mr. Evans has served the church in many capacities over the years, including Moderator of the 96th General Assembly. Mr. and Mrs. Evans are pictured with Rev. William A. Wallace (left), minister of Richmond Hill Church.



THE CONGREGATION OF Knox Church, Vankleek Hill, Ont., set up a booth at the local fair where copies of *Living Faith, Being a Presbyterian in Canada*, brochures and other literature were distributed. Joel Harden (left) and his mother, Rosemary (church organist), along with Colin Carmichael, took turns at staffing the booth.

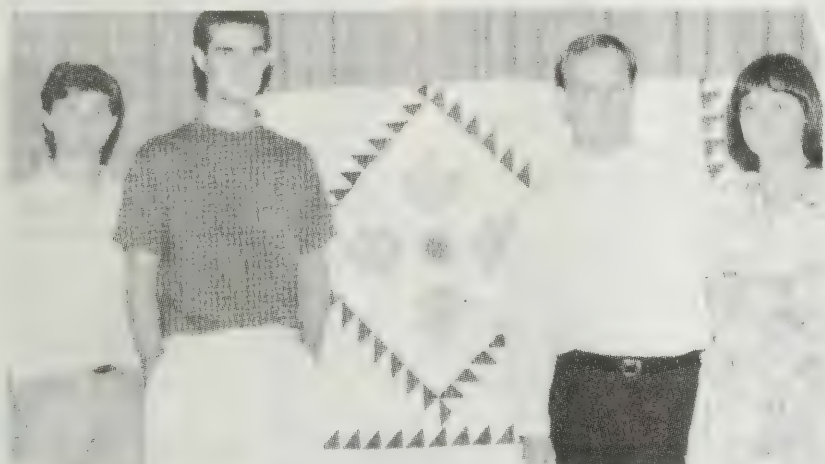


A VACATION BIBLE SCHOOL was held by Zion Church, Angus, Ont., July 15-19. Eighty-eight children, from four years of age to grade eight level, attended. Pictured are the pre-school and kindergarten children singing beneath a banner bearing the school's theme, "Camp Can Do."





PICTURED ARE some of the participants in the Family Camp held at Camp Christopher, Christopher Lake, Sask., in July. In attendance were families from Prince Albert, Regina and Saskatoon, as well as counsellors-in-training.



THE CONGREGATION OF Knox Church, Iroquois, Ont., held a "Farewell Tea" for Rev. Tijs and Mrs. Chris Theijsmeijer prior to their recent move to St. Catharines, Ont. They are pictured with their sons, Arik and Christopher, in front of the handmade quilt given to them by the congregation. Absent from the photo is the Theijsmeijers' eldest son, Tys.



A MORTGAGE BURNING CEREMONY was held following the morning worship service at Trinity Presbyterian Community Church, London, Ont., on June 16. The mortgages on the church and manse were retired with funds received from the sale of a portion of land east of the church to the Sherwood Forest (Trinity) Housing Corporation. The housing corporation has in turn built Trinity Place, a 66-unit seniors apartment building which is a joint venture of Trinity Church and the Ontario ministries of Housing, and of Community and Social Services. Pictured, left to right, are: Rev. John Herman; John Vivian, charter member; Elizabeth Nicholas, clerk of session; Helen Vivian, charter member; Dr. Seh Hoon Song, charter member; and Susie Song, elder and charter member.



PICTURED AT A CELEBRATION recognizing the 42nd anniversary of the Women's Evening Auxiliary at Westminster Church, Paisley, Ont., are Mrs. Betty McGregor (left), the group's first president, and Mrs. Barbara Fullerton, current president, about to cut an anniversary cake bearing the inscription "Friendships are made to be treasured." Fifteen former presidents of the auxiliary attended the event on June 22.



THE CONGREGATION OF Patterson Church, Toronto, presented Rev. Nora Gorham with a gown and hood in recognition of the honorary Doctor of Divinity degree conferred upon her by Knox College. Making the presentation is Gord Dick, convener of the board of managers.



## People and Places

continued from previous page



THE RAINBOW YOUTH GROUP of the Murray Harbour North Pastoral Charge, P.E.I., entered a float in the annual Northumberland Fisheries Festival. The float's theme combined the bicentennial celebration of the founding of the Presbyterian Church in P.E.I. by Dr. James MacGregor with the official provincial theme for 1991 — "The Year of the Scot." The event took place on July 25 in Murray River.



PICTURED ARE Mackenzie Lush, 12, and David Reath, 15, of St. Andrew's Church, Stratford, Ont., who made their professional acting debut at this year's Stratford Festival production of the Rogers and Hammerstein musical *Carousel*. Mackenzie and David have both studied voice for many years with St. Andrew's church organist, Earl Clark.



PICTURED IS Stan McNutt, an elder at Elmvale Church, Elmvale, Ont., and an Ontario Provincial Police constable, enjoying the no parking sign in the church driveway.



THE CONGREGATION OF St. Andrew's Church, Maple Valley, Ont., presented Rev. David Faurbo with a robe shortly before his leaving the charge where he had served 10 months as interim minister. The congregation had the opportunity to present the robe a second time at Mr. Faurbo's induction at Gloucester Church, Ottawa, Sept. 8.

The 175th anniversary of the founding of Pictou Academy, Pictou, N.S., was recognized at an ecumenical worship service held June 30 in front of the school. Rev. Marion Anderson, a Presbyterian minister from Oakville, Ont., and a graduate of Pictou Academy, was guest preacher.



A NEW SANCTUARY CROSS was presented to Emmanuel Church, Nottawa, Ont., in memory of Robert and Mae Burgess. Pictured (left to right) are: Rae Hockley, clerk of session; Mrs. Frances McInnis, who presented the cross on behalf of the Burgess family; and Rev. A. R. Neal Mathers. □



## Presbyterian first cleric to chair IPA Symposium

Rev. Dr. Arnold Bethune, a Presbyterian minister from Rexdale, Ont., chaired a symposium which addressed issues affecting the spiritual well-being of elderly persons at the Fifth Congress of the International Psychogeriatric Association (IPA) meeting in Rome, Italy, August 18-23.

Mr. Bethune is Regional Co-ordinator of Pastoral Services, Toronto Region, with the Chaplaincy Services of the Ontario Ministry of Community and Social Services. He was the first cleric to chair an IPA symposium.

Mr. Bethune delivered a paper entitled, "The Role and Impact of Religious and Spiritual Services on Seniors' Quality of Life in Public Institutions in an Ontario Context." He also read papers on behalf of Dr. Imre Fejer, Emeritus Consultant, The Queen Elizabeth Hospital, Toronto, and Dr. Irwin Hilliard, Professor Emeritus of Medicine, University of Toronto.

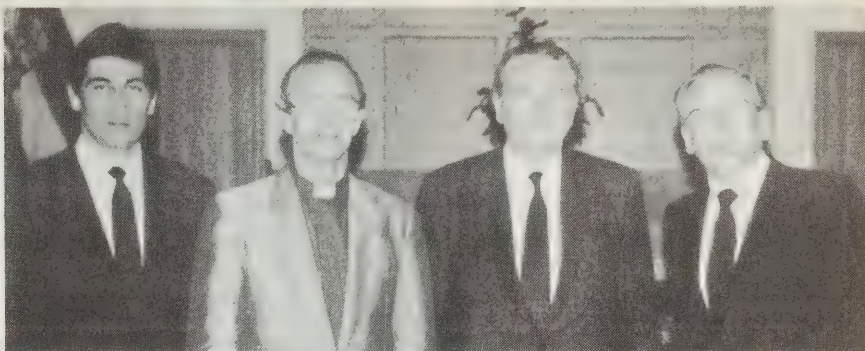
Another Canadian, Rev. Dr. Jozef G. Denys, Co-ordinator of Pastoral Care, St. Paul's, Ottawa, also spoke at the symposium.

Due to events in Hungary and the Soviet Union, all private audiences with the Pope were cancelled. Special seating was arranged for the IPA executive, their spouses and the Canadians at the Pope's regular Wednesday meeting.

While in Rome, Mr. Bethune was interviewed by a reporter from *L'Observatore Romano* for a news item to be carried in the publication.

## Queen appoints female chaplain

Queen Elizabeth II has appointed Mary Levison as one of her royal chaplains in Scotland. The appointment is noteworthy because the Church of England, of which Elizabeth is the titular head, does not allow the ordination of female priests, and Levison, ordained in 1978, spearheaded the movement that led to the Church of Scotland's ordination of women. The



## Congregation calls minister from Hungary

First Hungarian Presbyterian Church, Toronto, has called a new minister from Hungary. Rev. Frank Szucs will succeed Rev. Edmund Seress who is retiring at the end of November after serving the congregation for 28 years. On September 16, Mr. Szucs was inducted as

associate/successor to Mr. Seress. Pictured (left to right) are: Rev. Frank Szucs; Dr. John Allison, Moderator of the Presbytery of West Toronto; Dr. Lorant Hegedus, bishop and Moderator of the Reformed Church of Hungary, who preached the sermon; and Rev. Edmund Seress.

Church of England is currently discussing the idea of women priests at the diocesan level. (*The Christian Century*)

## U.S. denomination okays euthanasia

Euthanasia and suicide should be options for terminally ill people. So said the General Synod of the United Church of Christ. In a recent resolution, the synod said seriously ill persons have a right to take their own lives, and their families have a right to withhold artificial life-support systems and terminate a patient's life.

Representatives of the 1.6 million member American denomination passed the resolution by an overwhelming majority. This decision represents the first official statement of any mainline denomination in the United States in support of euthanasia. Synod resolutions are not binding on the United Church's 6,300-plus congregations but are viewed as recommendations. (RNS)

## National staff assured of jobs under restructuring

All members of the current permanent support and administra-

tive staff at the national church offices of The Presbyterian Church in Canada who have not reached the normal retirement age of 65 will be guaranteed jobs under the restructuring program presently being put into place.

This assurance is contained in a policy statement adopted by the Special Committee on Restructuring on September 4. The statement also guarantees jobs to support and administrative personnel holding interim appointments to terminate June 30, 1992.

The committee plans to formulate job descriptions for any positions created under the new structure in the upcoming months. However, the policy statement points out that no one will be financially penalized as a result of possible reclassification.

The committee also plans to offer a voluntary early retirement package, for a limited time when the new jobs are posted, to all support and administrative staff between the ages of 60 and 65.

## Editorial note:

Rev. Garry van Bruchem has written to the *Record* informing us



that a newspaper article we quoted concerning the rebuilding of Knox Church, Moose Creek, Ont., (Sept. issue, p. 43) contained incorrect figures. The new sanctuary at Knox will have seating for 170 (120, plus overflow capacity of 50) and not for 50 as the *Record's* source had stated.

Van Bruchem's letter also includes an update on the funding for the new church building. The congregation received only \$35,000 from the insurance company. The approximately 90 members of the church have so far given over \$46,000, and have pledged an additional \$42,000 over the next eight years. The Ladies Aid has raised \$15,000, while contributions from churches, organizations and individuals have totalled more than \$77,000. The sale of the manse added another \$85,000. Approval for a \$60,000 loan has been given by the Lending Funds Committee.

#### **Ottawa congregation announces support for runaways program**

St. Andrew's Presbyterian Church, Ottawa, held a press conference recently to announce its support in opening offices for Operation Go Home (OGH) across Canada.

Operation Go Home is an organization which reaches out to the approximately 100,000 young people living on the streets in an effort to reunite them with their families or help them to escape street life. The Ottawa OGH began in 1971 and has since helped thousands of young people (12-18 years) to return home.

Of those who seek help, 53 per cent return home. The other 47 per cent may not be able to return home and are referred to other community agencies.

Preventative work is also carried out in schools and in training Canadian border guards to spot and assist young people believed to be running away.

OGH opened a Halifax office in August and plans to open one in Toronto this year. Offices are scheduled to be opened next year in Vancouver and one other city.

St. Andrew's Church is providing its support through its Good



#### **Helen Young retires as *Record* Circulation Manager**

Pictured above is Helen Young (centre) at a luncheon held in honour of her retirement as circulation manager of the *Presbyterian Record* at the end of August. Seen with Helen is Eva Breeze (left),

her successor. At right is Zainab Kamalia. Helen began work in the magazine's circulation department in October 1982 and took on the position of the manager in 1985. She is also well-known as a former editor of *Glad Tidings*.



Pictured at the press conference held by St. Andrew's Church are (left to right): James Peter Jones, minister of St. Andrew's; Bill Constable, convener, OGH; Mac Harb, MP Ottawa Centre; Sterling Irvine, executive director, OGH; Brian Weatherdon, minister of outreach at St. Andrew's and convener of its Good Neighbour Fund committee; Senator Herb Sparrow; and Darryl Gray, MP Bonaventure, Isle de la Madeline.

Neighbour Fund, which supports local, national and global initiatives. The congregation is helping to open the new offices but the establishment of a board of directors and the ongoing support to maintain the offices will be local initiatives.

#### **United Church experiencing membership decline**

According to recent reports, the United Church of Canada is experiencing sharp declines in membership, church school enrolment, weekly attendance and income.

The United Church, which is

Canada's largest Protestant denomination, reported a membership drop of 21,000 in 1990. In addition, church school attendance slumped from 195,902 to 192,408, and the budget fell by about 8 per cent.

Critics contend that such declines show that members are voting with their feet and wallets on recent church policies, especially those regarding the ordination of practising homosexuals. They say dozens of new congregations have appeared in the Christian Congregational Churches of Canada and the Reformed Church in Canada.

United Church leaders, however,



link much of the slump to shifting population trends and point to similar declines in other mainline North American churches. (*Nat'l & Internat'l Rel. Report*)

### First Presbyterian woman ordained in Brazil

Maria Luiza Ruckert, 41, has become the first woman to be ordained as a minister in the United Presbyterian Church of Brazil. Ruckert was ordained (July 9) in the town of Belo Horizonte. Brazil has the largest Presbyterian constituency in Latin America, with approximately one million members related to six Brazilian denominations and an equal number of non-Portuguese-speaking groups. (*EPS*)

### Christian book boom

Christian books are big business. According to a recent article in *Business Week*, 5,000 Christian bookstores in the United States racked up \$2.7 billion in sales in 1990. That figure is up from \$1 billion in 1980. The article also noted that about 100 Christian

publishers issued 4,500 new titles in 1990.

Many of the new titles are targeted for the 76 million baby-boomers in the United States, many of whom are now experiencing mid-life crises. At the 42nd

annual Christian Booksellers Association Convention in Orlando, Florida, this past summer, books dealing with addictions and compulsive behaviours were the best-sellers. (*Nat'l & Internat'l Rel. Report*)

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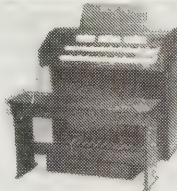
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# 25th Anniversary Reflection

by Dorothy MacDonald

**We celebrate  
that God's gifts  
to each of us,  
male and female,  
can now be fully  
used**



**W**hen I was a deaconess in The Presbyterian Church in Canada, most of my working years were spent overseas. At music camps and choir directors' courses, my Nigerian colleagues and I would endeavour to use God's gift of music to the Church in the most beautiful and articulate way known to us. Together, Nigerians and Canadian, we analysed music from other lands and cultures, the strengths and highlights. Then, honouring and understanding the essence of their own music, my Nigerian colleagues would compose songs — some original and some adaptations of local music. They often used the two elements of intertwining, intricate rhythms and a persistent, compelling beat to pour out their deepest feelings in the context of their indigenous music.

What does this say to me as a Canadian Christian and, now, an ordained minister in the Presbyterian Church?

It has been important to me to establish the strengths and highlights of our church, (yes! there are weaknesses) and then to give thanks to God that I am able to bring my gifts into the church. God's message is persistent and compelling as we celebrate the 25th anniversary of the ordination of women. We celebrate the fact that God's gifts to each of us, male and female, can now be fully used. At last!

I believe we have a great cause for celebration as we grow and mature together. All of us are richer for the events of the past 25 years. □

## FROM THE PAST RECORD

### November 1966 (25 years)

#### Teen and Twenty Chapel Continues Services

Six ministers are now conducting the contemporary youth worship services of Toronto's Teen and Twenty Chapel, working with the seven-piece band and youth team.

Four are taking part during the autumn months: Rev. John Pace, assistant at St. Paul's Church, Hamilton, Ont.; Rev. Donald F. Collier of the Alcoholism and Drug Addiction Research Foundation; Rev. R. P. Carter, assistant secretary of the board of Christian education; Rev. Dillwyn T. Evans of Thornhill, Ont. In the new year Rev. John Hibbs of Iroquois, Ont., and Rev. Lawrence Purdy of the Alcoholism and Drug Addiction Research Foundation will also participate.

The chapel is a youth ministry of worship in modern music and language. It was started a year and a half ago by a young Australian, Rev. Deirn Geard, now studying and working in Detroit, Mich. Since he left Canada in July, the chapel has been under the direction of Jack Green, a layman.

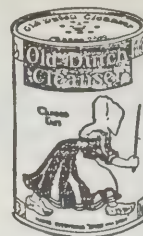
### November 1916 (75 years)

#### Indian Schools in Manitoba

Three of our eight boarding schools for Indian children are in the Synod of Manitoba.

The Cecilia Jeffrey School has accommodation for 70 pupils. . . . There are also schools at Portage la Prairie and at Birtle. All three schools have accommodation for about the same number of pupils.

There is land in connection with all three schools and farming is carried on more or less as part of the training.



**Cleans  
Bath  
Tubs**

**with  
Half  
the  
Rubs**



### November 1891 (100 years)

#### Presbytery Items

The Presbytery of *Regina* has unanimously decided to draw the attention of the people, in view of the approaching election, to the importance of voting for none but those who will in the House of Commons vote for prohibition.

*Barrie* expresses its "strongest disapproval of the practice of those probationers who give congregations clear encouragement to proceed with a call, and then decline, to the great injury of the congregation calling."

*Montreal* — At its last meeting, a conference was held specially to discuss "The Relation of the Pulpit to Prevailing Evils." The subject was opened by an able paper read by Rev. A. J. Mowatt, and was followed up in rousing speeches by a number of the brethren, clerical and lay. The general tone of discourse was a scathing denunciation of corrupt practices in high places, and declaring it to be the duty of the pulpit to make its influence felt on the side of right and honesty. □

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# DEATHS

**HALES, REV. SIDNEY, 86**, retired minister of The Presbyterian Church in Canada, died suddenly June 26.

Edward Hales received his education for ministry at Toronto Bible College, McMaster University and Knox College. He was ordained to the Christian ministry in 1949. He served churches in Fort William and Port Arthur, Ont.; Wood Islands, Caledonia and Murray Harbour, P.E.I.; Valetta and Dover, Ont.; Mira Ferry, Catalone and Louisbourg, Cape Breton; Thedford, Watford and Warwick, Ont.; Brookfield, Hartsville, Glasgow Road and Hunter River, P.E.I. After retirement in 1975, he was appointed to the Alberton and West Point pastoral charge, P.E.I., until 1978. During his ministry he served on committees of various presbyteries and was moderator on several occasions.

From 1978-86 Hales supplied the congregations of the Mulgrave, N.S., pastoral charge of the United Church. Since then he has supplied pulpits in Cape Breton.

Edward Hales is survived by his wife Isabel (Mason) and son Sidney.

**REID, REV. A. NEWTON, 97**, retired minister of The Presbyterian Church in Canada, died August 15 in Prescott, Ont.

Newton Reid was born in Bristol, Quebec, son of the late Rev. David Reid. He held a BA degree from Queen's University and an MA in children's and youth work studies from Columbia University. He studied theology at Queen's (1924) and was ordained in 1925. He graduated from the Ontario College of Education in 1933.

Reid served as a student missionary at the six-point charge outside Leduc, Alta. (1914); at Scott (1915), Pendleton (1917) Thurso (1916), in Ont. He served summer months at Clyde Forks and Flower Station (1921-22), Lavant Station (1923) and Bathurst (1924), in Ont. After ordination he ministered in Grand Valley, Ont. and was active in the re-opening of the Waldemar Church. He served pastorates in Cookstown, Richmond, Brighton-Colborne-Lakeport, Avonton-Motherwell, Chesley-Salem and Holstein-Dromore-Normanby, Ont. before retiring in 1966.

Newton Reid was a past moderator of presbytery and a former clerk. He remained active in the Presbytery of Brockville and retained keen interest in the church at large. He was a past Scoutmaster of Boy Scouts of Canada. He used his hobby of carpentry in church renovations and camp projects.

He is survived by his wife Evyleen (Stewart) and daughter Janet of Ottawa.

**RUMBALL, JEAN CAMPBELL (MacLEAN), 87**, died August 24 in Almonte, Ont.

Jean Rumball graduated in 1928 from the Presbyterian Missionary and Deaconess Training School, Toronto. In 1929 she began work with the Korean Church in Japan. There she met Rev. Paul Rumball whom she married in 1940. After returning to Canada in 1941 because of the war, the Rumballs served as missionaries to British Guiana (Guyana) 1946-48 before returning to Japan in 1949 to continue their work with the Korean Christian Church. In 1954, they returned to Canada and served pastorates in Quebec and Ontario until their retirement to Almonte in 1974.

Jean was a lifetime honorary member of the Women's Missionary Society. She worked actively with the WMS, young people's societies, CGIT groups and Sunday schools.

Jean Rumball was predeceased by her husband. She is survived by daughter Janet Oglesby of Fremont, California and sister Edith Jefferey of Renfrew, Ont.

**WHITE, DR. EDWIN JENKINS, 83**, retired minister of The Presbyterian Church in Canada, died September 7 in Edmonton.

Edwin White was born in Charlottetown, P.E.I. He attended Prince of Wales College, Charlottetown and graduated in Arts from McGill University, Montreal in 1932. In 1933, while attending The Presbyterian College, Montreal, he married Violet (Dryden). In 1954 The Presbyterian College honoured him with the degree Doctor of Divinity.

White's home church was Zion, Charlottetown. His pastoral charges were at Pembroke, Petawawa and Chalk River, Ont.; Tyne Valley, Lot 14 and Port Hill, P.E.I. After ordination, he served at Ormstown, P.Q., and St. Matthew's, Montreal for 9 years; First Church, Edmonton for 25 years; St. Stephen's Church, Creston, B.C. for 3 years until retirement in 1978. In 1984, First Church, Edmonton named him minister emeritus.

Throughout his ministry, Dr. White was an active participant in Boy Scouts of Canada, YMCA Men's Club in Edmonton, Canadian Red Cross (Life Member), United Way, "The Pastor's Study" (radio program), Kiwanis International (Life Member), The Edmonton Burns Club (Life Member) and the Edmonton Scottish Society. He also participated extensively in various courts, boards and committees of the church at all levels.

Edwin White is survived by wife Violet, and sons David and Ronald.

**ADAIR, JOSEPH W.**, longtime member, Glenview, Toronto, Ont., March 15.

**BERGER, TORLEIF "JOE," 68**, representative elder, administrative officer, Parkwood, Nepean, Ont., Aug. 21.

**BARBOUR, HOWARD, 87**, longtime member, elder, St. Andrew's, Hillsburgh, Ont., August 27.

**BRODIE, MELVILLE M., 76**, elder, manager, First, Chatham, Ont., July 2.

**CAMERON, ALAN, 91**, longtime, faithful member, dedicated elder, Caledonia, P.E.I., March 5.

**CRESSMAN, ROBERT BRUCE, 52**, clerk

of session, faithful worker, St. Andrew's - Knox, Fort Erie, Ont., Feb. 15.

**CRUICKSHANK, JOHN H.Y., 88**, elder, former clerk of session, member board of managers, St. Andrew's, Inverness, Que., July 25.

**DAVIDSON, ALEXANDER WEBSTER, 81**, charter member, honorary elder, Knox, Agincourt; member, St. James, Stouffville, Ont., Aug. 11.

**ELFORD, DARYL O., 88**, senior elder, St. Andrew's, Victoria, B.C., Aug. 12.

**GORDON, JESSIE, 97**, former missionary to China and Taiwan; widow of Rev. Dr. Moore Gordon, daughter of the late Rev. Dr. A.B. Winchester, mother of Rev. Douglas Gordon; member, St. Andrew's, Beamsville, Ont., June 12.

**GILLESPIE, EARL, 76**, longtime member, elder, church historian, Caledonia, Ont., Sept. 10.

**HOOGERDYJK, WILLIAM "BILL," 58**, elder, church worker, St. Andrew's, Nanaimo, B.C., Aug. 27.

**IRWIN, DR. DAVID S., 46**, missionary at University College, Port Harcourt, Nigeria 1977-79, Aug. 16 in Cobourg, Ont.

**LOVE, BRYCE MAXWELL, 93**, longtime member, First, New Glasgow, N.S., Sept. 12 in Sherbrooke, Que.

**MacLEAN, DR. JOHN PEARSON, 64**, longtime elder, First, Winnipeg, June 30.

**MacMURCHY, DONALD, 85**, longtime member, elder, St. Andrew's, Hillsburgh, Ont., July 14.

**McNIVEN, JOHN F., 79**, member 65 years, elder 47 years, Knox, St. Thomas, Ont., Sept. 7.

**PARDOE, DONALD, 71**, elder, founder of prayer chain, St. Andrew's-Knox, Fort Erie, Ont., Aug. 22.

**ROSS, SUSIE MARGARET, 97**, WMS life member, member 62 years, St. Andrew's, Olds, Alta., Aug. 16 in Calgary.

**SHARMAN, RONALD, 87**, member, elder 38 years, St. Andrew's, Fenelon Falls, Ont., June 28.

**SHUTTLEWORTH, BERNICE (LOGAN), 84**, wife of Percy H. Shuttleworth and the late Rev. Drummond W. Oswald, London, Ont., Aug. 23.

**SINCLAIR, DR. ROY IRVINE, 77**, longtime elder, St. Andrew's, Thunder Bay, Ont.

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# TRANSITION

## INDUCTIONS and RECOGNITIONS

Coutts, Rev. Peter, Oakridge, London, Ont., Sept. 15.  
 Donovan, Rev. Walter, part-time minister, Calvin-Goforth, Saskatoon, July 3.  
 Dambrowitz, Rev. Ivan, Knox, Bluevale and Knox, Belmore, Ont., Sept. 22.  
 Ewing, Rev. Robert E., Pinawa Christian Fellowship, Pinawa, Man., Sept. 29.  
 MacLeod, Rev. Ian G., St. Andrew's, Sydney Mines, N.S., Sept. 12.  
 MacRae, Rev. Kenneth, Appin and Melbourne, Ont., Sept. 8.  
 Oliver, Rev. Dennis, Dayspring, London, Ont., Sept. 10.  
 Sitrer, Rev. Dr. James A., Knox, Gravenhurst, Ont. Sept. 5.  
 Wheaton, Rev. Kenneth, Westminster, Pierrefonds, P.Q., Sept. 8.  
 Wilson, Rev. Charlene E. and Rev. John R., St. Paul's, Warton and Huron Feathers, Sauble Beach, Ont., Sept. 4.  
 Wyminga, Rev. John and Rev. Shannon Bell-Wyminga, Presbyterian Co-Directors, Tyndale-St. George's, Montreal, Sept. 22.

## ORDINATIONS

Jackson-Bissonnette, Rev. Coralie, Ephraim Scott Memorial, Montreal, Sept. 15.  
 Jordan, Rev. Kate, Ephraim Scott Memorial, Montreal, Sept. 15.

## VACANCIES and INTERIM MODERATORS

### Synod of Atlantic Provinces

Baddeck, N.S., Knox; Ephraim Scott Memorial, St. Ann's. Rev. L.A. MacLeod, PO Box 189, Whycomomagh, N.S. B0E 3M0.  
 Blue Mountain, Knox; Zion and Blair, N.S. pastoral charge. Rev. David Hayward, Box 281, Sherbrooke, N.S. B0J 3C0.  
 Campbellton, N.B., Knox. Convener, Search Committee, Mr. Cameron McRae, 10 Normandie St., Campbellton, N.B. E3N 2Y5.  
 Chatham, N.B. pastoral charge. Rev. Philip Chiang, 7 Hierlihy Rd., Tabusintac, N.B. E0C 2A0.  
 Fredericton, St. Andrew's. Rev. Dave Dewar, Harvey Station, N.B. E0H 3H0.  
 Halifax, Calvin. Rev. P.A. McDonald, 4 Pinehill Rd., Dartmouth, N.S. B3A 2E6.  
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 Sydney, N.S., Bethel. Rev. R. Ritchie Robinson, RR 1, Bras D'Or, N.S. B0C

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 Oshawa, Knox. Rev. Harry Waite, Box 316, Uxbridge, Ont. L0C 1K0.  
 Port Carling, Knox; Torrance, Zion. Rev. Dr. James A. Thomson, c/o Knox Presbyterian Church, 45 McMurray St., Box 1264, Bracebridge, Ont. P1L 1S5.  
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Wha Kim, 200 Fifth Ave. S., Kenora,  
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Lockport Community churches. Dr.  
Michael H. Farris, 61 Picardy Place,  
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9635-76 Avenue, Grande Prairie, Alta.  
T8V 5B3.

Edmonton, Eastminster. Dr. R.C. Smith,  
9920-67 Street, Edmonton, Alta. T6A  
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S., Lethbridge, Alta. T1J 0W6.

Fort McMurray, Faith. Rev. Lloyd Fournery,  
10025-105th St., Edmonton, Alta. T5J  
1C8.

#### **Synod of British Columbia**

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1179 Cloverley St., North Vancouver,  
B.C. V7L 1N7.

Faro, Yukon, Church of the Apostles  
(Ecumenical). Ian Morrison, Board of  
World Mission, 50 Wynford Dr., Don  
Mills, Ont. M3C 1J7 or R.C. Garvin,

Supt. of Missions, 20080-48 Ave.,  
Langley, B.C. V3A 5M5.

Langley. Rev. R.C. Garvin, 20080-48  
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Contact: Rev. Peter Ruddell, General  
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Wynford Dr., Don Mills, Ont. M3C 1J7.

#### **Canada Operations Personnel**

**Ministers** — for new church development  
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Camp Iona is owned and operated by The  
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Communications should be  
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The Convenor  
Search Committee for  
the Principal  
Knox College  
59 St. George Street  
Toronto, Ontario M5S 2E6

The closing date for nominations to be  
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# MEDITATION

by Frances Nugent

## "Not Far From the Kingdom"



Read: Mark 12:28-34, 41-44

**W**e've all done it — spent time people-watching. In the midst of a busy schedule, we've found a quiet place off from the main area of activity and busyness. And we've watched them go by.

We've witnessed the grand entrance — the swish of fabric, the jangle of jewellery, the scent of cologne, the overdone hair. And the look announcing: "Hey, everybody! I have arrived!" The procession moves on . . . the star and the adoring cast of extras.

Our gaze follows them and we see other players. Those who dart here and there, winding their way through the crowd. They're here on business. There's an appointment to keep, a paper to be signed. There's a purpose to be here. As soon as it's attended to, they'll be on their way. The harried look says this is a very full day.

### Crowds intimidate and frighten private people

Then there's the quiet, timid soul near the wall who wants to go unnoticed. You know if it weren't for something urgent that has to be done this very day, that person would have stayed home. Crowds are intimidating and threatening to a very private person.

Long ago in Jerusalem, it was one of those days. Crowds surrounded Jesus wherever he went. Some, holding on to every word he uttered, trying to grasp its meaning for them. Others, tense and suspicious, trying to trap him — asking questions, hoping he would say something they could use against him. And so he spent the day telling stories, answering questions (and asking a few too).

Finally, it was time to rest. Jesus sat with his disciples near the temple door, away from the crowd, yet within sight of it; and together they watched the drama unfold.

The hustle of the business folk. The worshipper intent on making her offering and then melting into the crowd. Imagine the amazement of the disciples. Her gift was great? Two coins?

Jesus urged them to think again of the scene they had witnessed. What kind of offering is it that means nothing to the giver? It will never be missed. And those who give out of duty often give in resentment. But the one whose giving is real sacrifice — that counts. The size of the contribution is not important when weighed against the cost to the one who gives it.

Think. A busy mother takes time to prepare to teach Sunday school. An elderly man, knees stiffened with arthritis, tends the church garden. A middle-aged woman, eyes dimmed by diabetes, knits mittens for needy children. A child gives the entire contents of his piggy bank to help a burned-out family.

### What kind of offering is it that means nothing to the giver?

These offerings come from the heart. They are meaningful to those who offer them. They are given at a great price.

The mother, her time filled with the needs of her family, makes room for something more. The old man knows he's going to hurt when he tends the garden, but it is something he can do for the Lord. The woman knows as she knits that little fingers will be warm this winter because of her efforts and,

though her family urges her to rest and conserve her strength, she continues on. The child, moved by the plight of his neighbours, gives with the recklessness of youth.

So often we hold back precious minutes, vital energy, well-practised skills, saved dollars. Why? Are we set in our ways? Afraid to take the risk to offer ALL we have?

When Jesus saw the widow's offering, he spoke with a scribe concerning the great command-

### So often we hold back precious minutes, vital energy, well-practised skills, saved dollars

ment. The scribe agreed we should love the Lord with our whole heart, soul, mind and strength and one's neighbour as oneself.

How puzzled he must have been when Jesus commented to him, "You are not far from the Kingdom." How sad Jesus must have felt, knowing that this person had so much understanding yet kept it on an intellectual level. If only he could know it in his heart and accept it for his own. If only.

What about us? Will our offering be generous — so generous that it hurts? Will it be daring and exciting? Will we, as the widow of old, offer all that we have and are? Or like the scribe, remain "not far from the Kingdom"?

### Prayer:

Thank you, Lord, for gifts to use and to share. Take the moments of this day, the abilities of our brains and hands, our material wealth. Help us use them all to bring glory and praise to you. Amen. □

Frances Nugent is a member of the diaconal order who lives in Ripley, Ont.

# Maureen Schissler: Overcoming Handicaps

by Phil Schissler

Maureen Schissler is learning to type and use her computer.

**M**aureen Helen Schissler came into this world in Assiniboia, Saskatchewan, on June 2, 1946. A specialist who examined her said she would likely never dress herself or go to school. Maureen was a Down's syndrome child.

But a year later in Swift Current, Saskatchewan, where the family had moved, Maureen was already becoming mobile. She learned, by herself, how to sit up from a prone position without rolling over.

She loved music and responded to hymn singing while going to sleep. Harnessed in her crib, she rocked back and forth singing. Before she could talk, she knew by heart the first verse and chorus of "Come to the Saviour" and "Stand Up, Stand Up for Jesus."

## Determination has marked Maureen's life

One night she attempted to manoeuvre her walker over to the piano. The wheels became caught on the rug. Maureen picked up the walker, took two steps forward, put the walker down and proceeded to the piano — mission accomplished! Yet, she didn't start walking until she was three. Her progress was scary at times, yet she seldom fell.

Determination marked Maureen's life. What she wanted, she worked hard to get, and asked no help. One day, while fastened to the chesterfield, she reached the piano across the room by rolling up the rug and hauling the chesterfield to her goal. Another time, when she could not open the door to her sister's playhouse because it was secured by a nail, she picked up her toy rake, pulled aside the bent nail and entered.

In Innerkip, Ontario, Maureen

accompanied her mother to meetings of the Women's Missionary Society. This helped her to develop with adults. In Kemptville, Ontario, in 1980 she was made a Life Member. She enjoyed going to church and Sunday school and was eventually confirmed in her faith.

In nearby Woodstock, Maureen entered a retarded class within the public school until a school inspector recommended that she be placed in the public school at Innerkip. Maureen enjoyed school here, advancing to grade six in reading and spelling, and to grade three in social studies. By the time she was 13 or 14, she had also begun to write.

When the family moved to West Flamborough, Ontario, in 1963, the church organist, who was also principal of the local school, arranged for Maureen to attend her school. At 18, she transferred to the sheltered workshop in Hamilton.

For eight years Maureen was trained at the workshop in work routine. She learned to assemble parts supplied by manufacturers in co-operation with the new ARC Industries. With the companionship of other handicapped people, Maureen's development was amazing. The first time she brought

home her pay, she called out: "Daddy! I can buy my own shoes now." There was \$2.50 in the envelope.

When the family moved to Kemptville, Ontario, in 1972, Maureen became the needed example to establish an ARC Industries there. The two have grown together. Maureen's natural skills and her sense of responsibility began to grow. When the receptionist left ARC Industries three years ago, Maureen was trained to take her place. She is learning to type and to use the computer and photocopier.

When her mother was hospitalized, Maureen went to live in Brookview Manor, a retirement home. After four years there, she moved on to a supervised residence for six people.

May 1, 1990, became a date Maureen will remember. She and two other girls moved into a house provided by the provincial government. While continuing to work at ARC Industries, they are learning how to make a home and become a family. They are getting along fine, taking an occasional holiday in Florida, and enjoying their new independent lifestyle. □

Phil Schissler is a retired minister of The Presbyterian Church in Canada and Maureen's father.







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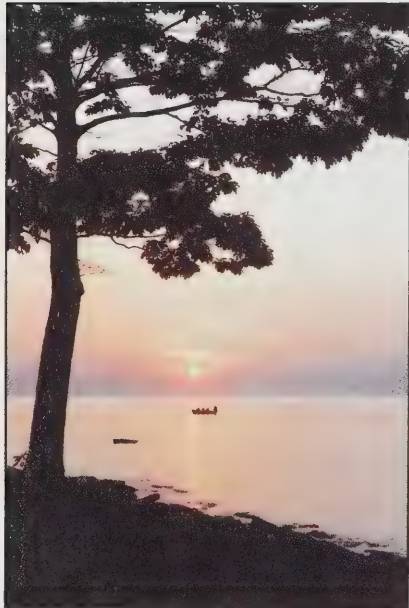




# PRESBYTERIANS SHARING

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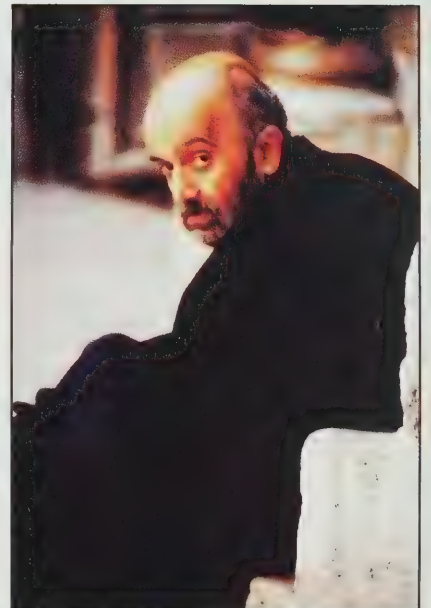
**# 1** *Overall, Doug Gilmour, Puslinch, Ont.*



**# 1** *Place Ken Dougan,  
London, Ont.*



**# 2** *Place Marilyn Campbell,  
Canmore, Alta.*



**# 2** *People Mary Campbell,  
Norval, Ont.*



**# 1** *People  
Lynn Johnston,  
Beaumont, Alta.*

More winners on page 51.

# FROM THE EDITOR

John Congram

## Once Again Lions Eat Christians



**E**d Needham, a local, open-line, radio host here in Toronto, surprised me last Christmas with his comment, "The lions of multiculturalism are eating the Christians of Christmas." Even more, some of the Christians are willingly collaborating in turning Christmas as a religious event into a winter festival designed to offend the religious sensibilities of none.

Well, it offends mine and apparently Ed Needham's as well. Although I confess I had not previously been aware that this hard-nosed radio personality had any special feeling for religion. "Participate if you wish," he said, "but don't be spoil sports and destroy the fun for everyone. But even if you do," he added, "we'll forgive you."

A few days before I heard Needham's remarks, the mayor of our city of North York, Mel (Bad Boy)

***Why must Christians be forced to celebrate publicly with a Christmas tree and Santa Claus?***

Lastman, had lit a huge menorah that would decorate the city hall square during the period of Hanukkah and beyond. I found this entirely appropriate. Lastman is mayor and also a Jew. Our community encompasses many Jewish folk. I enjoy the story of Hanukkah and the menorah. As a Christian I find hope and meaning

in its deeply religious story. I welcome the menorah shining from our civic square.

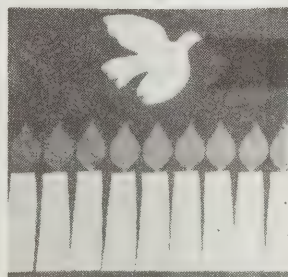
Having said that, I wonder why Christians must make do with less than their most precious religious symbols. Increasingly, we shunt the crèche to the sidelines as inappropriate for the season and offensive to other religious groups. Why must Christians be forced to celebrate publicly with a Christmas tree and Santa Claus?

In this I stand with Ed Needham — the multicultural lions are eating the Christians of Christmas. What's worse, too many Christians are willingly and unthinkingly offering themselves up for Christmas dinner.

**O**ur cover this month, "Chains He Shall Break," is an original photograph produced for us by Shirley Ash of Saskatoon, Saskatchewan. A verse from the Christmas carol, "O Holy Night," provided the inspiration:

*Truly he taught us to love  
one another,  
His law is love and his  
gospel is peace.  
Chains he shall break,  
For the slave is our  
brother. . .*

What an excellent theme for Advent and Christmas amid the sentimentality of the season. And what a lot of chains remain to be broken. Beyond the bonds of personal sin and guilt, there remain the chains of cruel dictators and systems. But, as we have vividly seen the last few years, God can



shatter the chains, even when many Christians have given up.

Some of the articles in this issue point to other chains. Amnesty International, which works for the liberation of political prisoners around the world, celebrates its 30th anniversary. Our final article on the 25th anniversary celebration of the ordination of women points to the chains of stereotyping that have only recently begun to fall

away. Joseph, in the biblical story as "The Christmas Story's Most Embarrassing Character," can share something of these things with us from his own experience.

Michael Lindvall's delightful story, "Christmas Baptism," talks about the chains of fear that many of us know too much about already. I believe he comes close to the heart of the matter when, at the end of the story, he quotes from I John, "... there is no fear in love, but perfect love casts out fear." Then he adds: "In that baptism, those old words came alive. They were clothed in flesh and everybody saw it."

What better wish could we have for our readers than that. Through encountering people and issues in this December *Record*, may the old words of Christmas come alive for you, and some of the old chains fall away as well. □



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# LETTERS

## From Romania

Many thanks for the September edition of the *Presbyterian Record* which we received this week.

The article on the Reformed Church in Romania is excellent. We hope that it will help to further the understanding of Christians in Canada about our situation here so that it will lead to closer relations between our churches.

May God continue to bless you in your work.

*Veres-Kovacs Attila, Deputy Bishop, Oradea-Nagyvarad, Romania*

## Our Reformed Heritage

Many thanks for the October issue and for the articles devoted to the Reformed heritage. It was particularly good to read Professor John Leith's contribution. His emphasis upon the centrality of grace and the threefold ministry of preaching, teaching and pastoral care was timely. The entire magazine was well done and, hopefully, its message will be well heeded.

*R. Ritchie Robinson, Boularderie, N.S.*

## No Clothes!

Received the October *Record* yesterday. Have only begun reading it, but I have one question. Regarding Ms. Simon's poem "The Gift" in *Gleanings*, what on earth does it mean?

Do *Record* readers really have to put up with these obscure squibs masquerading as great literature?

It really burns me up that the so-

*We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.*

called literati in this country (Toronto-based) churn out the obscure and/or sordid and try to elevate it to the status of "great literature"! I think it's just a case of "The Emperor's New Clothes"!

*Marion Kemp, Edmonton, Alta.*

## No Time for Breast-Beating

On coming back to the Presbyterian Church, I got the impression I was coming on board a sinking ship because I have heard so much about the drop in membership. This negativism almost turned me away. What difference does the number of members make? Is this drive for membership because we want more people to pay the bills or more volunteers to do the work?

Our Cariboo Presbyterian Mission Church has four house churches serviced by one minister. Because we meet in members' homes, we don't have the expense of a church building, although we have extra travel expenses for the minister. (Now there's an idea to save money!)

We don't have a large number of members but we do have an enthusiastic group. We even do overseas mission work. Our children support a child overseas and our house church of six families held a garage sale and gave \$500 for library books for theological students in Limuru, Kenya.

Surely it's not the number of members that is important but the spreading of the love of God. Jesus started with 12 disciples and spread God's love throughout the world.

*Mary Krajczar, Williams Lake, B.C.*

## Christians Belong in Public Schools

Although rejoicing to see Rory Leishman (September issue) concerned about transmitting an evangelical Christian faith to the next generation, I would humbly suggest that withdrawing Christian young people from the public schools is not the best route to follow. Christian parents actively involved in the school structures, promoting good and combating falsehood, is still an effective possibility. Christian students daring to speak up, however timidly, and acting as role models within the school population is still a high calling.

The church's role is surely, in part, to help parents, teachers and students to *discern* truth from error, eternal from transitory, absolute from relative. Withdrawing into the holy huddle will not

continued over page

## WATSON'S WORLD

Noel Watson





## Letters continued from page 5

necessarily accomplish the task. The post-Christian society of which he writes needs the presence of the church — both adults and children.

In the modern struggle for a place in values education, Christian parents, teachers and administrators need to be unflinchingly vociferous in claiming a place for exposure to the tenets of the Christian faith. It should have equal right to be heard along with Islam, Buddhism and whatever else.

However, the church can no longer rely largely on the school to do its values teaching for it. Both the church and the home need to focus and hone their Christian teaching in order to equip children to live in their public schools and in society.

*Ross Davidson,  
Quebec City*

### Congress Coverage

I found myself very frustrated after reading the brief report on Congress '91 (July-Aug. issue). For myself, and many people I talked to, the highlight of the weekend was the content of the lectures by the two guest speakers, Verna Dosier and Art Van Seters. Their message, which energized, inspired and at times awed those assembled, was given short shrift by the author of the article.

I feel that the *Record* should have made a greater effort to convey the context of these lectures to the readers. I hope you will agree that it is not too late to remedy the situation.

Better coverage by the *Record* or by the author of the article would serve to encourage more "first-timers" to attend this valuable event.

*Leslie Shaw,  
Thunder Bay, Ont.*

### Save the Queen

As a lifelong Presbyterian, I enjoy the *Record* very much and particularly support Lloyd Robertson's Perspective (Sept. issue) re: the question of the Queen of Canada.

There is no doubt that some Canadians would like to sever all connections to Britain. I recall reading a motion by a Quebec Member of Parliament in January 1919 seeking Quebec's divorcement from Britain.

I have many fine friends in Quebec. But I am fed up with the constant anti-British attitudes of many Quebec politicians.

*R. Davidson,  
North York, Ont.*

### Defending the Colleges

In response to the letter of H. Zegerius (Sept. issue), allow me to defend "the colleges" which "seem to deliver to the church, people

who do not know the word of God or who have no more than a nodding acquaintance with the Scriptures."

Since when is it the colleges' responsibility to ensure that seminary students have memorized (or even familiarized themselves with) the words of Scripture? The onus is on the presbyteries before approving a candidate for ministry to determine that he/she is in fact knowledgeable about the word of God. The number of college courses is already considered heavy.

To suggest that another "chair" be put into place raises two questions: 1) What is the responsibility of the congregations and presbyteries in approving candidates? 2) Where is the money to come from to support the establishment of yet another "chair"?

*Jan McIntyre,  
Woodstock, Ont.*

### So . . . What?

In response to Dennis Oliver's article (July-Aug. issue) entitled "The Underground Church," I have one thing to say — SO WHAT!

It's no news that the underground church exists, nor that it's likely to continue for some time. I certainly agree with the article as to why people leave the institutional church, who they are and how important it is to listen to them. But who is going to do that?

In order to listen *effectively* to someone else's pain, we must first recognize and deal with our own. How many ministers, laypeople, sessions or presbyteries have done that?

It's not easy to listen. Practically, we need to be trained to be effective. But we first need genuine caring people.

I think it's past the point where the Presbyterian Church simply recognizes what needs to be done about the underground church. Now it's time to get out there and do it.

*Cindy Mansfield,  
Orillia, Ont.*

### Assisting Refugees

Presbyterians and other denominations have played an important role assisting refugees. The need

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for churches and others to help our brothers and sisters fleeing violence and oppression continues as there are over 16 million refugees in our world today.

Your congregation can provide needed assistance as a sponsor or by aiding a government-funded family or single person. Witnessing the transition, from the time refugees arrive in Canada to a time when they have adapted, brings forth an inner warmth that is memorable. Although those in need have few material goods and have sometimes experienced or witnessed horrendous events, they have dignity and are able to return much in a non-material way.

If your church has never taken part in hosting a refugee family, this is the time to become involved in the program that brings together people who have too often experienced inhumanity, with Presbyterians who want to demonstrate — *We Care*.

*Terry Smith,  
Waterloo, Ont.*

### Helping the Rumour Live

I thought of your May editorial "Keep the Rumour Alive" when I received my copy of the 1991 *Acts and Proceedings*. It showed an increase of 630 households for my Hensall congregation (i.e. 1989 - 70 households, 1990 - 700 households). Our presbytery increase of 617 households appeared to be due to the incredible growth of Carmel congregation.

I was tempted to begin my first article on church growth. Instead, I checked my copy of the statistical forms. As I suspected, the 1990 figure was 70 households.

Oh, well, just another key punch operator trying to keep the rumour alive.

*Mark B. Gaskin,  
Hensall, Ont.*

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## FROM THE MODERATOR

### John R. Cameron Celebrations



**T**he Presbyterians of Kenya know how to celebrate. In September they observed the 100th anniversary (not the 150th as I wrote earlier) of the establishment of their church by Scottish missionaries.

Their celebrations began September 11 in local congregations and presbyteries. The momentum built to a climax for national observances from September 20 to 22.

For three days, the program began at 9:00 a.m. or 10:00 a.m. and continued until evening. There were processions, banners, songs, dances, drama and worship services. Many presentations were original, prepared specifically for the occasion. Speakers were both visitors and Kenyans.

Much attention was given to the work of pioneer Scottish missionaries, some of whom were represented by their children and/or grandchildren. Other guests came from countries which had served with The Presbyterian Church of East Africa — denominational representatives from Scotland, Northern Ireland, Germany, United States and Canada; moderators of Presbyterian churches in several African nations.

President Moi of Kenya addressed the gathering on the first day of the weekend event. He also entertained international guests on the day following the celebrations.

It was my pleasure to bring greetings from The Presbyterian Church in Canada and to announce our gift of a special care unit for the newly renovated paediatric ward of the Kikuyu hospital.

A moderators' dinner was held at St. Andrew's Church in Nairobi. All other activities were at Kikuyu, about 30 kilometres outside the city. This was the site of the first mission.

Large numbers of people participated. Estimates ranged from 5,000 to 20,000. The enthusiasm of these



The Moderator with John Njeru,  
Presbyterian Church in East Africa, Kenya.

gatherings and the vitality of this 3,500,000 member church was inspiring.

The centennial theme, "There Was Light," was based on the opening verses of John's Gospel. In every aspect of their celebrations, they expressed profound gratitude to God for the light of the Gospel, and for those who brought it to their people and established the Church among them.

Now that we are once again into the season of Advent and Christmas, let us keep the recognition of that Light central in all of our celebrations in home, church and community. Let us, too, give grateful praise to God for that Light that cannot be extinguished by whatever social, economic, political or philosophical system humans may devise. May that Light deepen our relationships, enrich our festivities, enlighten our minds, direct our wills, and lead us into responsible Christian service so that the Light that is in Jesus Christ may be seen in us and be reflected effectively through us.

May your Christmas be a blessed one. □

*John R. Cameron*



Lloyd Robertson

## Reflections at Year End



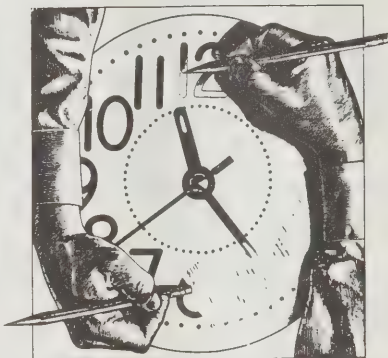
**A**s we come to the end of another year and look back at the major events of the last 12 months, two dramatic events stand out from all the rest on the international scene. There was the short, sharp war against Saddam Hussein. And there were those three days in August when it looked as though the Soviet Union was retreating into its old totalitarian shell with the house arrest of Mikhail Gorbachev and the assumption of Kremlin power by a ragtag group of hardliners and opportunists.

Last December, anxiety was rising throughout the world as Iraq resisted all entreaties to pull its troops out of Kuwait after invading and taking power five months previous. While Saddam Hussein has now been soundly routed as an occupier, he remains in power in Baghdad at the time of this writing. Though he is obviously weakened, he and his henchmen still control the main levers of power in Iraq.

**Most women victims of sexual harassment would find Anita Hill's actions perfectly understandable**

Many commentators feel the allied forces should have run Hussein out of office after Kuwait had been liberated. But such an action would not have been prudent. U.S. President Bush had taken great care to put together a world coalition based on the strict guidelines of getting Iraq out of Kuwait; that and nothing more. To have pursued Hussein to his quarters in Baghdad, anathema to many countries in the coalition, would have left Bush's carefully constructed diplomacy in tatters. It would also have painted the Americans as bloodthirsty aggressors who wanted not only to win but to humiliate a badly damaged opponent at any cost.

There were several other noteworthy items on the 1991 calendar: the convening of a peace conference in the Middle East, the launching of new constitutional proposals in Canada, and that



weekend in October when an entire continent was held in thrall by the U.S. Senate Judiciary Committee hearings on the nomination of Judge Clarence Thomas to the Supreme Court of the United States.

It surprised this observer to see so many of the senators appear genuinely baffled by Anita Hill's continued relationship with Judge Thomas after he had, according to her testimony, so demeaned her person with sexual innuendo and harassment. Most women who have been victims of sexual harassment would find her actions perfectly understandable. She had reached a certain status in her career, and he had been her mentor. It was important, probably even necessary, for her to try to carry on a smoothly functioning professional relationship. To have behaved otherwise might have jeopardized her entire future.

Over the years, women in many

fields have had a difficult time building their lives and furthering their careers in male-dominated workplaces. Women broadcasters on radio and television are now fully accepted by the public; but it wasn't always the case. Many women of talent had a tough time while men with few attributes were able to leap ahead of them.

**Women of talent had a tough time while men with few attributes leapt ahead of them**

I remember one woman I worked with several years ago. She wrote a book about growing up in a border city during the Dirty Thirties. Corky Rawson may be familiar to you. She has written, produced and hosted many programs in Canada and the United States for various stations and networks, including the CBC.

Corky says she managed to accomplish what she set out to do — that was simply to "endure." Her book *Border City Sketches* traces the early days of her life during tough times in Windsor, Ontario. Her words reveal the threads of aspirations that were to lead a young woman toward a career in show business and broadcasting in a larger world, far beyond the grinding hardship of growing up in a town battered by the worst of times. She tells how her family survived Christmas in those years with help from the good fellowship of friends, the generosity of some merchants and the technicolour dreams of the young.

Corky's story reminds us that many families find themselves in the same position this December of 1991. All the more reason to wish one and all a *Merry Christmas*. May the spirit reign during this special season. □



# THE UNCOMMON LECTIONARY

Deborah Lannon-Farris

## Surprise



### *Fourth Sunday of Advent*

**Micah 5:2-5a; Psalm 80:1-7; Hebrews 10:5-10; Luke 1:39-55.**

**A**dvent is a season of promises, of hope and of fulfilment. The ancient words leap out again to surprise us as we read the story of God's involvement with us. No matter how many times the stories are read and heard, the season of Advent brings with it an expectation to our listening and a sense of anticipation to our hearing. The poetry and the wonder of the stories are timeless. They tell us that God moves among us, as one of us.

God always moves in unexpected ways and through unexpected people. The traditional order is turned topsy-turvy. God promises a ruler to his people Israel. The king will come, but his line will be from one of the smallest clans — Bethlehem, from the smaller tribe of Judah.

The sovereign of whom Micah speaks rules by the strength and power of God. His purpose is to care and tend God's people and to establish a reign of peace throughout the land. These were words of comfort to a weary, war-torn people. The preceding verses tell

**At Christmas, God moves in unexpected ways through unexpected people, turning the traditional order topsy-turvy**



- Photo from  
St. Paul's Church,  
Peterborough, Ont.

### **The Psalmist calls upon God to restore his people**

of Israel's plight — of Jerusalem being under siege and of the exile in Babylon.

The people were labouring under the judgement and punishment of God. They longed to be restored to their land and to their God, to be comforted and led. The promise is that from the smallest and weakest shall come the strength and leadership for which Israel so desperately yearns.

This same yearning is reflected in Psalm 80 as the Psalmist calls upon God to restore his people and look upon them with favour. For too long they have been fed with the bread of tears and given tears to

drink in full measure (vs. 5). These beginning verses are eloquent in their description of Israel's situation and in their affirmation of faith that God can indeed relieve the nation's distress.

God hears his people when they call. God answers their cries. During the intervening years between the time of Micah and the Psalmist, and the Gospel writer Luke, God did restore his people. God granted them some wise, and some not so wise, rulers and returned them to their land.

But the story continues many rulers and centuries later as a young, unwed girl named Mary goes to visit her cousin Elizabeth. The promise of God, the ruler of peace, is contained within her swollen body. God gives life to us through one like us. In the tiny fragile body of a baby, God hands the world what it has always sought. Once again, from the weakest and smallest of human life will come the mighty reign of God.

Mary's song, often called the Magnificat, is one of the most moving testaments of faith and praise in the whole of Scripture. In the singing of her song, we hear again how our God has blessed the poor and lowly. God has remembered those who need him and have called upon him. God has answered. The king is coming from a small clan, born of a young woman, in the form of a helpless infant — the child who will be God's own. Incredible as it seems, here is the one who will rule in peace in God's name.

The passage in Hebrews takes our understanding of this child's identity one step further. Christ, the promised one of God, will also be our salvation. Christ comes not just to do God's will but to claim us as God's own by the one-time offering of his life. The burnt offerings and sacrifices no longer are necessary. Christ offers himself instead.

The promise of God comes in this season of hope and expectation. What God offers to us is more than we could have ever anticipated. From the smallest clan, of a woman born, shall come a King to rule in peace and to claim us as God's own. □

Deborah Lannon-Farris is a Presbyterian minister. She worships at First Presbyterian Church, Winnipeg.



Ken Oakes

## The Heart of the Matter



**I**s there a place for subjective feelings to be expressed in the worship and the life of our church? Often the public expression of deep emotional feelings has been minimal in The Presbyterian Church in Canada. Our ethos and identity as a church cater to the mind and neglect, and in some cases reject, the emotions. The subjective expression of feelings makes us terribly uncomfortable.

One Sunday evening, when I was in my late teens, I remember a sermon on the text Ephesians 1:4-6: "... just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved."

***By crying was I un-Presbyterian, becoming a Presby-costal?***

My healthy, subjective response — I cried. A sense of awe swept over me as I thought about the wonder of God's plan of salvation. That God had known me and chosen me before the foundation of the world was beyond my comprehension. In response to this love and grace, I cried tears of joy. Doctrine provided me with the substance, but through God-created emotions, the wonder and beauty of that truth became real to me.

By crying was I un-Presbyterian, becoming a Presby-costal? No! I experienced a healthy, subjective, emotional response.

Subjective feelings are central to religious life and need to be given their place in the life and worship of our church. We need to balance the "notional" with the "emotional," the head with the heart. Biblical theology should direct emotions, not suppress them. Emotions bring life and clarity to theology. Without God-created

***Doctrine, claims the author, provides us with substance, but God-created emotions supply the wonder and beauty of that truth***



emotions, theology, indeed the whole Christian life, becomes nothing but a dry-toast orthodoxy.

John Calvin stressed the importance of emotions: "Doctrine is not an affair of the tongue but of the life; it is not apprehended by the intellect and memory merely like other branches of learning, but it is received only when it has possessed the whole soul, and finds its seat and habitation in the inmost recesses of the heart."

In the 1740s a controversy broke out between the old Calvinists and the Rationalists of Boston, and those of the Connecticut Valley who had been touched by God in what we now call "The Great Awakening." Jonathan Edwards came to the defence of the revival, arguing vigorously for the central

place of emotions in the life and worship of the believer and the church. He argued that it is not good enough to know about the love of God, we must experience and feel his love. We place our trust not on a religious truth but on a person, Christ. Let us rejoice with those who rejoice and weep with those who weep.

Edwards warned that our emotions must have God as their focus and source, not the thrill given to us by various experiences. "The affections of the saints begin with God himself," he wrote.

He also pointed to the central place of the emotions in Israel and the early church. The Psalmist could "shout for joy to the Lord" or cry to him "out of the depths." Acts 20 records Paul's farewell to the elders at Ephesus which included embraces and kisses.

***The Holy Spirit motivates us through our emotions to mission and social concern***

Edwards saw the relation of emotions to motivation. The Holy Spirit motivates us through our emotions to practical expressions of mission and social concern. Without emotions, biblical understanding is limited, the depth of bonding between members is curtailed, and worship becomes form without life.

Today, charismatic extremists have brought discredit to anything with emotional content. However, with Jonathan Edwards, I say we should not let the chaff negate the benefits of the good seed. Subjective feelings, produced by God's Spirit, need a more open and free expression in the life and worship of our church. □

Ken Oakes is minister of First Presbyterian Church in Trail, B.C.



# Fitting Christ into Christmas

by Gwyneth J. Whilsmith

*Wisdom, in the form of Nola, a cracker munching five-year-old, suspends frantic festive preparation*

One day a few years ago, I staggered in from Christmas shopping, bone weary and emotionally drained. The assortment of beautiful but expensive gifts in the stores bewildered me. By the time I reached home, I was doubting my choices and thinking of going back to exchange them.

I struggled in the back door with my awkward parcels, dropped them on the kitchen floor, pulled off my boots and sank into a chair. Closing my eyes for a moment, contemplating what my next Christmas project would be, I gave in to exhaustion and depression.

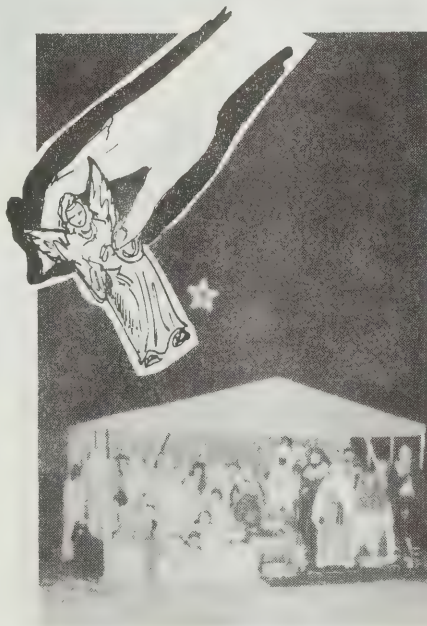
There had already been too many late nights, too much eating, too many messes to clean up. And there was still far more to do — baking, wrapping, decorating. There were cards to address, parties to go to and Christmas concerts to attend. It was *too much*, far too much.

"Where's the peace? Where's the joy, the feeling of celebration that Christmas is supposed to bring?" I asked myself wearily.

Finally, I roused, picked up a stool to reach the top shelf for the box containing the nativity scene. A tiny rap on the door interrupted me and announced Nola, the neighbour's five-year-old. She had come, she proclaimed with sparkling blue eyes, "for a visit!"

I wasn't delighted to see her at that moment because she brimmed over with too much talk and too many questions. But how could I turn away her expectant, smiling face? So I pulled off her thick snowsuit, got her a few crackers (no cookies baked yet) and went back to unwrap the crèche figures, trying to place them on the small, crowded coffee table.

"Whatcha doing?" Nola queried,



- Photo from St. Paul's Church, Peterborough, Ont.

munching crackers in my ear and dropping crumbs on my clean carpet.

Not receiving an immediate reply, nor sensing my annoyance, she carried on cheerfully: "Oh, I see. You're unpacking Jesus and trying to fit him in."

My hand stopped in mid-air. Looking down at her little face wreathed in childish innocence, I knelt and hugged her tight. Then, giving her nose a playful tweak, I said, "Nola, I think you just said something terribly wise and important."

She wiggled and giggled as we went off to the kitchen to have some "real" tea in small china cups, spread some strawberry jam on those dry crackers and have ourselves a party.

Before she went home, we finished setting up the crèche.

Afterwards, I thought about what she'd said. I knew she had struck the root of why I couldn't muster up a joyful Christmas spirit. I was just unpacking Jesus and trying to fit him into my busy Christmas schedule. Like many others, I had everything backwards. Instead of first centring in on Christ, and then making joyful preparations to celebrate his birth, I was letting my frantic, frustrating activities take over, leaving little energy or room for him.

Isn't it strange how we can manipulate Jesus to squeeze him into any picture we want to conjure? We can justify almost any kind of behaviour to celebrate Christmas — from utterly exhausting ourselves, to spending too much money, to bellowing out carols at drunken parties, hoping that by some miracle our behaviour will somehow be sanctified by this hallowed season.

But we can't, as Nola suggested, unpack Jesus just at Christmas to try to fit him into some kind of unrealistic or sentimental picture we have of his birth. Christ has to be first in our lives *every* day of the year before we can find the peace and joy we all yearn for.

It is right and good to celebrate his birth. But we must overcome our addiction to the imbalance we place on our preparations and activities and have a proper perspective of what Christmas is all about.

The first Christmas heralded God's great love. Many in the world still long to feel this. Perhaps, accepting that love ourselves, then returning it to God while passing it on to others, sounds too simple. Still, it seems to me, it's the only way of making Christmas and *every* day, the days God meant them to be. □

Gwyneth Whilsmith is a free-lance writer who lives in Zurich, Ont.



# Our Impotent God

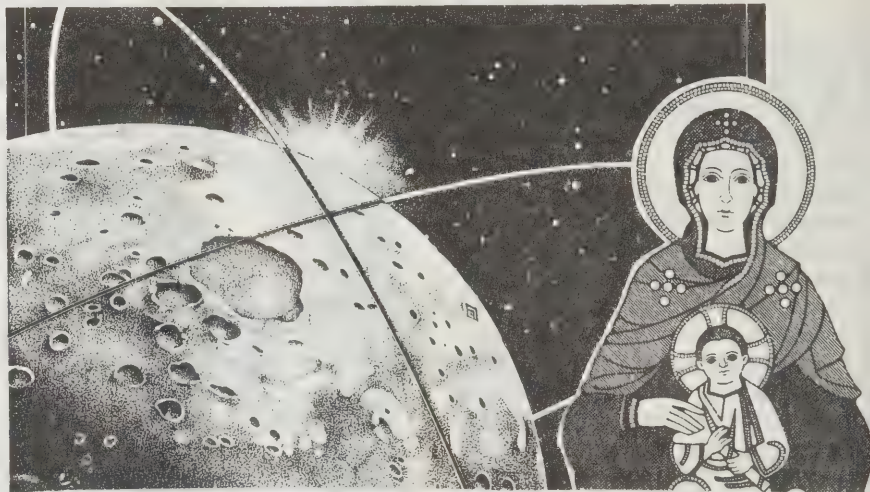
by Joseph C.  
McLelland

**I**t is always wrong to talk about God," said a famous theologian long ago, "even if what you say is true." Origen of Alexandria — greatest teacher of the East as Augustine is of the West — meant that our human minds are too weak to grasp so high a truth as what "God" means. He saw the problem as that of all communication or education: "If we are talking to a child of two we use baby language for the child's sake. . . . Think of God's dealing with humans as something like that." Centuries later, John Calvin repeated the same idea: "God comes down to earth that he might raise us to heaven. . . . He condescends to us in our ignorance. Therefore when God prattles to us in Scripture in rough and ready style, we should know that this is done because of the love God has for us."

Now that we have that straight — the Bible is divine babytalk and our theology a kind of babbling — we can think of how we speak about God at this Christmas season. Surely here is where we see the divine power, the overwhelming presence of the Almighty? *Mais non!* The trouble is, we're so used to Christmas cards and pageants that we forget how we have piled on miracles — stars and animals worshipping the shining Child, applauded by heavenly chorus. (I've been to the Crystal Cathedral's pageant: its sound and light spectacular, with live animals, angels on trapezes and entire walls opening on the stars, is of course within an hour of Hollywood.) We forget that the Story is all about weakness, loss of power, the presence of the divine in an alien (non-divine) form. Otherwise why would we need *faith* to see through such earthly things?

The baby in the manger was truly human. He didn't really have a

*The temptation for believers is to exaggerate, praising God so much that the whole thing is beyond reason*



halo, and the manger was not transformed into a palace. If we claim to see him also as somehow divine, it's an act of faith. We confess that we believe against the appearances. Don't let the Cecil B. deMille touch distort the reality, as if the Gospel can be helped along its way by Bigger and Better Miracles.

**The baby didn't really have a halo and the manger wasn't transformed into a palace**

It's misleading to call God "omnipotent." If taken to mean all-mighty or absolutely powerful, it's a contradiction in terms. It raises the old chestnut: can God make both an immovable object and an irresistible force? The modern form of this is what philosophers call The Paradox of the Stone: can God make a stone too heavy for God to lift? Did you answer Yes? or No? Either way you admit that there's something God is unable to do. *Gotcha!*

But if God is *not* able to do something, then in this respect God is "impotent." The conclusion that God is both omnipotent and impotent did not bother older

theologians. To say that God cannot do certain things — cannot sin, age, die, for instance — is only reasonable. God can't do absurd or contradictory things. This "logic" of what we say about God must not be traded for senseless talk. Later our Reformers told us not to speculate on what God *can* do but on what he *wills* to do.

The temptation for believers is to exaggerate, praising God so much that the whole thing is beyond reason. But "faith" doesn't mean believing things opposite to what is reasonable. If it did, where would you stop? How could you tell a good from a bad belief? Wouldn't the best faith be the most miraculous and fantastic? Like poor Alice who got into a backwards world; she was told by the White Queen that she must *practise* believing impossible things! (The Queen herself could manage six impossible things before breakfast.) So we must remember to "serve God . . . with all your *mind*" as well as heart and will and strength. My former theological colleague, Donald MacMillan, used to say: we're saved by the foolishness of preaching, not by the preaching of foolishness.



December's the month of omnipotence, paradox, miracle. The Christmas story tells of a virgin birth, a human infant who is really God in disguise. But is it so simple, so one-sided? For one thing, all of "God" doesn't fit inside the manger at Bethlehem — only the Divine Word, "second person of the Trinity." He assumes human form to make conversation, and conversion, possible. This capacity to join with something "other" than itself belongs only to this "person" in the godhead, according to orthodox doctrine — not to the Father or to the Holy Spirit. Even more subtle — not even the *whole Word* unites with Jesus of Nazareth. God's Word maintains the universe even while choosing and using Mary as vehicle for his entrance into human history — just as the Word uses other means in other galaxies perhaps? *There's a Mystery worthy of practice.*

In that unique union the divine is submerged within the human, becoming limited, exchanging one kind of power for another. What if divine "power" means being able to keep out of our way, to *let us be*, all on our own? Then it becomes a little clearer why "Love came down at Christmas." He knew hunger, pain, even suffering and death. This "divine impotence" is the very heart of Christian faith. It hears the Christmas story as a tale of strength through weakness, life through death, divine being revealed in human form. If God were not impotent, how could we grow up, make decisions, know Truth? Therefore, rejoice in the baby and the babytalk: enjoy the weird saga of our impotent God. As weak as human love — and just as strong. ☐



Joseph McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, and a contributing editor of this magazine.

# Never Say Never



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- She will never have a home

- She will never be healthy
- She will never be educated

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**CALL TOLL FREE: 1-800-AND-KIDS**



**A**nnie and the kids and I have come at last to be at home in this little town once unknown and unimaginable to us. Even so, that honeymoon between the pastor and the congregation is long since past as witnessed by events that began to unfold the Sunday before Thanksgiving.

In coffee hour after the worship service, a taciturn, silver-haired pillar of the congregation named Angus MacDowell informed me that his son, Larry, and Larry's wife, Sherry, who live in Spokane, Washington, would be visiting for the Thanksgiving weekend. Sherry, it seems, had just presented the MacDowell clan with a son, named, believe it or not, Angus Larry. However, Angus informed me, they were planning on calling him Skip, which name Skip's grandfather spat disdainfully out of his mouth. Since they were going to be in town and since Sherry's folks just live in Mankato and since this was going to be a big reunion, they wanted me to "do the baby," as Angus put it, next Sunday.

I got Angus out of coffee hour and into my study for an informal discussion about the integrity of the sacrament of baptism, which is what I assumed he meant by "doing the baby." I asked Angus about Larry and Sherry's church affiliation in Spokane, explaining that it was best for a child to be baptized in the church where he would be raised. It seems, though, that they had not yet settled on a church that they liked, though they'd been there nine years. I talked about the importance of the parents' commitment to the faith and the fact that they are asked to make some rather sweeping and deep promises in the course of it all. Angus soon caught my drift: Larry and Sherry ought to find a church home out in Spokane and have Skip baptized there.

Angus listened to all this in a rather dignified and formal silence. He offered no response, much less argument. He simply rose without a word, shook my hand, and thanked me for my time. Fool that I was, I thought that the matter



# Christmas Baptism

by Michael L. Lindvall



- Art by Iris Ward





was settled. Angus is an elder of the church and one of that dwindling breed of courtly, gentle, but inflexibly stiff patriarchs of the church.

In my experience, they seem to wear nothing but dark blue serge suits, a sort of uniform identifying them as members of an army in defence of the status quo. I remember encountering a whole flock of these blue-suited elders some 25 years ago on the day I was set before the church board to be examined for my confirmation. They were seated around a long, dark mahogany table in the church board room, eight or ten of them, all in their dark blue suits and me, a skinny little 13-year-old in a corduroy jacket with sleeves three inches too short. They welcomed me, and then one of them, the one with wire-rimmed glasses, asked me my prearranged question from the catechism: "What is effectual calling?" I had been practising the answer, which I can still recite, for three months, but something about his look and the way he emphasized the word "effectual" threw me off balance. I almost wet my pants. I believe I then gave the answer for the question "What is predestination?" They confirmed me anyway, not out of mercy, but because I was 13 and when you were 13 and from a Presbyterian family, you were confirmed. They were hardly going to permit my foggiest on predestination and effectual calling to alter tradition. Serge-suited elders are a resolute and determined lot.

True to his type, after Angus left my office, he simply spoke with all the members of the board about a special meeting to approve the baptism of Angus Larry. They had

the meeting, asked me to please stop by, and voted 9-0 in favour of the baptism. So on the morning of the Sunday after Thanksgiving, we "did" little Angus Larry. This congregation has an odd little baptismal custom: the pastor, I was gently informed when we first came here, always asks, "Who stands with this child?" and then the whole extended family of the little one rises and remains standing for the ceremony. So, Angus Larry in my arms, I asked, "Who stands with this child?" and up stood Angus in his blue serge suit and his wife, Minnie, and Sherry's folks from Mankato and a couple of cousins.

***"Doing the baby" on Thanksgiving becomes the prelude to a Christmas baptism in which all saw the gospel***

After church, everybody rushed home to turkey leftovers and I went back into the sanctuary to turn off the lights. A middle-aged woman, dressed Salvation Army style, was sitting in the front pew with a black plastic purse in her lap. I knew her as someone who always sat in the very last pew, as close to a door as possible, but I did not know her name. She seemed at a loss for words and was hesitant about looking at me for very long. She finally said her name was Mildred Cory and commented as to how lovely the baptism was. After another long pause she said that her daughter, Tina, had just had a baby and, well,

the baby ought to be baptized, shouldn't it?

I suggested that Tina and her husband should call me and we would discuss the appropriateness of baptism. Mildred hesitated again, and then catching and holding my eyes for the first time, said, "Tina's got no husband; Tina's just 18 and she was confirmed in this church four years ago. She used to come out for the Senior High Fellowship, but then she had started to see this older boy out of high school." She hesitated for a moment, gathered her courage, and let the rest of the story tumble out fearlessly: "Then she got pregnant and decided to keep the baby and she wants to have it baptized here in her own church, but she's nervous to come and talk to you, Reverend. She's named the baby James," she said, "Jimmy." I said that I would bring the request to the church board for approval.

When the matter came up at the meeting, there was a moot question or two about why in the world Tina Cory was keeping the baby. I had started to explain what everybody already knew, namely that Tina was a member of the church, an unwed mother, and that I didn't know who the father was. They all knew who the father was, of course. This is a small town. The father was young Jimmy Hawthorne, who had recently chosen a career in his nation's armed forces and was now completing basic training at Fort Bragg. A few questions were asked as to whether we could be certain that Tina would stick to the commitment she was making in having her child baptized. The Angus Larry affair had set me in a feisty mood and I remarked that she and little Jimmy were, after all, right here in town where we could give them support. I did not have to say, "and not in Spokane"; they all thought it.

The real problem was the picture of the baptism that we all had in our heads: Tina, pimples on her chin, little Jimmy in her arms, big Jimmy long fled to North Carolina, and Mildred Cory the only one who would stand when the question was asked. It hurt to think of it, but they approved it, of



# Christmas Baptism

continued from page 15

course. The baptism was scheduled for the last Sunday in Advent.

The church was full, as it always is the Sunday before Christmas. The rumoured snow had not yet come, though the sky was heavy with it. After the sermon, the elder who was to assist me in the baptism stood up beside me at the baptismal font and read the words I had written out on a three-by-five card: "Tina Cory presents her son for baptism." He kept looking at the card and not at Tina, who was rising to come forward, as if there were some further point he wished to make.

**Mildred Cory was holding on to the pew in front of her as though she were standing on the deck of a ship rolling in a great wind**

Down the aisle she came, nervously, briskly, smiling at me only, shaking slightly with month-old Jimmy in her arms, a blue pacifier stuck in his mouth. The scene hurt, all right, every bit as much as we all knew it would. So young this mother was, and so alone. One could not help but remember another baby boy born long ago to a young and unwed mother in difficult circumstances.

I read the opening part of the service, noting Mildred Cory sitting strangely out of place in a front pew. Then I asked, "Who stands with this child?" I nodded at Mildred slightly to coax her to her feet. She rose slowly, looking to either side, and then returned my smile.

My eyes went back to my service book. I was just about to ask Tina the parents' questions of commitment when I became aware of movement in the pews. Angus MacDowell had stood up in his blue serge suit, Minnie beside him. Then a couple of other elders stood up, then the sixth-grade Sunday school teacher stood up,

then a new young couple in church, and soon, before my incredulous eyes, the whole church was standing up with little Jimmy. Tina was crying, of course, and Mildred Cory was holding on to the pew in front of her as though she were standing on the deck of a ship rolling in a great wind, which, in a way, she was.

The unexpectedness of this departure from the routine at first disquieted but then quieted us all, even little Jimmy, who had been wiggling and squeaking as though he might be preparing to screech. As the water touched his forehead, he seemed almost to focus his infant senses. The water rolled back into the thin wisps of baby hair, down the bridge of his nose, and onto his cheek. His eyes looked to the side as though he were concentrating on something. Every eye was on the child, who was for a moment everybody's baby. I broke my gaze and looked up to the congregation to let them know I was about to offer the baptismal prayer. I noticed Angus straining to see Jimmy from three pews back. The old man was looking into the infant face with an open-mouthed smile that surely remembered his own baby, now a grown man with a baby of his own.

The Scripture reading that morning had been some verses from I John: "See what great love the Father has given us that we should be called children of God . . . No one has ever seen God; if we love one another, God abides in us and his love is perfected in us . . . there is no fear in love, but perfect love casts out fear." In that baptism, those old words came alive. They were clothed in flesh and everybody saw it. □



Reprinted with permission from *The Good News from North Haven: A Year in the Life of a Small Town* by Michael L. Lindvall. New York: Doubleday, 1991.



Click, click, click . . . Click, click, click, click.

Ring . . . ring . . .

Good morning . . . ?

Fine, and you?

Okay, but did you think about . . . ?

Yes, but last time I looked, this was 1991 already . . .

What committee? . . . Church and society? What do they know about . . . ?

Sure, they're into national unity and all that sort . . .

But look, that's like talking about Santa Claus Christianity . . .

Oh, come on, you know what Santa Claus Christianity is — that's what the televangelists are into. You take the historical Jesus, add a lot of mythology, a good shot of you'd-better-watch-out theology and finally a pious promise of you'll-get-it-under-the-tree-in-the-end. . . . And it would really help if you put \$100 on the plate; \$1,000 would be even better . . .

So what's wrong with mythology? We're into it all the time. It's okay if everyone knows the rules of the game. First rule is that everyone pretends to believe it. Second rule is that you pass it on to everyone who looks to you for "the truth" — like your kids and your students, to your employees and other folk generally beholden to you.

But working within the mythology of the day is just game-playing. There's nothing wrong with that. Games are great — as long as you don't mind having a broken nose, losing all your money or sacrificing all your friends. Of course, there are winners in addition to losers — that's what it's all about. That's part of the generalized mythology. It's nice seeing your mythology being passed along,



by Gordon Hodgson

# Claus Christians



particularly if you are one of the winners.

It's like the mythology of this being a unified country . . . or the mythology of it being a Christian country, or the mythology that Ronnie could find his way home on his own, or the mythology that the Persian Gulf war was a war in defence of freedom, or the mythology that you can solve all your problems by restructuring or by firing half the employees, or the mythology that there were only 343 casualties in the Gulf war. We do this all the time — of course, we do — and the only danger with it all is that we may start to believe some or all of it.

**Santa Claus Christians, like little children, sometimes need to be nudged into the real world**

We may start to believe that we cannot afford to support our universities or our arts. We may start to believe that we should maintain the capability of making war while we cannot afford to look after our homeless people. We may start to believe that the church is totally irrelevant, and that truth lies only in the advertising industry. We may start to believe that the global environment needs to be protected, but the Third World will have to do most of that protecting . . .

Of course, there is the bottom line — engineers and accountants have their own mythologies, too. The greatest myth of all is that everything above the bottom line is relevant, rivalled only by the possibility that most of the centrally relevant things are left out of the accounting above the bottom

line. They are left out deliberately because (a) often they can't be accommodated in monetary terms and (b) if they were included they would give a totally different bottom line. And who really wants a different bottom line? Did I ever tell you about a great cartoon . . .

Don't forget that there's this whole business about growing up — that Santa Claus Christianity is great for kiddies, but sooner or later they find out that there isn't a Santa Claus and all that stuff about a jolly old man in a red suit was pure mythology. But here's the significant point: virtually everyone of those little kids has been able to grow up through their discovery that they'd been had — that Santa Claus was a myth — and they are now able to live in the "real world" with all its harshness and violence. Wouldn't it be nice if we could do that with the Santa Claus Christians? They could survive that kind of a discovery, just like all little kids, and then they could get into the mature mythology that we all indulge in . . .

Sure, and that takes us right back to food banks and emergency shelters — Jesus wasn't into food banks and emergency shelters . . .

Okay, but of course the churches are running the food banks and emergency shelters — that's got to be practical Christianity if there ever was such a thing. Food banks are growing in popularity. We're getting more and more, and bigger and bigger. Churches invented schools long before governments

took them over. They were becoming more popular and more widespread, and then the governments took them over. Do you suppose the neo-conservatives in this country will set up a department of food banks and emergency shelters (DFBES) when they get into power? You've got to be out of your . . .

I have a weird friend come to think of it . . .

No, no just wait; I want to tell you about *Imago Dei* . . .

Yes, I know that's a foreign language. It's also a dead language, but it doesn't mean the idea is dead. This friend, let's call him Ed, he'd lived and worked a whole lifetime and was now working on a thesis — he must be a hundred years older than I — and he got me to read his stuff while he was putting it together. Ed was doing a doctorate and was writing a thesis about *Imago Dei*. When I started reading it, I was thinking "image of God" as the mythology of the Santa Claus Christians with a vision of a shadowy face of the deity; he was thinking about *image of God in God's people!* When Ed looked at a friend, a parishioner or a service station attendant, he was looking at one of God's people, and he saw in that person what the rest of us never saw — he saw that person as an *image of God* — just like it says in . . .

Ed saw the image of God in the food bank clients and in other good people who were all bent out of shape by their particular circumstances, and it shaped his whole life. Ed could even see the image of God in a military politician flogging renewed arms sales to the Middle East.

Yes, isn't that the case! See you . . . bye.

*Click, clickety click . . .* □



Gordon Hodgson is a contributing editor of the *Record* who lives in Calgary.



# Thirty Years of Amnesty

compiled by Ronald F. Watts

**I**n 1961, two Portuguese students were put in jail because they drank a toast to freedom. This was the shocking news that first spurred Peter Benenson from England to action. Joined by two friends, the three — a Quaker, a Roman Catholic and a Protestant — launched Amnesty International on Trinity Sunday, 28 May, 1961, through a newspaper article entitled "The Forgotten Prisoners." Since then, people of many other faiths and nations have joined the movement which now numbers over a million members.

Amnesty International (AI) is a worldwide human rights movement which is independent of any government, political faction, ideology, economic interest or religious creed. It seeks the release of men, women and children detained anywhere for their beliefs, colour, sex, ethnic origin, language or religion, *provided they have neither used nor advocated violence.* They are "prisoners of conscience."

Amnesty International advocates fair and prompt trials for all political prisoners and works on behalf of people detained without charge or without trial. It opposes the death penalty, torture and other cruel, inhumane or degrading treatment, or punishment of all prisoners without reservation.

In carrying out this mandate, Amnesty International does not support or oppose the views of the prisoners whose rights it seeks to defend. It addresses the human rights involved in each case, regardless of the ideology of the government or the beliefs of the victims. Since 1961, AI has worked on behalf of more than 42,000 men, women and children imprisoned solely for their origins and/or non-violent beliefs.

Despite the changes which have occurred in Eastern Europe during the past few years, the need for

Amnesty's work is still great. Prisoners of conscience are held in nearly half the countries of the world. During the 1980s, torture was reported in more than 60 nations. The death penalty is in force in nearly 130 countries.

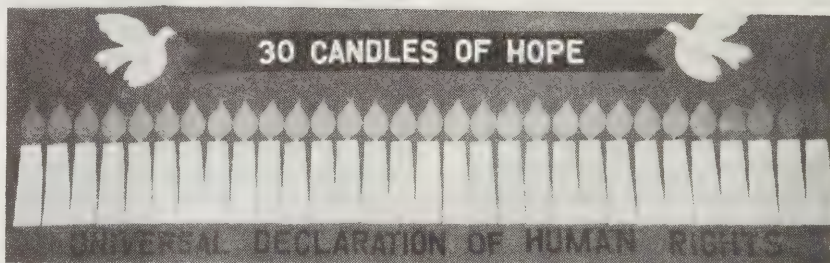
Two out of three people in the world are still ruled by governments that torture and kill their own citizens. Women are raped and mutilated by government forces. Children are also victimized. Governments shoot, hang, electrocute and poison to death thousands of prisoners. Even today, governments are committing crimes that are an outrage against all humanity, and they are finding new ways of doing so. The patterns change, but the abuses continue.

soned for their faith. Official persecution of religious people is widespread. AI's main tool is letter writing. Writing a letter to a government official on behalf of a prisoner of conscience may seem like a futile gesture — until you get an answer. Here is a response from a prisoner of conscience, Julio de Pena Valdez, of the Dominican Republic:

*... When the first two hundred letters came, the guards gave me back my clothes. Then the next two hundred letters came and the prisoner director came to see me. When the next pile of letters arrived, the director got in touch with his superior.*

---

**After 30 years, Amnesty International still finds a need for its work in a world in which nearly half the countries hold prisoners of conscience**



For example: young cattle herders are killed by the national guard in Mauretania; a human rights worker "disappears" in Colombia; a man, sentenced when he was 17, sits on death row in the U.S. since 1975; a woman in India works unsuccessfully to bring her torturers to justice; a poet in Vietnam spends half his life in prison; a prisoner of conscience (a member of the Baha'i faith) is secretly executed in Iran.

A part of AI's work involves appealing on behalf of those impris-

*The letters kept coming and coming: three thousand of them. The President was informed. The letters still kept arriving and the President called the prison and told them to let me go.*

Amnesty International never claims sole responsibility for the release of prisoners of conscience as there are many factors at work. However, the testimony of hundreds of former prisoners is sufficient evidence of the value of its work.



Amnesty International works on the basis of a single standard: the United Nations Universal Declaration of Human Rights. It has formal relations with the United Nations, the Council of Europe, the Organization of American States and the Organization of African Unity. In 1977, Amnesty

International was the recipient of the Nobel Prize for Peace.

When Amnesty International hears of political arrests or people facing torture or execution, it concentrates first on getting the facts. At the International Secretariat in London, the Research Department collects and analyses information

from a wide range of sources, including governments, local organizations, official and unofficial news media and independent observers. AI also sends fact-finding missions to countries to observe trials and interview government officials. The credibility of all sources is carefully assessed. To ensure the quality of its information, all statements issued by Amnesty International go through a series of vetting procedures, including legal scrutiny.

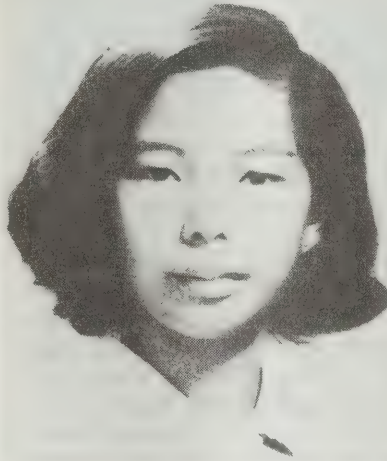
Working with the most reliable information available to it, Amnesty International seeks effective ways of helping victims wherever it is aware that their rights have been violated. Techniques include long-term adoption of individual cases; publicizing patterns of human rights abuses; missions to talk to government representatives; or in cases where torture or death are feared, a network of volunteers to send urgent telegrams signalling international concern. Each technique (or combination of methods) is used pragmatically to get results in the best interests of the prisoners, and inevitably varies from country to country. For this reason, the whole range of the movement's work must be taken into account when assessing its overall impartiality.

Although AI is a secular organization, its objectives fall well within the range of Christian social action. To support the poor, the oppressed and the defenceless was always advocated by Jesus, whose parable of the Last Judgement included support of those in prison. He promised, "Just as you did it to one of the least of these who are members of my family, you did it to me" (Matthew 25:40, NRSV). The letter to the Hebrews urges us, "Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured" (Hebrews 13:3).

There are many things church members can do to support this cause. They can join the Amnesty International group in their communities; or, if there is no such group, they can organize one. It is

**Sample letter Amnesty International encourages  
on behalf of political prisoners:**

Maria Nonna Santa Clara  
"disappeared" April 26, 1989.



**President Corazon Aquino,  
Malacang Palace,  
Manila,  
Philippines.**

**Dear President Aquino,**

*I write to you today with concern over the fate of Maria Nonna Santa Clara and Angelina Llenaresas, two women who "disappeared" on 26 April 1989 from an Ecumenical Centre for Research and Development in Naga City. Maria Nonna Santa Clara was a social worker and Angelina Llenaresas a volunteer at the centre.*

*Witnesses to the abduction of Maria Nonna Santa Clara and Angelina Llenaresas report seeing them inside a military jeep after their disappearance. Repeated attempts to locate the two women in military detention camps have met with failure. The only outcome of such inquiries has been anonymous death threats made against family members.*

*I am concerned that cases of "disappearance" have been increasing in the Philippines since late 1987. Many of the victims have been involved in a wide range of lawful non-governmental organizations. Military authorities have publicly accused these organizations of being "fronts" for the outlawed Communist Party of the Philippines and its armed wing, the New People's Army. However, they have produced no proof of these allegations, and organizations such as the Ecumenical Centre for Research and Development, from which Maria Nonna Santa Clara and Angelina Llenaresas "disappeared," deny such accusations.*

*I would respectfully request of you that an independent enquiry and investigation should take place to determine the whereabouts of Maria Nonna Santa Clara and Angelina Llenaresas, and further, that the investigation also determine who is making death threats to their families.*

**Yours respectfully and sincerely,**

[name and signature]  
[address]  
[date]



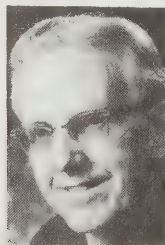
## Thirty Years of Amnesty

continued

better that such groups be community based rather than church-centred, as this is more in keeping with Amnesty's mandate. Members of other churches — and people with no church connection at all — will be glad to work with you. The Ottawa office will provide your group with action material on a regular basis, and will provide you with information monthly on Urgent Action cases, Refugee cases, etc. Your group can subscribe to *Religious Action* which is printed three times each year. It focuses attention on those who are imprisoned for their religious beliefs.

Or, if you cannot find the time to attend one more meeting, you can join the Letter Writing Network and work from your home. Information about local groups or the Letter Writing Network can be obtained by writing the Canadian headquarters of Amnesty International at 130 Slater Street, Suite 900, Ottawa K1P 6E2. They will put you on the mailing list and send you all the information you need to get involved.

Many Christians believe that Amnesty International has been raised up by the Spirit of God to meet the dire needs of our time. Support of its work — by active membership or by financial assistance — is one important way that church members can make their discipleship effective in today's world. □



Ronald F. Watts is a member of the Religious Communities Coordination Group of Amnesty International.

## The Gospel in the Garden of the Gulf

### 200 years of Presbyterianism in Prince Edward Island

**F**rom that historic moment in 1791 when Rev. James MacGregor first cast his missionary footprints on the red earth of Prince Edward Island, the Presbyterian Church has treasured this corner of God's kingdom. The tale must begin, however, 20 years earlier when a minister of the Church of Scotland, Rev. William Drummond, accompanied 60 or more Scottish families to the Three Rivers and Stanhope/Covehead regions.

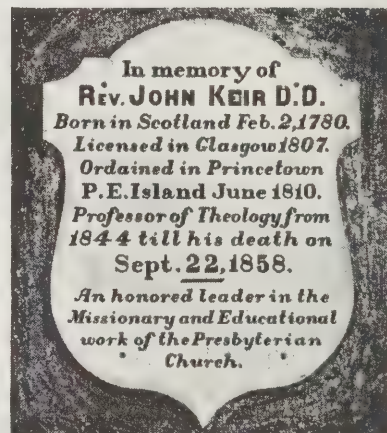
This Island, then known as the Island of St. John, and one day to become Canada's smallest province, boasted a population of scarcely more than 1,000. Its people were mostly Acadian remnants, aboriginal people and some recent British immigrants. The latter arrived following the colony's division among proprietors who were, regrettably, absentee landlords and, more often than not, villains in the eyes of the inhabitants.

A voyage from Greenock, Scotland, to Princeton (Malpeque), P.E.I., according to the diary of William Drummond, meant two

*I saw plainly that I need never expect my stipend to be punctually paid in this part of the world. . . . But my mind was now so knit to them by the hope of doing good to their souls, that I resolved to be content with what they could give.* — James MacGregor

months of privation, fog and dangerous seas. Newcomers were greeted by a forested wilderness, with the only settlement, Port

by John A. Johnston



The pipe organ in Prince Town United Church, Malpeque, (the former Presbyterian Church), was dedicated in memory of Rev. John Keir.

Lasay (Charlottetown), composed of a rough and tumble collection of small buildings.

Religious ordinances at the time were dispensed by one Roman Catholic and one Anglican priest, the latter refusing to live in the capital because of its unsavoury character. Earliest Presbyterian services were held in homes at such hamlets as St. Peter's, Stanhope, Fortune, Three Rivers, Malpeque, Rustico, New London and Little Harbour.

Being a minister of the Kirk was no guarantee of pay without work. An excerpt from Drummond's July 1771 diary reveals the rigours of his calling:

*Arrived at Fort Amherst . . . Sunday badly kept. Set off very early with the tide, rowed hard and arrived at St. Peter's about 10 a.m. after a jaunt of 30 miles. Here I stayed till Wednesday*



*when I set off for Stanhope on horseback under the direction of a guide who, mistaking the way, caused us to swim Savage Harbour. Proceeding on our way we attempted to swim Tracadie, but my beast being young failed under me in the middle of the harbour when I threw myself out of the saddle and swam back and so returned next day to St. Peter's, after spending all that day and night in my wet clothes on the beach.*

When the Gaelic-speaking James MacGregor of Pictou, Nova Scotia, was commissioned by his presbytery to travel to P.E.I. in 1791, he reported meeting many full-grown men and women who had never heard a sermon. Often it was his responsibility to baptize 30 or more children at a service.

Although William Drummond was the first to arrive on the Island, he only stayed about 11 months. James MacGregor, on the

***With the first money Dr. MacGregor ever received as salary, he bought a black slave girl and set her free. Out of the £27 he received in cash he paid out £20 as the first installment of £50 to buy the girl's freedom. Over the next year as he collected produce valued at £40 he paid the remaining £30.***

***This was something he did on several other occasions and by his writing and influence he was able to have others set free as well.***

**— from MacGregor of Pictou  
by J. Ralph Watson**

other hand, made repeated visits over a 30-year period and was responsible for numerous congregations being established. Through him, the first request for a permanent resident minister for Covehead-St. Peter's was forwarded to Scotland. For these and other reasons, James MacGregor is considered the father of Presbyterianism in P.E.I.

In response to residents' request for the settlement of a Presbyterian minister on the Island, a two-



Ancestral home of the Keir family, Malpeque.

year appointment was approved in 1800. Four years later, Peter Gordon was ordained and inducted into the pastoral charge of Covehead-St. Peter's and Bay Fortune.

Another four years passed before John Keir was settled at Prince Town (Princetown) where he served for almost 50 years. Instrumental in establishing a theological college there, this missionary teacher also acted as Professor of Divinity for the training of Island ministers. Here, the first recorded women's society in British North America for the propagation of the gospel was established in 1825.

MacGregor's last visit to Prince Edward Island was in October 1821 when the Presbytery of Prince Edward Island was constituted for the first time.

Presbyterianism in Prince Edward Island, in celebrating its bicentennial, offers a lengthy litany of worthies whose service reached far beyond the Garden of the Gulf. Men like MacAulay and McLennan, for instance, ministered for 53 years to a Belfast parish which

***When the early settlers of Pictou could afford to a minister little else than a participation in their hardships he cast in his lot with the destitute, became to them a pattern of patient endurance, and cheered them with the tidings of salvation.***

**— inscription on James MacGregor's monument**

stretched from eastern P.E.I. to Cape Breton. The prophet-preacher Donald McDonald is still a household name wherever Maritimers gather. Fitting monuments to his remarkably fruitful 40-year ministry were his 13 Church of Scotland congregations of 5,000 people.

British North America's first Presbyterian overseas missionary, John Geddie, exchanged his congregations of New London and Cavendish in 1846 for the unknown South Seas island of Aneiteum. In 1857 George Gordon followed Geddie, suffering, with his wife, martyrdom at Erromanga. His brother James Gordon of Alberton took his place but was killed in 1872. Or who can underestimate the contributions of such a latter day leader as J. Keir Fraser.

In keeping with biblical example, admission is made that space does not allow a listing of all the great company of saints who have illuminated the life and work of the church over the years. Sufficient to point to the wealth of our Island heritage — a strong foundation upon which to build in the new millennium. □



John Johnston is minister of MacNab Street Presbyterian Church in Hamilton, Ont.



One Small Step for Women . . .

# *One Giant Leap for the Presbyterian Church*

by Karen Bach, Minnie Kilpatrick, Nancy Serrick

*In the Presbyterian Church the decision to ordain women had to grow out of a biblical affirmation of the gospel*



Elders Addie Forrester and Mary Whale were the first women commissioners to a General Assembly, in 1967.



The *Record* cover of June 1968 showed the first woman ordained to the ministry of Word and Sacraments, Rev. Shirley M. Jeffery.

**T**he party's over! Time for a final reflection and then a look to the future.

The process that led to the ordination of women began with an overture from the Synod of Manitoba in 1953 asking for an interpretation of Galatians 3:28: "There is neither male nor female, but all are one in Christ Jesus."

The Assembly responded by appointing a committee of five men called the Committee on the Place of Women in the Church. For the next five years, this committee sent out questionnaires, made reports to General Assembly, but held out little hope for the ordination of women in the foreseeable future.

In 1958 a new beginning was marked when the Assembly added women to the committee. It now consisted of nine women and five men.

In 1960 an overture from the Synod of Toronto and Kingston stated that the Presbytery of Guelph had received an application from a young woman as a candidate for the ministry of Word and Sacraments. The Assembly agreed to send the question of the ordination of women to the presbyteries for their decision.

At the same Assembly, a new convener of the committee was appointed, Dr. Eoin Mackay. The question of the ordination of women failed to win the approval of the presbyteries — 14 approved, 26 disapproved.

But the issue was not dead yet. In 1961 the Assembly agreed to an overture from the Presbytery of Montreal that any decision be delayed for two years so that a full study of the matter could be made. The Assembly asked the Articles of Faith Committee to undertake a study of the doctrine of woman. The following year, the two committees began working together.

Eoin Mackay recalls that period: "... those of us who worked on the joint committee, the Committee on the Place of Women in the Church and the Articles of Faith Committee, recognized that any action our church may take for or

against the ordination of women had to have a biblical/theological basis. The decision could not simply be sociological in nature; for example, there are women doctors, so why not women ministers and elders. Rather it had to be a decision growing out of the biblical affirmation of the gospel. . . .

"We had many keen theological minds on our joint committee. Early on we reached a strong consensus that true biblical authority would never be established until two basic points were made clear. One, as Presbyterians, we believe that the final Word of God is Jesus Christ as he meets and speaks to us through scripture, and that all scripture is finally judged as to its truth in the light of Christ. . . . Secondly, all scripture has to be understood and interpreted in its biblical context."

In 1963 the committee produced a study book for the church entitled *Putting Woman in Her Place*.

Agnes Roy played a major part in those early days. She sets the scene for those heavy deliberations. "It

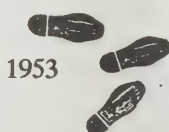
was a rare privilege to have been the secretary to the Committee on the Place of Women in the Church. . . . I look back on the work of the committee as one of the most important volunteer tasks in my life. . . .

"Meetings were lively, long and, at times, contentious. . . . Most of the committee meetings were held at the headquarters of the YWCA of Canada where I was employed. The meetings began at 4 p.m. We broke for supper and then continued well into the evening.

"The committee membership included ministers and laypeople. Throughout the life of the committee we had an infusion of thinking from theologians and others. Communications from the church-at-large brought important, thoughtful and scholarly contributions, and sometimes humorous responses. One puzzled over a reference to the 'Pauline Epistles.' This person had searched the Bible and could find no reference to 'Pauline.' "

In 1964 the Assembly agreed to send four recommendations from

## Steps on the Way



- |  |  |
|--|--|
| <p>1953</p> <p>1953-58</p> <p>1958</p> <p>1960</p> <p>1961</p> <p>1963</p> <p>1964</p> <p>1965</p> <p>1966</p> <p>1967</p> <p>1968</p> | <ul style="list-style-type: none"> <li>- Synod of Manitoba overtures the General Assembly re: the place of women in the church</li> <li>- Committee on the Place of Women in the Church appointed</li> <li>- period of dialogue in the church</li> <li>- nine women with voting rights added to the committee</li> <li>- for the first time a woman asks to be received as a candidate for Word and Sacraments</li> <li>- question sent to presbyteries</li> <li>- Eoin Mackay appointed convener of committee</li> <li>- majority of presbyteries disapprove of women's ordination</li> <li>- Assembly agrees to two-year study before final decision</li> <li>- study booklet <i>Putting Woman in Her Place</i> prepared</li> <li>- committee recommends ordination of women</li> <li>- presbyteries to study and report</li> <li>- question of ordination sent to presbyteries for their decision</li> <li>- presbyteries approve: eldership 31 to 16<br/>: ministry 26 to 21</li> <li>- Assembly agrees to ordain women to both ruling eldership and ministry of Word and Sacraments</li> <li>- June 12, St. Andrew's, Arthur, Ontario, ordains Joan McInnis as a ruling elder</li> <li>- Mary Whale, Presbytery of Brampton, and Addie Forrester, Presbytery of Brockville, become the first women commissioners to General Assembly</li> <li>- the Presbytery of London ordains Shirley Jeffrey to the ministry of Word and Sacraments.</li> </ul> |
|--|--|



## One Small Step for Women . . . continued

the committee, which supported the ordination of women, to presbyteries for study and report. In 1965 the committee reported that of presbyteries responding, 21 were in favour of ordination to the eldership and 18 in favour of ordination in ministry of Word and Sacraments. These two questions were then sent to the presbyteries for their decision.

The results were announced at the 1966 Assembly: 31 presbyteries approved of the ordination of women to the eldership, 16 disapproved; 26 presbyteries approved of the ordination of women to the ministry, 21 disapproved.

Imagine that 1966 was your first experience of a General Assembly. What impressions would you carry away from such a historic occasion? Garry Morton who made the motion to ordain women to the ministry recalls: "Whenever I hear young people and, particularly, young ministers agonizing over the slowness of the church to change, my own emotions of the mid-'60s come boiling back. With what I would probably now label as youthful self-righteousness, I vividly recall those feelings of frustration that the church would forever refuse to allow the gospel to be expressed in the language and culture of our day.

"The Committee on the Place of Women in the Church had given successive progress reports and had called the church to study and action from 1953 onward. Through the late '50s and early '60s, we had discussed and argued the issue to death in young people's groups and during Knox College days, as well as in the studies published for congregations and presbyteries. My personal experience through years in young people's work and camping, as well as in congregational life, was that the leadership of our church was not only shared, but perhaps more than equally dependent upon women.

"By the time we got around to the Barrier Act of 1965 and the resulting motions at the 1966 Assembly, the whole matter was in

many ways a bit 'old hat.' I just couldn't see that there would be much opposition at all. Then the shock — when my own presbytery voted rather strongly to 'Disapprove' of the Barrier Act referral, and then, as a first-time commissioner to General Assembly, to find out that on the issue of women as ministers the presbyteries had voted 26 for, and 21 against.

"In truth, I remember little or none of the Assembly debate. I do remember, after the decision had been made, feeling strongly that our church had listened to God's Spirit calling us to get on with this matter; and I equally remember the strong feelings of friends who felt that God's word had been ignored."

**I was shocked that only  
26 presbyteries voted  
in favour of the  
ordination of women  
and 21 voted against**



When the motion to ordain women was adopted, some recorded their dissent: 24 to the ruling eldership, 32 to the ministry of Word and Sacraments. One who dissented now writes: "... my view of scripture was broadened by this debate and I was finally able to deal with paradox within scripture and issues that weren't always black and white as I had assumed them to be. Hence, I learned an openness through this particular debate and a willingness to consider the other side of the issue. . . . I find myself in constant pilgrimage and attempting to remain open to new thoughts and points of view that do not always square with what has gone on in the past."

Others feel their decision marked them in some way, making the intervening years uncomfortable. Whether or not their minds have changed, "... there is still a great deal of feeling and frustration requiring much prayer, study and reconciliation."

Helen Herron, a member of the committee, remembers the crucial role of progressive-thinking men. "I was disappointed that there was

not a strong body of support among women for their ordination. It became evident that the hope then lay in the ministers and laymen who alone had a voice in the courts of the church. Particularly it lay with those among them who saw clearly that the tension between the cultural subjection of women and the gospel affirmation of women had to be resolved in favour of the latter position."

A few in our church still wonder about the wisdom of that decision. One man states: "... in the emotional heat of debate and the pressure of secular feminism, we have still not really allowed the Spirit to have his perfect way in the interpretation of divine truth. We have, perhaps, lost as much as we have gained."

On the other side, a woman reflects: "Yes, this church has agreed to the ordination of women, but it has never confessed its sins of defrauding women of their heritage in Christ and of bearing false witness against them all these years as being creatures whom *Christ* would not consider for the ministry."

As we move into the future, accommodations need to be made as men and women learn to be more open and accepting of each other, and willing to work in harmony.

Recalling his experience after 1966, Leo Hughes eloquently describes our common call to serve: "... there were just too many pressing, hurting needs to be addressed. There were families whose children died in traffic accidents, pain in the eyes of caregivers, the ravaging effects of cancer, broken hearts because children went astray when babies died prematurely, the trauma of infidelity. Those hurting, crying needs are in every congregation and in every community. . . . Jesus called us to follow him, not in controversy, but in service."

Similarly, Charlotte Stuart, a woman freed by the 1966 decision to be ordained, feels strongly that certain requirements must be met for a healthy church in the future. "At the top of the list must be



clergy who know where people's lives are at, who are not cut off or content to stay within the 'ivory manse.' Clergy must also demand that sessions, men and women alike, understand where people's lives are pinched and wounded."

Whether we are referring to rural charge or inner-city parish, small congregation or large, woman minister or man, the concerns and priorities are surprisingly similar. Only when women and men combine their creative energy and unique gifts will these needs be met.

Our story comes full circle. Discovering the *equality* which is essential for ministry in the '90s and beyond is the same concept of *equality* which guided and motivated the decision-making process in 1966.

The basic and determining truth . . . is that in the biblical understanding of man, male and female form a partnership each completing the other to form together the full expression of human being.

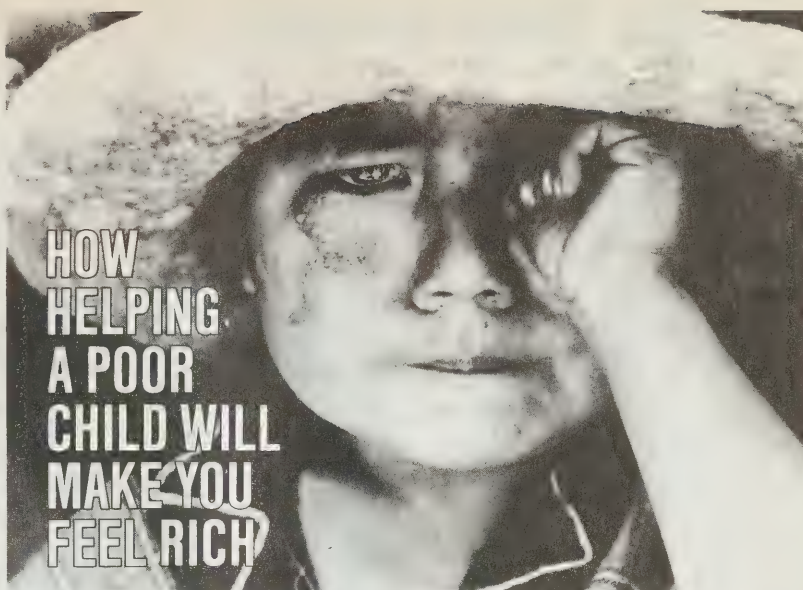
— from *Putting Woman in Her Place*

Today, there are still presbyteries with no women ministers and sessions with no women elders. Recalling our past struggles helps us to confront this reality and to appreciate the significance of this celebration.

Although it is 2,000 years since Jesus talked with women and counted them among his disciples, it is only 25 years since our church has ordained women. We would do well to heed the words of the prophet Joel, "Tell your children of it and let your children tell their children, and their children another generation." □

The authors serve on the editorial committee of the journal *From a Woman's Perspective*. Karen Bach is a teaching elder, Minnie Kilpatrick and Nancy Serrick ruling elders, in The Presbyterian Church in Canada.

Note: Those interested in a more detailed study of the history of the ordination of women can secure the study guide *Turning Points*, produced by the Board of Congregational Life, from the Resource Distribution Centre, 50 Wynford Dr., Don Mills, Ont. M3C 1J7. (\$3.00/copy)



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# A Faith That Travels

by Robert Doyle

*In the midst of widespread poverty, a group of Presbyterians finds that a little effort can accomplish a lot*

**B**ernie Kozak and Russ McLean have a new appreciation for the people of Nicaragua after spending several weeks working in that country. "We saw the poverty and difficulties the people face every day. But we also learned about the great inner beauty of these people," said Bernie.

The trip began when their minister, Rev. Glenn Cooper of Bridgen Presbyterian Church, extended an invitation to all members of the Sarnia Presbytery to attend an information evening to plan a trip to Central America. There was considerable interest in the project. So Glenn Cooper, along with Russ McLean, attended a presbytery meeting and obtained approval for the establishment of a Central America Committee.

Five people besides Bernie Kozak and Russ McLean committed to the trip. Sarnia Presbytery gathered \$14,200 in a special collection on one Sunday to help pay expenses.

One of the purposes of the trip was to work on projects which would help the Nicaraguan people. After arriving in the country, the group travelled to Pearl Lagoon, a community on the Atlantic coast. Bernie began by teaching at a high school in the mornings and in a junior kindergarten in the afternoons.

Russ worked first with a land surveyor. Then he installed a shortwave radio, Pearl Lagoon's



Bernie Kozak, Russ McLean and Rev. Glenn Cooper of Bridgen Church, Ont.

first communication with the outside world. He also worked with some Nicaraguans building school desks. Because they had no nails, he taught them how to cut dowels and glue the desks together.

While working with the Nicaraguans, Russ observed them planting seeds by pushing a stick into the ground, then dropping the seed into the hole. So he built a hand planter for them, similar to those used in Canada in the 1800s. "They thought it was wonderful," he reported. "And it certainly was more efficient than the method they were using."

Bernie left Pearl Lagoon after three weeks and returned to the

capital city of Managua. While there she worked as a lifeguard at a beach. Bernie describes this experience: "The Nicaraguan lifeguards were good swimmers, but they didn't know the fundamentals of lifesaving and they didn't know CPR. It was scary. But I was able to help them with what they should do after they got the person out of the water."

Russ McLean, an elder at Bridgen Presbyterian Church, is retired from Esso Chemicals. He had been to Central America when he accompanied Glenn Cooper and others to El Salvador, Costa Rica and Nicaragua in 1988. His desire to put his faith into action was instrumental in his return. "You see so much you can accomplish with so little effort on your part," comments Russ. "It compels you to go back . . . you see so much poverty and so many things you can do. You can plant a few seeds that can really make a difference."

Bernie Kozak, married and mother of one child, lives in Bridgen. This trip was her first experience in Central America. "It changed me . . . made me more aware of other people's needs. My goal is to go out and help others. It strengthened my Christian faith. I really believe you should take what you have and share with others." Bernie intends to return to Nicaragua. □



Robert Doyle is a free-lance writer who lives in Sarnia, Ont.

## THROUGH PRAIRIE WINDOWS

a collation of inspirational essays and other stories depicts the joys, sorrows, humor, spiritual strengths of prairie people. The author, Susan Conly, living on a heritage family farm, west-central Saskatchewan, offers this 160 page paperback as an appropriate \$10 gift for Christmas, birthday and special occasions.

Address orders to Susan Conly, Box 202, Macklin SK S0L 2C0

## CAMP IONA

Applications are invited for the positions of Camp Director and Manager for the camping season of 1992.

Camp Iona is owned and operated by The Presbyterian Church in Canada through the Synod of Toronto Kingston. Candidates are invited to submit resumes or make inquiries to: Ruth Driffin, Leadership and Planning Chairperson, Camp Iona, c/o 24 Norbury Cres., Scarborough, Ontario M1P 3J6. Tel. (416) 757-6049.

## GRACEFIELD PRESBYTERIAN CENTRE

is now accepting applications for the following 1992 summer positions: Program Director, Wilderness Director, Maintenance Director, Head Cook, Community Camping Developer (minimum age 21 for all these positions). Resumes due February 1, 1992. Staff will also be needed for: Waterfront, Counsellors, Program Assistants, Kitchen Staff, Maintenance, Lodge Hostess, Nurse and Office Assistant. Resumes due February 15, 1992. Please send resumes to: Executive Director, Gracefield Presbyterian Centre, Box 420, Gracefield, Quebec J0X 1W0. Tel.: (819) 463-2485.



# MISSION UPDATE



Volume 13, No. 4  
December 1991 Issue

A Publication of the Board of World Mission  
The Presbyterian Church in Canada

## Focus on Canada

Editorial by C. Joyce Hodgson

We are engaged in mission because of the Great Commission of our Lord to go and tell. We spread the good news because we cannot keep it to ourselves. Lesslie Newbigin, a great mission thinker and writer, "comes to the conclusion that modern Western culture represents the toughest mission field of the world in our day", and the missionaries to that field are you and I.

**Canada: a Mission Field?** challenges all of us to reach out to those nominally Christian people in our communities who have lost

the habit of regular church attendance. New times require new approaches according to Ron VanAuken who is now putting into practice what he believes as a minister of **Celebration!** Presbyterian Church in Whitby. Nancy Cocks, a Presbyterian minister and Associate Secretary for Faith and Witness at the Canadian Council of Churches, asks **What Time is it Canada?** What is expected of the Christian church here and now? One way we are in mission in remote areas is described by Alan Young, a Presbyterian minister in an **Ecumenical Shared Ministry**

in British Columbia. Glen Davis, former International Ministries secretary and former missionary with the Korean Christian Church in Japan, reports on a recent trip to Japan with Chief Bernard Ominayak of the Lubicon. **The Japan - Lubicon Connection.** Their mission? -- to meet the President of Daishowa and protest the clear-cutting of timber on Lubicon land. **The Phone's for You** is not the name of a new quiz show but the name of a new approach for Church Growth. It suggests ways to make the phone work for you.

## Canada: A Mission Field?

by Ron VanAuken

By all appearances Canada is a nation of churches. More than 24,000 congregations representing more than 80 denominations are scattered across the nation. By all appearances Canada is a nation of Christians. Ninety percent of Canadians consider themselves Christian. The thought of Canada as a mission field does not square with the evidence. But a closer look reveals another Canada.

While 90% of the population claims affiliation with a Christian church, membership is less than 35% and actual participation falls

below 20%. What has contributed to this steady decline over the past sixty years?

One significant factor is that the development of new congregations has not kept pace with the growth of the Canadian population. In Reclaiming a Nation researcher Murray Moerman suggests that some 6,700 new congregations are needed by the year 2000. Our church alone would need to establish 800 new congregations to recover the same congregation-to-population ratio which it had in 1931. The failure to support new church development adequately has figured in Pres-

byterians decreasing in number from 8.4% of the population in 1931 to 3.3% in 1981.

Why are new congregations needed? -- First, because the population of Canada continues to expand; second, because new churches are needed to replace the 1% which die each year; and third, because younger churches are generally more effective at outreach and evangelism than older more established churches. A fourth reason is that new churches more readily and easily adopt new styles of ministry needed to reach a changing society and fifth, new churches are needed to reach the growing number of new Canadians for

Cont'd Pg. 7



## Canada Operations

*Meridith McCabe, Presbytery worker, Cape Breton Presbytery, to Vancouver School of Theology to study for the Ministry of Word and Sacrament, September 1991.*

*The Revs. John and Shannon Wyminga, to Tyndale-St. George's, as Co-Directors replacing the Rev. David Howes, September 1991.*

*The Rev. Alan Ross to St. John's, Milliken, from St. Andrew's, Hamilton, Bermuda, Nov. 1991..*

*Dr. Dennis Oliver to Dayspring, London, from Morningside High Park, September 1991.*

*The Revs. John and Charlene Wilson to Markdale-Huron Feathers.*

*The Rev. John Haas to St. Stephen's, Regina, August 1991.*

*The Rev. Henry Hildebrandt to Anamie-*

## Comings and Goings

*wigummig, Kenora, (formerly Kenora Fellowship Centre) from September 1991.*

*The Rev. J. C. Rhoad to Callingwood Road, Edmonton, from Langley Presbyterian Church, June 1991.*

*The Rev. Stephen Kendall from Trinity Church, Calgary, to Fallingbrook Church, Scarborough, August 1991.*

*The Rev. Elizabeth Forrester from Seymour (closed) July 1991, to Trinity Church, Campbell River, October 1991.*

*The Rev. Peter Coutts from Saanich Peninsula to Oakridge, London, August 1991.*

*The Rev. Sung Deuk Hong from West Korean, Mississauga, to Surrey Korean.*

*The Rev. Ken Wheaton from Trinity Church, Campbell River, to Westminster, Pierrefonds, August 1991.*

*We must try to be faithful to our calling as Christians - to think carefully about what is happening around us and to work together on ways to respond which will express our commitment to Christ and to each other for the well-being of all our neighbours.*

In other times and places, the faithful have gathered in prayer and reflection to seek God's guidance and to take stock of what is happening and why. Creeds and confessions took shape in wrestling with God's truth. The Commission on Faith & Witness of the C.C.C. proposes that Christians and other concerned Canadians unite to name the signs of the times in which we live. Together we can sort out the challenges which God has laid before us and discern what responses are required of us in this, God's moment of truth.

## What Time Is It, Canada?

*by Dr. Nancy Cocks, Associate Secretary for Faith & Witness,  
Canadian Council of Churches*



The future of Canada is not clear. The past bears scars from painful relationships among the people who call this land home. The present is fraught with challenges, some unique, others shared by all. The present is also laden with hopes and fears, tangled up with political strategies, economic realities, and cultural identities. What would you choose as the signs of our times? As a Canadian, how does your faith direct your response?

The Church in every age has been challenged by God to respond to the times in faithfulness to Christ, strengthened by the promise of the Holy Spirit. In especially difficult times, God's challenge is a call to decision, to decisive action. Such a moment is called

*kairos* in the New Testament. Kairos is God's time, the opportunity offered believers to respond in faithfulness, to "redeem the times" by the grace of God as we stand against destructive currents.

Churches in South Africa, in Central America, and in Asia have named God's kairos and challenged each other to respond in repentance and conversion, to be faithful to Christ rather than to the spirits of this age. Could God be inviting Canadians to respond to such a moment of truth in the history of this society? How would we know that our insight is born of God's Spirit and not our own yearning? How do people in the midst of difficulty discern holy truth about their time?

"Kairos Canada" is the title for a new ecumenical project to stimulate conversation and reflection on the needs of our particular time and place. Churches, study groups, neighbours, families, people with a concern on their hearts are invited to enter this dialogue. Together local groups can name the pressing problems faced in their part of Canada and share insights with similar groups in church halls, kitchens and classrooms across the country. Christian farmers who love their land and Christians who fish coastal waters, Christians who share metropolitan sidewalks, Christians in unions, Christians in management, and Christians who cannot find work could all learn from each other - something about the trials and joys of this time in

Canada, about our regional differences, about our common hopes. By listening to distant neighbours who share common faith and convictions, we may learn to understand differences more clearly and respect each other's needs more deeply. We can look for God's opportunities all across Canada, common and distinct. We can make a difference for Christ's sake.

**"Kairos Canada": A project for speaking from the heart, for listening to our neighbours.**

Will you join in? Details are available from The Canadian Council of Churches, "Kairos Canada", #201-40 St. Clair Ave. E., Toronto, ON M4T 1M9.

### For Christmas

*New this year in time for Christmas is the Presbyterian World Service & Development Greeting Card. The cards are printed on glossy stock and feature photographs by Fred Sharp of women and children in Central America. The cards are blank and can be used as greeting cards or occasional notes.*

*Available from the Resource Distribution Centre in packages of six, envelopes included, with two cards of each picture. Cost: \$6.00 per package plus 6% handling, PST and GST. Another way to help PWS&D raise money for development while you solve your Christmas shopping dilemma.*

## Ecumenical Shared Ministry

by Allan Young, Tumbler Ridge, B.C.

Tumbler Ridge, B.C., is a remote, one-industry town located in the foothills of the Rocky Mountains producing coal for the Japanese steel industry. About four thousand people have uprooted themselves from various places and cultures across Canada and throughout the world to further their careers and bet their lives on this fledgling project. The ten year old town has seen much growth and a great turnover of people in a short time. Today, Quintette Coal Ltd. is under new management so further changes are taking place. Many people are under stress, afraid of losing their jobs and having to relocate at a moment's notice. To date, many people lack the luxury of feeling stable and secure but that is expected after the present restructuring process is completed.

Tumbler Ridge is made up of young and transient families. Very few of them have extended family nearby so that if and when there is a death, the deceased is sent "back home" for burial. A very real air of 'temporariness' continues to exist. As a result, people attempt to cope in a variety of ways. Some become involved in a flurry of recreational activity; some turn to alcohol and/or drugs; some hide themselves away in their houses to await the day of return to 'civilization'; some reward themselves by amassing possessions and toys; a few contribute their time and abilities to the betterment of the community; and some seek meaning through the church.

St. Paul's Church in Tumbler Ridge is a shared ministry: Presbyterian, Anglican, United and Lutheran. It was established early in the life of the town as an ecumenical endeavour for financial reasons. None of the four denominations could afford to "go it alone". The costs of providing stipend and housing for a minister/priest/pastor and family, and maintenance on worship facilities would be prohibitive especially in a town of this size and age but, there is a need for our presence.

In this shared ministry we worship and work together as one congregation under one leader. At the present time I serve as a Presbyterian minister. The two previous ministers have been Lutheran and United Church. The governing body of the congregation is the Church Council which, has two representatives from each denomination. They are the liaison between the denominational bodies and the members of the congregation. All of this may appear 'normal' - at least on the surface - but The Right Reverend John Hannen, the Anglican



Chetwynd & Tumbler Ridge Shared Ministries got together for a picnic...at Gwillim Lake.

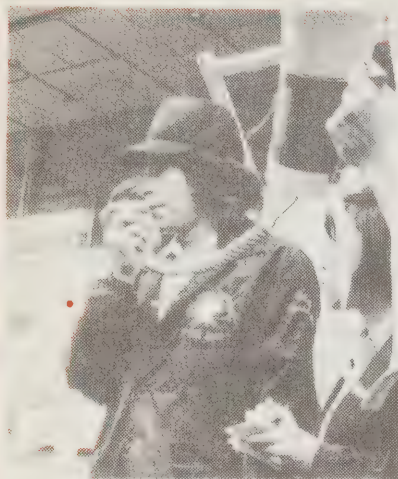
Cont'd on Pg. 6



# The Lubicon-Japan Connection

by H. Glen Davis, General Secretary,

Life & Mission Agency



It was a strange sight! In the heart of Tokyo a man with long dark hair and a black baseball cap on his head spoke quietly into a megaphone. His voice competed with the bustling traffic of downtown Tokyo. But, for those who had ears to hear, his message was firm and clear. "We have tried to settle this issue peacefully through negotiation. But they have refused to meet with us. So, now we will do what we have to do on the ground, and they must bear the responsibility".

Who are "they"? What is the issue? Who is this man and why was he here in Tokyo?

The lettering on his cap proclaims "Lubicon Indian Nation". The man, Bernard Ominayak, is chief of the Lubicon Nation in Alberta, Canada. The issue is survival - the survival of his people. They are a community of 500 whose traditional land is in the Peace River district of northern Alberta. It is a heavily forested area, ideal for trapping, hunting, and fishing.

In recent years the exploitation of oil resources by oil companies and the Alberta government has destroyed trap lines, chased animals away, and made a traditional way of life almost impossible.

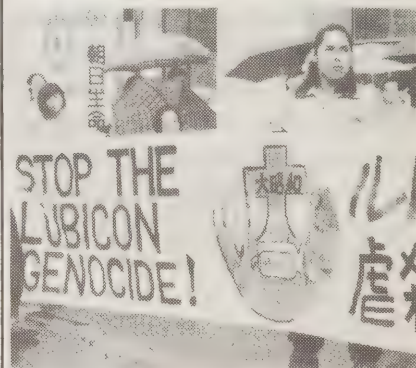
However, the hope of the Lubicon Nation lies in gaining recognition of its land claims and control over its own resources. The Alberta government, has sold the lumbering rights on Lubicon land to a huge pulp and paper company from Japan called Daishowa Seishi. Three years ago the Lubicon people recognized the threat and began negotiations with the Vice-President and General Manager of Daishowa in Vancouver. On March 7, 1988, the company agreed not to clearcut on traditional Lubicon territory until the land issue had been settled. Chief Ominayak and his consultant, Fred Lennarson, were present and witnessed the agreement.

Nevertheless, Daishowa went ahead and built its huge pulp mill on the Peace River and contracted cutting operations to smaller companies. One company started cutting in 1990 on Lubicon land. Their camp and equipment were sabotaged, and some Lubicon people are now on trial for various charges arising from that incident.

Daishowa announced that at freeze-up this year, the Brewster Construction Company, a fully owned subsidiary of Daishowa, would begin to clearcut Lubicon land. When requested to honour their 1988 agreement Daishowa

denied that the agreement exists. They say they have a legal right to cut because of their agreement with the Alberta government.

The Canadian churches, encouraged by the Japan North America Commission on Cooperation in Mission and the National Council of Churches in Japan, sponsored the travel to Japan of a small delegation from the Lubicon Nation to



argue the case directly with officers at Daishowa Seishi headquarters. Because I planned to be in Japan at the same time, I was asked by the Canadian Council of Churches to be present when the delegation met with Japanese government officials and Daishowa officers. We met with three opposition members in the Japanese parliament who were sympathetic and promised to do whatever they could; however, in spite of three requests to the President of Daishowa, the officers refused to grant Chief Ominayak even a few minutes of their precious time.

And that is why a small demonstration took place outside the Tokyo offices of Daishowa Seishi. Several media representatives, Japanese Christians representing the NCCJ, four Roman Catholic priests (three of them Canadians),



and about 30 members of a similarly discriminated-against minority, Koreans in Japan -- attended. Banners were displayed and speeches were made, Why didn't we storm the building and demand a meeting? Chief Ominayak said quietly but firmly, "We have asked them three times to meet with us. They have refused three times. I think we have done all we can do here". Whether or not he and the Lubicon people gain recognition of their rights to control their land and its resources will depend partly upon

the support and solidarity of their friends, in Canada and Japan .

Daishowa is a mammoth company which has operations in many parts of the world. It has run into trouble because of the environmental devastation it has caused in the Philippines, Malaysia, and Australia. It is very sophisticated in using the media to gain support for its operations. It is no accident that during the week our delegation was in Japan there were Daishowa advertisements in major magazines showing a picture of its huge pulp mill

on the Peace River. They stated that they were being careful, despite the fact that they are dumping about 20 tons of polluting sludge into the Peace River daily, and using a highly polluting chlorine bleach process which has been outlawed in Europe.

Here are some ways that Christians both in Japan and Canada can be helpful. We can write:

Mr. Thomas Hamaoka,  
V-P & General Manager,  
Daishowa Canada Co Ltd.,  
Suite 3500, 666 Burrard Street,  
Vancouver, B.C. V6C 2X8

and/or

Cont'd on Pg. 7

**EXCERPTS FROM AN OPEN  
LETTER TO PREMIER GETTY  
FROM THE NATIONAL**

**CHRISTIAN COUNCIL IN JAPAN**  
by Munetoshi Maejima, Gen. Sect'y

....As Japanese citizens, we realize the destruction our transnational corporations cause internationally. For short-term personal and national profits, they willingly sacrifice the futures of our and all people's children and grandchildren by irreparably destroying and polluting forests, seas and other areas which are necessary for a healthy world ecosystem. Daishowa utilizes obsolete harvesting and pulp processing technologies in its Northern Alberta operations. Both the clearcutting of forests as well as the bleach kraft processing method are extremely hazardous to the environment. We find it offensive that Daishowa would use technology which is illegal in Japan in order to profit from polluting and destroying our neighbor's environment. We Japanese must take responsibility for reigning in such

reckless and selfish behavior on the part of our corporations.

In addition, we want to emphasize that while Japanese people sincerely wish to develop mutually beneficial economic relations with the Albertan people, we cannot build an economy based upon the oppression of minorities such as the Lubicon. To do so would be contrary to all principles of economic justice and can only lead to further problems in the future. We believe that sustainable, just and participatory development of our resources is not only possible but necessary in a world increasingly threatened by rampant overconsumption and willful pollution of our environment. In addition, we believe that in the case of Alberta, positive Canadian-Japanese economic development cannot proceed without first the Lubicon land rights issue being resolved in a just and fair manner.

Therefore, we Japanese citizens in solidarity with the Lubicon

people and Alberta citizens, urge you to use all means available to :

- 1) Stop Daishowa Canada and any of its subsidiaries from logging within the disputed territory until the Lubicon land rights issue has been justly resolved;
- 2) Negotiate a land rights settlement between the Lubicon and both levels of government which is fair and just for all parties;
- 3) Require that Daishowa Canada and its subsidiaries utilize timber harvesting, reforestation, and pulp processing technologies at least comparable to those required by environmental protection laws in Japan.

We believe that these measures are in the best interests of the Albertan and Japanese people for building a just and mutually beneficial relationship of economic cooperation and development.

*We will continue writing letters to the Alberta government and Daishowa Canada. We request that many people and groups write protest letters as well.*



*Cont'd from Pg. 3**Ecumenical Shared Ministry*

Bishop of Caledonia, refers to shared ministries as "high energy" parishes because everything that happens in a shared ministry is multiplied by the number of denominations.

Keeping in mind that St. Paul's Church receives input from, is accountable to, and participates in four denominations, picture four times the amount of mail... four times the number of records... four times the number of requests from national and regional Church Offices for statistics, budgets, surveys, order forms, etc. In order to keep up on all that is happening, I have found that it is necessary to take part in as many denominational meetings as possible.

Having mentioned the problems, I hasten to disclose the joys because they are far greater. Financial support comes in the form of relatively small grants from each denomination which issues in a healthy contribution for the maintenance of the ministry. Four denominations are represented in our town and people with roots in any one of our groups are able to participate fully in the congregation as they would anywhere else.

*As a result, an image is presented to the community of the greater Church worshipping and working together, sharing their faith in ministry to the world.*

We benefit from each other in terms of our various denominational emphases such as social action, liturgy, preaching etc. and

the many and varied resources that are provided by each of the national and regional offices. This gives us the opportunity to learn from each other. Barriers are removed allowing us to be creative in liturgy and ministry and to focus on the Christian faith in all of its diversity and richness.

On an annual basis, an ecumenical shared ministries conference is held in Grande Prairie, Alberta. At some of these events, fear has been expressed that people who participate in shared ministries will lose their denominational identity. My experience is that our denominational loyalty remains intact (sometimes even strengthened) and our faith is enhanced by an appreciation for the others with whom we regularly interact.

There are still problems to be worked out in shared ministries but I believe that the financial "crunch" that we are experiencing is God's way of telling us that we must get out of our "fortress" mentality and denominational "defensiveness" and start working together in practical and creative ways to go out and to do God's will in God's creation. This is not to say that denominationalism is necessarily harmful and/or counterproductive, but even on a denominational basis we need to consider more creative and less costly ways to minister: without church buildings, in territorial ministries, with itinerant preachers, in house churches, in small groups, etc.

*All of this for the purpose of making the Church of the Christ available to all people in all places.*

*by C. Joyce Hodgson*

## 'Twas the Month Before Christmas

Christmas is coming.  
It's almost here.  
How will we celebrate  
Christmas this year?

Our son has a bicycle,  
Daughter, a car,  
The baby has buntings  
And more clothes by far

Than she or her cousins  
Or nieces can wear.  
I wish there was some way  
Of helping "out there".

I know! *Something Extra*,  
That book full of ways  
To make such a difference  
To their holidays.

I'll send to the Board  
Of World Mission today  
And pick out my presents  
Without a delay!

La Prepa, the school  
For the soldiers for Shane  
Youth in Mission for Barbara  
And a Campership for Jane.

I wonder what Grandma  
And Grandpa would think  
If instead of a knickknack  
We gave them a link

With Seniors in trouble  
Or sickness and care.  
I see there's a project  
For Seniors in there.

At Christmastime folks  
Like to be of good cheer.  
*Something Extra* extends that --  
All through the year.

*Cont'd from Pg. 5*

***The Lubicon-Japan Connection***

Mr. Kiminori Saito, President,  
Daishowa Japan, Asahi Tokai Bldg.  
Otemachi, Tokyo, Japan.

We can urge the governments to take serious steps to settle Lubicon land claims immediately.

The Rt. Hon. B. Mulroney, P. M.  
(and/or your M.P.), House of Commons,  
Ottawa, Ontario, K1A 0A6 (no stamp ).

And finally, we can indicate our solidarity with the Lubicon people by sending them messages of support and encouragement.

Chief B. Ominayak,  
Lubicon Lake Indian Nation,  
Little Buffalo Lake, 3536 - 106 Street,  
Edmonton, Alberta, T6J 1A4.



## **The Phone's For You!**

### **- a new approach for Church Growth**

*by Iris M. Ford, Grace P.C., BC*

Grace Church has excitedly followed The Phone's for You! kit - over the past six months. With the help of 65 phoners from our Presbytery we enthusiastically entered this campaign to build up the congregation. It worked! We have seen a small church, with six years of disappointing, yet faithful, history, become enthusiastic. We have seen a negative image in the community change to "that's the church that phoned us". Grace Church is growing.

We set our goals high; we worried about disappointing results. There hasn't been any great influx of people. But, this campaign provided us with an enlarged mailing and phoning list of interested people who may come out someday. How do you visit 20,000 homes? The task is enor-

*Cont'd. from Pg. 1*

### **CANADA: A MISSION FIELD?**

whom both official languages are secondary. One-third of all new Presbyterian congregations fall into this category. Sixth, new churches are needed to reach people moving into newly developing communities and seventh because Canada is largely nominally Christian and unchurched. In 1982 The Presbyterian Church in Canada adopted the goal of establishing new congregations at the rate of 10 per year. Due to limited resources, however, fewer than four have been established each year. Constrained as it has been by limited resources, our church has not ventured to calculate the opportunity and potential for new church develop-

ment nation wide. Available research suggests, however, that if the church is truly mission minded, there is a need and opportunity for at least 60 new congregations. Ian Morrison, Secretary for Canada Operations, states that if funding was available, ten new congregations would be established almost immediately. The church's Capital Funds Campaign, under the direction of Harry Waite, is seeking to raise support for the mission of The Presbyterian Church in Canada.

But even with constraints, we are moving forward in new church development. Twenty-four congregations are presently classified as new church development and

*Cont'd on Pg. 8*

was, what a good feeling. At last we were doing what Jesus had commanded us to do.

We sent out weekly brochures and a specially printed invitation. These were expertly done, and eye catching, explaining TEN WAYS Grace Church hoped to meet the spiritual needs in the community and our future plans.

We were disappointed with the attendance at the Restart Service. It will not be easy encouraging people to come who haven't been to church in years. It will take many loving strokes, a safe, non-threatening environment, a friendly call from time to time, to draw people through that intimidating church door.

The cost is approx. \$240.00 for the complete THE PHONE'S FOR YOU! kit, available from Church Growth Development International, 420 W. Lambert Rd., Suite E., Brea, CA 92621, USA (714) 990-9551.

mous! The phone is the way to find that one in a hundred who is truly interested. Results? Sixty-five families have indicated an interest in coming and 245 wanted to be on our mailing list.

The Crisscross Directory provided us with numbers. There were over 8,000 "dial ups" or first calls made. Everyone found phoning hard as most people are shy, and hate rejection. But Canadians are rarely rude on the phone! Of those willing to listen 30% were already actively involved in a church, temple or synagogue. Add to those the number that didn't want anything to do with us, and the numbers not in service, or on an answering machine, and we found only 3% were interested in going on our mailing list. It was easier to continue, especially when we struck gold - someone was interested! What a joy that



*Questions for Discussion*

1. In what ways, according to Ron VanAuken, is Canada a mission field?
  2. How can you and the members of your congregation get involved in mission in Canada?
3. What, in your opinion, is "the challenge that God has laid before us" at this moment in Canada's history? What is one response that the Christian church can make?
4. What does it mean to you to be a member of The Presbyterian Church in Canada? Do you think your commitment would be strengthened or weakened by participating in an ecumenical shared ministry?
5. As in the Japan - Lubicon Connection, name other instances in the world that you are aware of in which a multinational corporation is being encouraged by a government to ignore the rights of its own citizens.
  6. Why, do you think, it is often the indigenous people of a country who suffer?
  7. If a Canadian multinational was causing difficulties for people in another country, what could you do about it?
8. Like Iris Ford, what new ways have you tried in your congregation to reach the unchurched?
  9. What is there about your church that might keep new people from joining? What can you do?

*CANADA: A MISSION FIELD?**Cont'd from Pg. 7*

innovative approaches are being explored. David Sherbino is a professor at Ontario Theological Seminary and associate minister at St. Andrew's, Islington. Under his leadership St. Andrew's has begun an off-site worship service in the Holiday Inn that is reaching new people with creative worship. While St. Andrew's worship centre is distinct in its style, other programming is shared with the parent church.

For 15 years Dennis Oliver has been teaching and writing about Canada as a mission field. The next logical step was for him to become a missionary pastor, appointed by the Board of World Mission to establish Dayspring

Presbyterian Church in London, Ontario. His goal is a high profile church with preaching that is both helpful for living and spiritual...a church reaching those for whom the traditional church is no option.

In the interior of British Columbia David Webber's ministry is a 21st century expression of early mission work in Canada. David is establishing a network of house churches in communities too small to support a traditional congregation. Under his leadership four house churches are currently meeting and two are waiting to begin.

Celebration! Presbyterian Church in Whitby, Ontario is a faith venture in new church development.

Its mission: to reach those who have given up on the traditional church. Its style: contemporary and creative. Its strategy: to invest in building a strong leadership team, quality ministry, and broad outreach. Under the leadership of Ron VanAuken, Celebration is being supported through the gifts of congregations and individuals.

Despite these innovative approaches to mission, new church development continues to be a pressing need within our church. To meet the challenge of the mission field that is Canada, the Board of World Mission continues to explore creative strategies for starting congregations and gathering people together in faith communities.

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**"PRESBYTERIANS SHARING..."**



# The Christmas Story's Embarrassing Character

**T**he embarrassing character in the Christmas story is Joseph, the husband of Mary, the earthly father of Jesus. When we use this phrase, "earthly father," we betray our problem with Joseph. We don't even know what to call him. He's the father who isn't a father.

It's some comfort to know the Gospel writers faced a similar problem. Luke's Gospel traces the lineage of Jesus through his mother, Mary; Joseph is virtually ignored. Joseph does play a more prominent role in Matthew's account. Here, the lineage of Jesus comes through Joseph rather than Mary. Joseph has a key role in assuring that the child will have a home.

Mary and Joseph are engaged, Matthew says. Marriage customs of the time consisted of a two-step process: first, a formal exchange of intention before witnesses, and then, at a later time, the taking of the bride to the groom's family home. It was during the time between these two steps that Joseph discovers Mary is pregnant. The Gospel writer adds quickly, "by the Holy Spirit," so the reader will not entertain the suspicion that naturally springs into Joseph's mind.

**Christians have tended to ignore Joseph much as they ignore an embarrassing relative**

Joseph, says Matthew, was an upright man, which means he had great respect for Jewish law. The letter of the law demanded that an adulterous woman be stoned. A less severe penalty would have involved making the situation public, bringing disgrace to the unwed mother. So Joseph wrestled with a dilemma; he wished neither to dishonour God's law nor to

*Joseph, a perennial embarrassment in the Christmas story, plays an indispensable role in salvation*

**by Kenneth L. Gible**



- Photo from  
St. Paul's Church,  
Peterborough, Ont.

expose Mary to disgrace.

Joseph and his dilemma became an ongoing problem for Christian piety. As centuries passed, the character of Joseph remained an embarrassment to the faithful. One of the legends of the Middle Ages told how, as Mary and Joseph were on the way to Bethlehem, they passed a tree filled with cherries which looked tempting to Mary. She asked Joseph to gather some

for her. When he refused, the tree miraculously bowed down and offered fruit. Mary picked some. But when Joseph tried to do the same, the tree immediately withdrew its branches out of his reach. Joseph then realized he should not have refused to get the cherries for Mary and he fell on his knees to ask forgiveness. This story was set to music later in the English carol called "The Cherry Tree Carol."



In this song Joseph is described as "an old, old man."

*O, then bespoke sweet  
Mary,  
In a voice so fair and so  
mild,  
"Pick me one berry, pick me  
one cherry,  
For I am with child."  
O, then bespoke old Joseph,  
With an answer most  
unkind,  
"Let him pick berries and  
let him pick cherries  
That brought thee now with  
child."*

The words of this carol have a quaint, even bizarre sound to modern ears. But the carol has the merit of humanizing Joseph, allowing him to show some understandable anger at Mary's startling announcement of her condition. But mostly, the song accentuates the contrast between "sweet" Mary (who earlier in the song is called "The Queen of Heaven") and the old, not-too-smart, embarrassing Joseph.

This song at least mentions Joseph. Flipping through the Christmas songs in several church hymnals, I found numerous references to the mother of Jesus but hardly any to Joseph. Because Christians have never known quite what to do with Joseph, they have thought it best to ignore his part of the story, much as you or I may try to ignore the existence of an embarrassing relative.

Maybe you are fortunate enough not to have any embarrassing relatives. I've got some. But to be perfectly fair, the same kinfolk I find embarrassing probably put me into the same category.

In the church I attended as a boy, there was one family that was an embarrassment to us all. The husband and wife had two boys and two girls. Today, I suppose, members of this family might be classified as slightly retarded; back then we called them "poor souls." We had a certain sympathy for them; but stories about their unusual behaviour circulated in our church and, with typical exaggeration, took on an almost legendary quality.

This family lived in a kind of

blissful innocence about the real world. We laughed at them with a dose of smug superiority, though, as far as I know, no one treated them unkindly.

They were faithful attenders of every church function: Sunday school and worship, mid-week prayer meetings, revival services, church business meetings. They attended services at churches all over town and in nearby communities. When members of our congregation saw them at gatherings away from our home church, they sometimes pretended not to know them.

My most vivid memory of this family involved the oldest son who was about my age. On a church bus trip, my best friend and I, both high school juniors, tried to get a table to ourselves when we stopped at a restaurant. We didn't want Melvin to join us because he was liable to say or do something mortifying.

**"I want apple pie à la mode,"  
Melvin said, "but with  
ice cream"**



But Melvin followed us and sat at our table. We were stuck with him. My friend ordered first — cherry pie à la mode. I said, "I'll have the same."

Then it was Melvin's turn. "I want apple pie à la mode," he said, "... but with ice cream." To her credit the waitress never cracked a smile. My friend and I looked for the nearest hole to crawl into.

That was 30 years ago. My feelings have changed about that event and that family. I understand now what they represented in my home church. They were a special gift from God. Their presence among us helped us keep our feet on the ground. There was no room for pretension, for false piety, for "putting on the style," as long as they were around. Their child-like faith put the rest of us to shame, and that was part of our discomfort with them. It was not they who embarrassed us, so much as it was we who embarrassed ourselves. Their goodness, their trust, their unconditional acceptance of others

was its own kind of judgement on the rest of us.

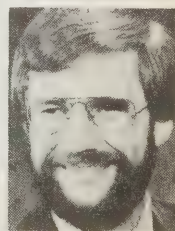
It's that way with Joseph. There is a steadfast truth about him. Willing to risk being thought of as a cuckolded old fool, Joseph makes his decision on the basis of a dream. The angel in the dream tells Joseph that the child in Mary's womb is a holy child, one who will save his people from their sins. Joseph awakes and makes his decision: he will take Mary as his wife.

Did Joseph believe the dream? His decision seems to imply that he did, but the Bible story never says so directly. How did Joseph feel towards the son that was not his "real" son? The story does not reveal that either. The story only says what he did. Later, after the child was born, Joseph heeded another dream's warning and took the mother and child to safety in Egypt and remained there until the wicked king had died.

And so, Joseph, the perennial embarrassment, turns out to play an indispensable role in fulfilling the divine plan of salvation.

I'm speculating, I know, but I wonder if the growing Jesus did not learn from Joseph more than carpentry skills. I wonder if Jesus did not learn something about quiet dignity and strength of character, about the kind of courage that can risk being thought of as a fool.

And with Joseph's help, I wonder if you and I might begin to see with new eyes the "embarrassing" ones among us — the retarded, the handicapped, the wayward sheep in our families, all the "poor souls" whose lives touch our own, though, God knows, we try to avoid them as much as possible. Might they not be God's gift — signs pointing us to our souls', and our society's, salvation? □



Kenneth Gible is a free-lance writer who lives in Arlington, Virginia.



# BOOKS

## **The Good News From North Haven (A Year in the Life of a Small Town)**

by Michael L. Lindvall.

Doubleday, 1991, \$19.00.

Reviewed by John Congram.

If you love small towns and small churches you will love this book. Michael Lindvall, a Presbyterian minister, tells the story of a year in the life of Second Presbyterian Church (there is no First Presbyterian) in North Haven, Minnesota, and their minister, young Reverend David Battles.

The book begins with a battle over the Christmas pageant which Alvina Johnson had directed for 47 years and ends with a surprising baptism which won't be too surprising to any minister who has served a pastorate more than a couple of years. In between lie a variety of stories involving motorcycle gangs, gossip that travels faster than light and Battle's own discovery that his call to North Haven was the result of a mix-up in correspondence. He had been so enthusiastic about accepting the call that the pulpit committee did not have the heart to tell him he had received the wrong letter and called him anyway. Indeed, "a strange providence."

But don't be hoodwinked into believing North Haven is a mythical town. You may not find it on any map, but it is a place in which we all have lived and at least some of its events we have all experienced.

David Battles came to North Haven, he tells us, "partly out of urban arrogance that fancied we could bring something to 'these people,'" partly "romanced by a nostalgic vision of small-town life," but "mostly because it was the first place that would have us and we needed the job." What he witnessed here, "where life moves a bit more slowly" and "you see it more easily," was grace at work. You will experience it too as you read these humorous, grace-filled tales.

I did not realize until I had finished the book that this is a

book of sermons — the best in narrative preaching. We receive a clear indication of the author's style when he expresses appreciation in the introduction to Fred Craddock and Garrison Keillor.

Michael Lindvall is "really" the minister of First Presbyterian Church in Northport, New York.



## **Missing Persons: Ministry with Persons Who Have Special Needs**

by Oliver Ohsberg.

Wood Lake Books, 1990. \$13.95.

Reviewed by Enid Pottinger.

Most of us have heard some version of that sad and foolish statement: "Why should this church build a ramp to permit wheelchair accessibility? Everyone who comes to church here can walk." It takes about one second to realize the ridiculous nature of that well-intentioned but reprehensible statement, and one second more to order a copy of this book.

All activities of a congregation communicate a message. *Missing Persons* is an excellent handbook for people who want to include all of God's people in the activities of their congregation.

Clear definitions make this book accessible, informative and inspiring. Exceptional persons are "those whose needs are not met in routine ways." A disability is "a physical or mental condition which may be described in medical terms." A handicap "results from obstacles which the disability places . . ."

One chapter is devoted to each of six special needs: intellectual,

communication, visual and physical impairment, chronic medical problems, social and emotional disorders.

A six-verse Hymn for Ministry is printed early in the book for meditation. Each chapter concludes with a summary from it to enlighten the reader on how to include persons with special needs in the church building, in worship, in congregational activities and in our lives.

"How long has Jim been in a wheelchair?" a Sunday school teacher was asked. The teacher responded, "Jim who?"

This volume concludes with lists of Canadian agencies, films and available-in-Canada publications which make it relevant and useful. The book answers any adult who wonders why people with special needs are largely absent from our congregations.

Oliver Ohsberg is associate professor of Christian Education and associate dean at Acadia Divinity College. A resident of Wolfville, N.S., he is a member of the United Baptist Church, New Minas, Nova Scotia.

Enid Pottinger's next-door neighbour is a L'Arche community and she spends three hours a week in St. Paul's Church, Hamilton, Ont., in a ministry for people with special needs.

## **The New Oxford Annotated Bible**

Bruce M. Metzger and Roland E.

Murphy, editors.

Oxford, 1991. \$49.95.

Reviewed by John Congram.

The text of this annotated Bible is The New Revised Standard Version which was fully reviewed by Ian Wishart in the July-August 1990 edition of the *Record*.

You might wonder why the editor of the *Record* is reviewing such a scholarly work rather than a professor of one of our theological colleges. The reason is that the predecessor of this edition, *The Oxford Annotated Bible* of 1962, was a valued companion of mine for over 25 years as a parish pastor. When I saw that a new edition had been printed, I wanted



to be one of the first to have a look at it.

At the bottom of each page are notes on the text which I have found to be unfailingly helpful in correctly interpreting the text.

In addition there are almost a hundred pages of notes, essays, charts and maps by scholars from a wide range of denominational backgrounds including Roman Catholic and Orthodox. Among familiar names carried over from the 1962 edition are Bernhard W. Anderson and James A. Sanders. New additions to this edition include Floyd V. Filson and Samuel Terrien. Bruce M. Metzger from Princeton Theological Seminary who chaired the editorial committee for The New Revised Standard Version shared the editorial work on this annotated version with Roland E. Murphy from Duke University Divinity School.

Among the articles included are the following: "Modern Approaches to Bible Study," "Characteristics of Hebrew Poetry," "English Versions of the Bible," and a "Survey of the Geography, History, and Archaeology of the Bible Lands."

Each book of the Bible begins with a brief introduction. Seldom are they more than a page in length. They date the book and provide a brief synopsis of its contents. Likewise, each section of the Bible contains an introduction of several pages. In the particular edition I examined, this included a most helpful 15-page introduction to the Apocrypha.

Suffice it to say, in 25 years in the pastorate, having tried a variety of Bible study helps, I found *The Oxford Annotated Bible* to be by far the most helpful study Bible I ever used. This new and expanded version has only one drawback that I can see. Its over 2,000 pages make it, despite the fineness of the paper, a book of considerable size and weight.

*The New Oxford Annotated Bible* (with the *Apocrypha*) would make a valued gift for anyone who wishes to take the Bible and its message seriously.

**Christian Parenting: How to Raise Children in Real Life**  
by Donna Sinclair and Yvonne Stewart.

Wood Lake Books, 1990. \$12.95.

Reviewed by Nancy Dunn.

It's tough being a parent. And not even the best Christians have all the answers. Nor are the answers in this book. But some of the hardest questions are here and many good ideas on how to approach the issues that today's parents and children face.

Six chapters deal with six major issues: materialism, competition, sexuality, conflict, crises and being Christian. Thus Sinclair and Stewart, who wrote alternate chapters, tackle everything from peer pressure to pre-marital sex, from the death of a goldfish and a grandparent to the divorce of parents, from an abusive hockey coach to fairness in sibling treatment.

Using down-to-earth current examples from their own lives and those of others, as well as references to the life and teachings of Jesus, the authors make us aware that the old adage "actions speak louder than words" often still

applies. They also point out appropriate ways, using words, to make communication meaningful and helpful.

In acknowledging that neither parents nor children are perfect, these two mothers admit that parents and children make mistakes, sometimes major ones. Nevertheless, this is an encouraging book. It is about passing on our values but not forcing them. It is about talking with, even advising our children, but letting them make their own choices. It is about the "forgiveness, respect, grace, strength and love" that is Christianity.

Nancy Dunn is a member of Knox Church, Guelph, Ont., and mother of three grown sons.

**Street Kids: The Tragedy of Canada's Runaways**

by Marlene Webber.

University of Toronto Press, 1991. \$16.95.

Reviewed by Bert Vancook.

Let no one ever again romanticize "street life." After reading this book, it will be impossible to

continued over page





## Books

continued

ignore the numbers of street kids and hard to avoid Webber's painful indictment of our society and of family life. The horrific examples of abuse and neglect are made worse by the realization that these children come from "normal" communities in Canada.

Most people catch only glimpses of the world that these kids live in. But even a glimpse is enough to destroy the image of Canada as a nice, secure country with safe, clean streets. Webber points out that the vast majority of street kids are throwaways, not runaways, and that the appearance of a good home can be deceiving.

Canada's castoffs, like India's, sleep in back alleys; serve time in detention centres for petty crimes they commit to survive; exist on meagre rations of scraps; and risk the perils of street life, particularly violence, drugs and disease. Employers exploit them, pimps corral them into prostitution, and street-wise veterans drag them down into

the base morality of the streets. . . . Many make valiant efforts to pull themselves up, but end up buried in the rubble of their own lives, as if the whole weight of society were bent on keeping them down.



Interwoven with quotations like this are editorial comments about how children have been brutalized within their families and on the street. There are also stories from street kids themselves. Webber presents them without using or sensationalizing the kids which, to me, is an impressive achievement.

I hope that people who read this book will be spurred to righteous, prophetic indignation. The strong (the adults who have abused or bought the children), and the people and politicians who choose to ignore the realities that kids know in their own towns and cities, will finally face God, who hangs millstones around the necks of those who cause little ones to sin.

If reading this book causes people to change their cries of "Get these kids off our streets!" to insisting that appropriate measures be taken to safeguard our society's children, then Webber has done her job well. Who really constitutes the threat to society? Is it the children who have been victimized from birth? Or is it the adults who have formed them and who now assume that they can buy them, use them and throw them away?

Bert Vancook is minister of Summerside Presbyterian Church in Summerside, P.E.I.

### Rescuing the Bible from Fundamentalism: A Bishop Rethinks the Meaning of Scripture

by John S. Spong.  
Harper, 1991. \$12.95.

Reviewed by Zander Dunn.

Spong is at it again. Some will dismiss this book with derision because some of his conclusions are too much, but there are good things in this book also. It would be a shame to throw it all away.

Spong's thesis is right — the fundamentalists have not served us or God well by their literalistic view of the Scriptures. At first it seems that people like Jerry Falwell are not worth attacking because they are so ignorant and anti-intellectual. But they represent a large number of Christian people. The Bible does need to be rescued from them.

Spong's review of Old Testament and New Testament Criticism, Historical Criticism, Form Criticism and Redaction Criticism is informative and helpful for those who have never looked at using the tools of biblical criticism.

Spong's chapters on "Christmas and Easter: Ultimate Truth and Literal Nonsense" and "Who is Christ for Us?" are full of good things and provocative insights. He is courageous not only in attacking the fundamentalists but also in sharing his own faith. For example, Spong's Christology is sure to be attacked by other Christians as "unorthodox."

The chapters for which Spong



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will be pilloried by his critics are those on Paul. Although I cannot agree with his conclusion that Paul was a homosexual, I was interested in and helped by his interpretation of the biblical evidence. To see Paul as a homosexual, one must go beyond the biblical texts. Spong's treatment of those texts is fascinating and reveals the compassion Spong has for the homosexuals whom the church has too often maligned and punished.

This is a good overview of the Bible by a liberal scholar. He tends to overstate his case sometimes but he loves the Bible as much as any fundamentalist. And he makes more sense to me in explaining the Bible than do they.

Zander Dunn is minister of Knox Presbyterian Church in Guelph, Ont.

### **New Strategies for Today's Churches**

by *Margie Morris*.

Newton-Cline Press, 1990.

Reviewed by *Lucie Milne*.

New strategies in volunteer ministries for today's church is the focus of this book. The author's purpose is to "explore issues and exchange information in the hope that what has worked for others will work for you." She explores marketing options from the business world for marketing techniques in the church to "tell others who we are, affirm for them who they are and rejoice together in who God is."

Margie Morris writes out of her experience working in volunteer service and management and in public relations. She covers such subjects as recruitment, cultivating leadership, committees that count and empowering leaders. In one chapter, "Creative Conflicts — The Way of Lasting Agreements," she writes: "It could be that our understanding of our faith excludes acknowledging that conflict, both major and minor, is an inevitable part of people working together — even in the church . . . denying our feelings and guarding our interactions we limit both vision and service."

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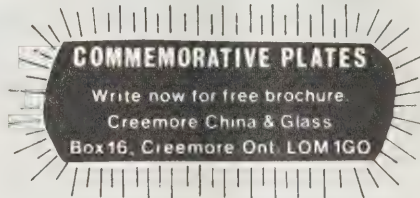
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Lucie Milne is minister of Cromarty  
Presbyterian Church in Ontario.

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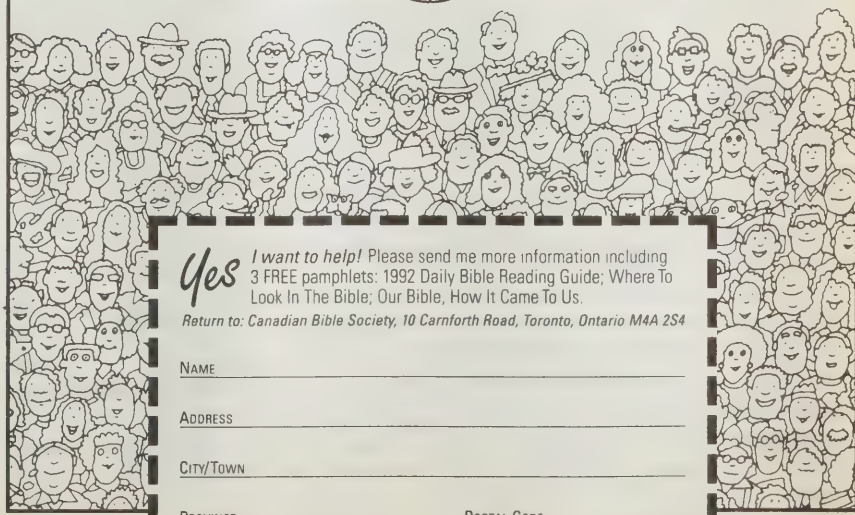


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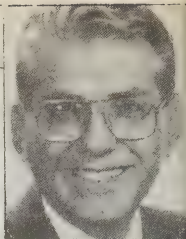
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# YOU WERE ASKING?

Tony Plomp

## Who Eats First?



At the General Assembly communion service, the Moderator partook of the elements first, then gave them to the elders who, in turn, gave them to the congregation. I found this procedure offensive. It showed a lack of humility. I would never act like that at home.

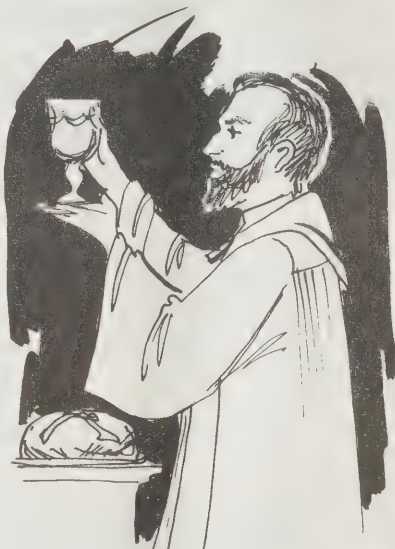
You were not at home, but at church. You were not eating your evening supper, but celebrating the Sacrament. You were offended because in many of our congregations, ministers are served last. To you, the Moderator's action seemed impolite. But it was not his intention to offend.

The manner in which the Sacrament was celebrated at the past Assembly is the way many churches celebrate it and, they would hold, this is the way it *ought* to be done. The 1964 *Book of Common Order*, now superseded by one approved for voluntary use in June of 1991, notes: "... the minister shall himself partake in both kinds as he remains standing. He shall then take the plate of bread into his hands for distribution to the elders. ..." The minister will do so for the cup also. "When the elders have partaken ..." they distribute both bread and wine to the people.

The 1991 *Book of Common Order* also recommends this procedure. According to *Word and Sacraments*, a study produced in 1987 by the Worship Committee of the Board of Congregational Life, "In keeping with ancient and Reformed custom, the minister first receives both the bread and wine and then serves those who will assist in serving the people." The study goes on to give the rationale for this way of distributing the elements. "The minister presiding at the table models the role of the servant disciple, who takes the cup offered by Christ as a sign of discipleship and uncon-

*Many believe communion  
has to do with courtesy  
and manners.*

*But who eats first  
goes much deeper*



- Art by Iris Ward

ditional loyalty .... The minister, in receiving the bread and cup first, reaffirms before all the people his or her need of saving grace and a renewed commitment to the joys and risks of life as the obedient disciple. The minister should not pass on to the people the symbols of life in Christ until he or she has first demonstrated a willingness to drink from the same cup." The study refers appropriately to Mark 10:35-45. It is a persuasive argument.

In many congregations, the "old" custom (from whence derived I do not know) is followed in which elders and minister(s) are served last. This obviously communicates a message to many people. That much is clear from the question above. The serving of the elders and minister(s) last may leave the impression that we do so because

it is the polite and gracious thing to do. And we elders and ministers surely would not want to be seen as impolite and ungracious. But that is quite another message from the one given by the minister partaking of the elements first. It may be incorrectly understood as the minister setting himself or herself "above" the people and, therefore, being arrogant and impolite. Or it may be correctly understood as the minister receiving from Christ, and reaffirming his or her commitment to the cost of discipleship, a public confession that he or she is willing to participate with our Lord in drinking the cup that he drank. So *what* we do and knowing *why* we do it matters.

The Sacraments are "the visible Word of God" for in *word* and *action* they proclaim the Gospel of Jesus Christ. The celebration of the Lord's Supper is, as Donald Macleod has pointed out, "in a sense ... a sacred drama." He goes on to say, "... whenever a scene is dropped or a major movement is telescoped for brevity's sake, the framework of the total action suffers from such wanton disruption." That does not make the celebration ineffective, of course. God's Spirit and our hungering and thirsting souls for Christ are at the heart of any effective celebration. Yet we must make certain that we do not carelessly blur the message which the words and actions of the Sacrament seek to communicate. For this reason, I would recommend that sessions and congregations, if they have not already done so, undertake a study of all aspects of worship and, in particular, the celebration of the Sacraments. □

Please send questions to: Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

# GLEANINGS

## If You Err

'Tis wiser to err on the side of generosity than on the side of scrutiny.

— Max Lucado

## The Light in the Darkness

If I could, I would have us sitting in a windowless room, and then have a power failure. We can't just turn off the lights because we would always know that we could just turn them back on. A power failure, while in an enclosed room, would make us vulnerable, isolated, perhaps even afraid. Voices would seem too loud, the person next to us too far away. Then someone would strike a match or flick a lighter, and the darkness would be broken. Some fumbling around and a candle would be found. Not much — one candle in a whole dark room, but it would be enough. The light of that one candle would draw us out of darkness and into the light. The fundamental choice between light and darkness would be set before us yet again.

— Patricia Van Gelder

## Gospel Gladness

The gospel is not defence, but rather attack, and it is up to the world to decide its position! The gospel is glad tidings; and we will not allow the gladness it gives to be taken from us!

— Martin Niemoller

## The Jingle-Bell Crowd

We live in a spiritually troubled time in history. Christianity has gone over to the jingle-bell crowd. Everyone is just delighted that Jesus has done all of the sorrowing, all of the suffering, all of the dying.

— A. W. Tozer

## Some Day . . .

Some day, after we have mastered the winds, the waves, the tide and gravity, we shall harness for God the energies of love, and then for the second time in the history of the world man will have discovered fire.

— Teilhard de Chardin

## Blasphemy and Fantasy

Christmas is not just Mr. Pickwick dancing a reel with the old lady at Dingley Dell or Scrooge waking up the next morning a changed man. It is not just the spirit of giving abroad in the land with a white beard and reindeer. It is not just the most famous birthday of them all and not just the annual reaffirmation of Peace on Earth that it is often reduced to so that people of many faiths or no faith can exchange Christmas cards without a qualm. On the contrary, if you do not hear in the message of Christmas something that must strike some as blasphemy and others as sheer fantasy, the chances are you have not heard the message for what it is.

— Frederick Buechner

## God, More Human

At Christmas, everyone's more human — even God.

— George Johnston

## Christmas Message

I am thinking of you today because it is Christmas, and I wish you happiness. And tomorrow, because it will be the day after Christmas, I shall still wish you happiness. I may not be able to tell you about it every day, because I may be far away or we may be very busy. But that makes no difference — my thoughts and my wishes will be with you just the same. Whatever joy or success comes to you will make me glad. Clear through the year — I wish you the spirit of Christmas.

— Henry Van Dyke

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# PEOPLE AND PLACES



RUTH COBEAU-ARMSTRONG of Calvin Church, North Bay, Ont., is pictured receiving congratulations from Dr. Stephen Hayes on the occasion of her retirement after 33 years as a church school teacher.



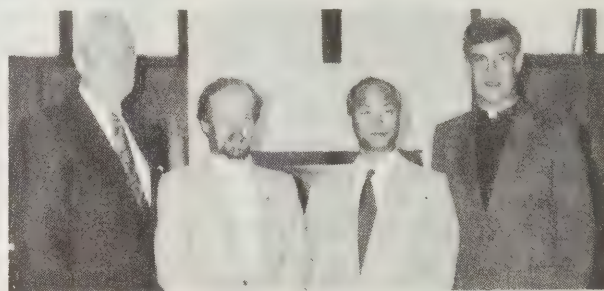
A SERVICE COMMEMORATING the 25th anniversary of the ordination of women to the eldership was held at St. Andrew's Church, Fergus, Ont. The service was conducted by the women elders of the church and featured a women's choir. Pictured, left to right, are: Joan Booker, Mary Rutherford, Christina Wolfe, Elizabeth Pearse, Rev. Roseanne Hislop, who preached the sermon, Carolyn Woods and Irene Siep.



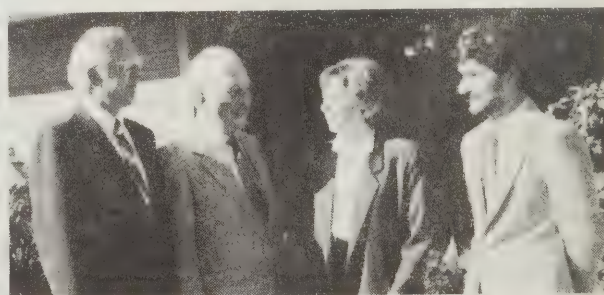
THE QUILTERS OF St. James Church, North Yarmouth, Ont., presented two of their quilts to Crieff Hills Community recently. Pictured with Rev. Bob Spencer, director of Crieff Hills, are: Madeline McVicar, Jessie Campbell, Grace Manning, Rowena Jenken, Louise Berry, Hazel Giles (kneeling) and Jean Taylor (also kneeling). Absent from the photo is Shirley Lunn.



REV. DONALD AND KATHLEEN WADE are pictured on the occasion of their recent retirement after an eight-year ministry at St. John's Milliken Church, Scarborough, Ont. During Mr. Wade's time as minister of the congregation, the church building was erected, the debt greatly reduced, and a new Classic organ acquired. The congregation has grown and has become a well-integrated, multi-ethnic church. To encourage Don to write, the congregation presented him with a word processor.



THE CONGREGATION OF St. Mark's Church, Sherwood, P.E.I., celebrated its 25th anniversary throughout 1991. At a special service in August all the ministers who have served the church were present. Pictured, left to right, are: Rev. Ian Glass (1966-73); Rev. Donald Wilkinson, current minister; Rev. Jack Chiang (1982-89); Rev. Cameron Bigelow (1974-81).



THE PRESBYTERY OF VANCOUVER ISLAND, at a regular meeting held Sept. 24 at the new interfaith chapel on the University of Victoria campus, appointed Ruth Patstone as Presbyterian chaplain at the university. Mrs. Patstone will provide leadership one day a week during the academic year. She comes to her position with many years experience in pastoral counselling and work among young adults. Pictured with her on the occasion are: Dr. John F. Allan, immediate past moderator of the General Assembly and convener of the presbytery's ministry committee; Rev. Les Barclay, moderator of presbytery; Rev. Paul Vieira, who conducted the service.





THE CONGREGATION OF First Church, Kenora, Ont., held a reception for Steve and Agnes Robinson on the occasion of their 50th wedding anniversary. Steve is a former director of the Kenora Fellowship Centre, a centre for Native People which was founded by The Presbyterian Church in Canada, and a longtime elder at First Church.

**Please note:** An item included in the People and Places section (page 42) of the November *Record* concerning the worship service recognizing the 175th anniversary of Pictou Academy incorrectly identified the guest preacher as Rev. Marion Anderson of Oakville, Ont. This was based on information received by the *Record*. The guest speaker was Rev. Priscilla Anderson of Scarborough, Ont.



AGNES AND HUGH HOWIE, who recently celebrated their 70th wedding anniversary, were honoured by a gathering of family, friends and area politicians at a reception held in Aldershot Church, Burlington, Ont. The Howies are dedicated members of the church, where Agnes, who was one of the first women ordained into the session of Aldershot, is a senior elder, and Hugh has for many years performed the duty of carrying the Scriptures into the sanctuary as the congregation rises.



THE CHILDREN OF the Knox Church D.V.B.S., Vankleek Hill, Ont., entered a float, with the theme "Sonward Ho," in the recent local fair. Although it rained, the children kept up their singing and were rewarded for their dedication when their float won first prize.



MEMBERS OF THE SESSION of Calvin Hungarian Presbyterian Church, Edmonton, Alta., were on hand to greet Bishop Loran Hegedus, President of the General Synod of the Reformed Church in Hungary, and his wife upon their arrival at the International Airport in Edmonton. Pictured, left to right, are Leslie Nagy; Mr. and Mrs. Hegedus; Rev. Joseph Pungur; Steve Balog; Clara Szatmary and Suzy Bagoly. Mr. Hegedus was the first bishop to visit Calvin Hungarian in its 42-year history. On Sept. 15 the bishop and his wife visited Calvin Church in Calgary, and from there went on to Calvin Church, Vancouver. On their way home to Europe, they stopped in Toronto where they visited First Hungarian Presbyterian Church.



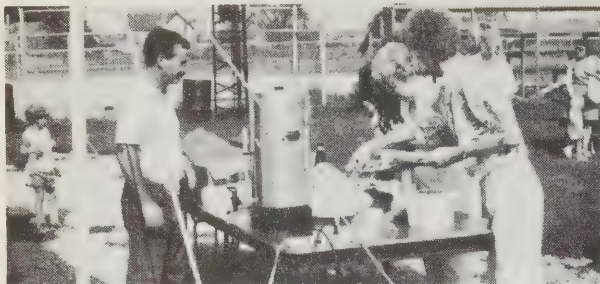
ALTHOUGH A FEW CYNICS might suggest that "Send in the Clowns" would make a good theme for the national church offices, these good-natured members of the national staff were clowning it up for a worthy cause at the third annual Wynford Challenge for the United Way. The Wynford Challenge is a kind of mini Olympics consisting of events such as the water balloon toss and the cucumber pass. Staff from companies and offices in the Wynford Drive area pay a fee to compete and through this entry fee, the sale of T-shirts, note pads and McDonald's lunches, money is raised for the United Way. Pictured is the Presbyterian Church cheerleading team (left to right): Ian Morrison, Margaret Henderson, Dorothy Ruddell, Carole Gibson, Ruth McCarten, Tom Gemmell and Lynda Garland (holding sign).

continued over page



## People and Places

continued from previous page



A WALKATHON AND BRUNCH organized by the board of managers of Cromarty Church, Staffa, Ont., for the congregation and the community raised \$600 for aid to the homeless in Ontario and Ethiopia. Elgin Dearing, Cromarty scout group convener, is pictured serving Mary F. Dow and Jean Carey, clerk of session of Cromarty Church.

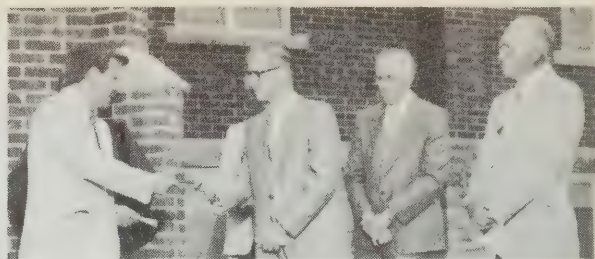


RELIGION-IN-LIFE BADGES were presented to three wolf cubs from the 4th St. Andrew's Church pack, Thunder Bay, Ont. Pictured with Rev. Keith Boyer are Steven Alexander, James Anderson and Andy Mason.



AS PART OF ITS 125TH ANNIVERSARY celebrations, the congregation of Knox Church, Conn. Ont., dedicated a new wash-room addition recently. The Honourable Perrin Beatty, MP for Wellington/Grey/Dufferin/Simcoe, unveiled a memorial plaque listing the church members in whose names donations have been made to the memorial fund. Money from the fund was used to help finance the addition. Pictured in front of the memorial plaque are: Helen Widdis, clerk of session; Mr. Beatty, who is holding a congratulatory anniversary plaque he presented on behalf of the federal government; Rev. Kenneth J. Rooney, who spoke at the service; and Rev. William Lamont, interim moderator for Knox Church.

Photo: Nordacom Publications Inc.



A DEDICATION SERVICE for a new elevator access system, some necessary internal alterations and new items for the public address system took place at Durham Church, Durham, Ont., this summer. Tom Firth, convener of the building committee, is pictured receiving keys to the addition from the project's contractor. Looking on are: Rev. M. Tubb (partially hidden); Ralph Wilson (partially hidden) of the board of managers; Don Corbett, clerk of session; and Fred Grierson of the special finance committee.

Photo: In-Focus Studio.

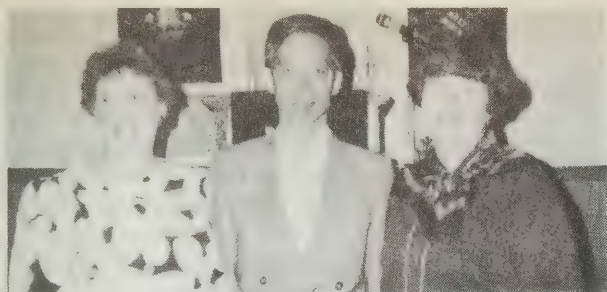


A WHEELCHAIR RAMP was officially opened at Knox Church, Milton, Ont., Sept. 22. Teala Boers cut the ribbon, assisted by Mary Long, a town councillor and member of Knox. Looking on are (left to right): Rev. Noble Dean, Ron Phillips, Paul Lingen and Muriel Boers. The theme "That All May Enter" was chosen for the fundraising campaign.



THE 25TH ANNIVERSARY of the ordination of women was celebrated at Laurel Lea-St. Matthew's Church, Sarnia, Ont., with a service of communion. Women of the congregation led the worship, served communion and formed the choir. The service focused on the theme "Called to Partnership" and included a comparison of the history of women's ordination in the Presbyterian Church and at Laurel Lea-St. Matthew's. Lunch was served by the men of the congregation after the service. Pictured with Rev. Iona MacLean (third from right), the first woman minister of the congregation, are ruling elders Dona Gale, Elaine Blake, Jean Machan, Dorothy Neal and Betty Hetherington.

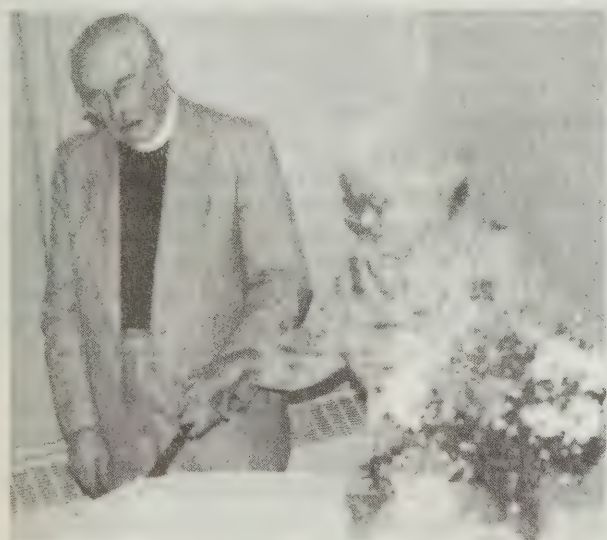




THE ATLANTIC MISSION SOCIETY held its 115th Annual Meeting in Chatham, N.B., Sept. 18-20. Pictured are the guest speakers, Priscilla Anderson (left) and Joyce Hodgson, with Rev. Philip Chiang, interim moderator for Calvin Church, Chatham.



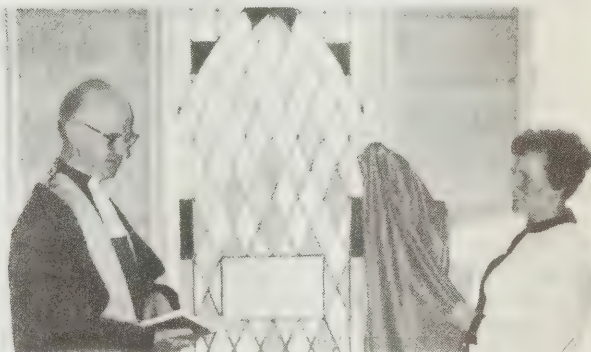
A BRASS CROSS AND TWO VASES, given in memory of Ada and Stanley Agnew, were dedicated by Rev. Noble Dean on Oct. 6 at Knox Church, Milton, Ont. The cross and vases were presented by daughters Marion Harris and Lois Agnew.



THE CONGREGATION OF West St. Andrew's Church, St. Catharines, Ont., honoured Dr. and Mrs. J.K.R. Ross Thomson with a farewell luncheon recognizing Mr. Thomson's four years of service as interim minister.



A STAINED-GLASS WINDOW entitled "Christ Blesses the Children," was dedicated in memory of Mrs. Dorothy Fraser at Clarkson Road Church, Mississauga, Ont., Oct. 6. Pictured are Don Scott (left), convener of the memorial fund, Rev. Trevor J. Lewis and Robert Fraser, who donated the window. Two other windows were also dedicated the same day.



THE DEDICATION OF a stained-glass window given in memory of Basil Williams by his wife, Marge, and family took place at Roxborough Park Church, Hamilton, Ont. Mr. Williams was a longtime member of the congregation and a former member of the board of managers and the choir. Marge Williams is pictured with Rev. Reay Duke, interim-moderator.



THE OLDER MEMBERS OF the Sunday school of Knox-Zion Church, Carberry, Man., presented the musical "SONRISE," which is based on the Resurrection, at the congregation's Easter Service. In the scene pictured Mary Magdalene, Salome and Joanna are telling Peter and John about their discovery of the empty tomb.

□



## WCC staff meet President F.W. de Klerk, Nelson Mandela



The WCC delegation that visited South Africa, October 12-24, was the first to do so in 30 years. Pictured at Union Hall, Pretoria, during their October 14 meeting with President F. W. de Klerk (centre) are Frank Chikane (left) and Emilio Castro.

In the splendour of Pretoria's Union Building, Dr. Emilio Castro, general secretary of the World Council of Churches (WCC), Dr. Frank Chikane of the South African Council of Churches, and Barney Pitryana of the WCC's Program to Combat Racism, met with South African President F. W. de Klerk on the morning of October 14 for a one-hour talk.

Castro told reporters later that the talks were "cordial, respectful and positive, but the encounter came after many years of a serious separation."

The ecumenical body has been a particularly active opponent of the policies of de Klerk's predecessors, who used a carefully developed Afrikaner understanding of Christian theology to support the forced separation of races.

Castro said it was very interesting to meet with President de Klerk. "He symbolizes the history of apartheid that we have been combating, and I symbolize the attitude of the churches throughout the world that his government has conceived as 'communist.' . . . That time of separation is now past and our encounter should be a sign of hope for the nation."

In contrast, the afternoon meeting with the African National Congress's Nelson Mandela was

one between friends. The World Council has long provided material, legal and moral support for victims of apartheid.

Castro said that both de Klerk and Mandela were close in major matters of substance. Both were committed to a change towards democracy and the elimination of apartheid, and both are committed to a multi-party conference to start the road to a new constitution.

Castro said Nelson Mandela had spoken highly of the role of the churches, and that he had heard the same appreciation from President de Klerk. De Klerk challenged the churches in South Africa to work harder at reconciliation among themselves, because that will help create a climate where reconciliation among the races can become credible.

Castro said that both leaders agree that the violence in South African society cannot be tolerated. But he said the two disagree radically on the interpretation of what is being done to halt the violence.

According to Castro, while President de Klerk called for an appreciation of the difficult conditions under which the police do their work, Mandela is convinced that something more can be done to control what looks like technically planned and orchestrated violence

with political aims.

The WCC leader said that he could not believe that in a "sophisticated society as South Africa, with the methodologies available for police investigation, the police's ability to find those who were causing the violence was so low."

## 150th anniversary of Queen's University

In St. Andrew's Presbyterian Church, Kingston, Ont., on Wednesday, October 16th, a Service of Commemoration and Thanksgiving was held to mark the Sesquicentennial of Queen's University at Kingston, exactly 150 years to the day from the signing of the Royal Charter. Participants in the service included Rev. Dr. Harrold Morris, past moderator of The Presbyterian Church in Canada; Rev. Dr. Lois Wilson, past moderator of The United Church of Canada; Agnes Benedickson, chancellor of Queen's University; David Smith, principal of Queen's University; Rev. Dr. Clifford Hospital, principal of Queen's Theological College; Rev. William Duffy, minister of St. Andrew's Church, Kingston.

During the service, a plaque was unveiled and dedicated by the chancellor of the university. The wording on the plaque indicates the involvement of the Presbyterian Church and St. Andrew's Kingston in the beginnings of Queen's University:

*The following members of the Synod of The Presbyterian Church in Canada in connection with the Church of Scotland are honoured for their role in the founding of Queen's University. They obtained an Act of Incorporation from the Upper Canada Legislature on February 10, 1840. This act was replaced with the bestowal of the name "Queen's College" by the granting of a Royal Charter from Her Majesty Queen Victoria on October 16, 1841. These members who initially met in St. Andrew's Church at Kingston on May 20, 1840, formed the first Board of Trustees.*



The plaque then lists the names of the 12 ministers and 15 lay-people who were the first trustees of Queen's.

The charter granted in 1841 required that "the trustees, Principal, and Professors shall be members or ministers of the Presbyterian Church; they shall declare their belief in the doctrines of the Westminster Confession of Faith." This was amended in 1889 to permit other than Presbyterians to be trustees or faculty, but the requirement that the principal be a Presbyterian minister was maintained until the university was separated from the Presbyterian Church in 1912. In fact, it was not until 1929 that a principal of Queen's University was not also a minister of the Presbyterian Church or (after 1925) the United Church.

### **Congregation celebrates restoration of church after lightning damage**

A service of praise and worship was held at Ninga Presbyterian Church, Ninga, Man., on Sept. 15 to celebrate the restoration of the church building from damage caused by a fire which started when lightning struck during a summer storm.

Nearby residents who witnessed the lightning strike the church on June 30 alerted the fire departments of Boissevain and Killarney. The fire was eventually extinguished leaving damage to the roof, shingles and rafters. Water and smoke damage was extensive in the sanctuary and lower hall. However, prompt action in removing the pulpit, organ, piano and communion table minimized the damage to the furnishings. The \$10,000 cost of restoration was fully covered by insurance and individual donations.

The Ninga church has been a mission field for several years and has had many student ministers. The special afternoon worship service was conducted by Rev. Earle Wanamaker, assisted by elders Hilliard Jones and Richard Pugh. A luncheon and time of visitation in the lower hall concluded the celebration. An offering of more

than \$500 was designated for aid to Bangladesh.

### **"Canadian Ecumenical Presence" proposed for Columbus celebrations**

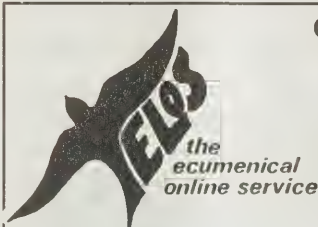
The year 1992 will mark the 500th anniversary of the arrival of Christopher Columbus in the Americas. The anniversary year (which actually began Oct. 12) is being celebrated by governments in Europe and the Americas, but several ecumenical and social justice organizations are expressing

opposition to such celebrations.

In a resolution passed at its triennial meeting in May, the Canadian Council of Churches cited "the damaging consequences of the confrontation between the European and First Nations cultures" and said the anniversary year should be a "year of reflection and repentance . . . to re-examine the history of Canada from the perspective of the First Nations."

Now, a steering committee rep-

continued over page



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## News

continued from page 43

representing a variety of denominations and church agencies is attempting to finalize arrangements that would provide a "Canadian Ecumenical Presence" at the semi-millennial celebrations to be held in Santo Domingo, Dominican Republic, October to December 1992. This would also allow Canadian representatives to attend the fourth General Conference of Latin American Bishops taking place in Santo Domingo in November and December.

Using a retreat centre on the north edge of Santo Domingo as a base, the "Canadian Ecumenical Presence" would be felt in four main areas: (1) in exposure for Canadians, whether theological students or development/mission educators and social justice advocates, to the history of mission and evangelism in Latin America and to present social justice issues; (2) in providing Canadian church leaders and theologians an opportunity to support progressive bishops and Roman Catholic theologians also meeting in Santo Domingo. It would also provide the chance to meet with ecumenical and popular groups planning alternative events; (3) in facilitating Canadian media coverage, both church and secular and, more



Communion is celebrated at the Second Hungarian Reformed World Congress.

### Hungarian Reformed Church holds World Congress

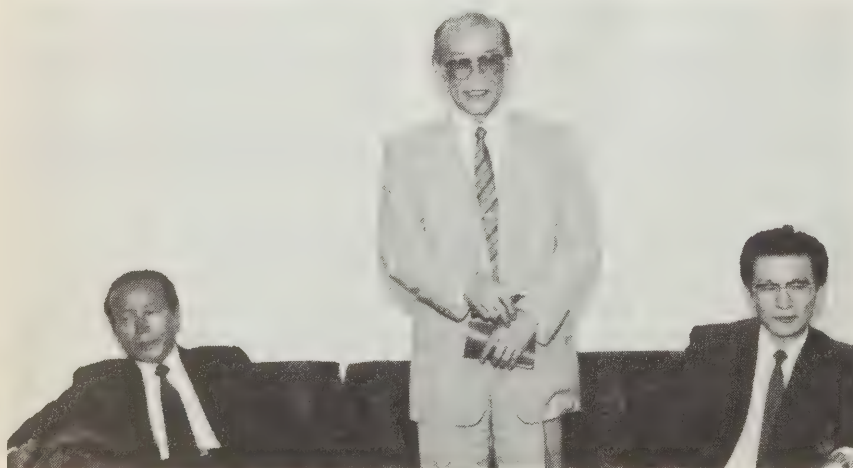
The vitality of the Reformed Church in East Central Europe was demonstrated at the Second Hungarian World Congress held at various locations in Hungary. A three-hour rally in Budapest drew 15,000 on June 21, and a day later 40,000 gathered at the stadium in Debrecen for the celebration there. Smaller centres had similar meetings including one in Sarospatak which drew 4,000. Greetings, addresses, music and drama were featured, and programs were attended by heads of state and of other major denominations in the country. Representatives of over 40 countries were present.

The first Hungarian Reformed World Congress was held in 1938. Due to the Second World War and 40 years of communist domination, the second congress had to be postponed until this year.

Additionally, theological education has resumed at the Sarospatak Reformed Academy, Hungary's oldest centre of Protestant education (founded in 1531). It was seized by the communist government in 1951 and was not returned to the church until last year. Although economic pressures have delayed the school's official opening until 1992, students have expressed a willingness to spend a year in preparation for the regular five-year course of study. Ministers in the area will give instruction without financial remuneration. *(The Church Herald)*

specifically, providing serious alternative viewpoints to those stressed in the official celebrations; (4) in providing space for Latin American and Caribbean representatives of Christian base communities and indigenous peoples' organizations.

While planning continues, so does fund-raising. It is hoped that by subsidizing a flat per diem rate for accommodation and meals, members of the church press, burdened by tight budgets, might be able to attend. Information about the Canadian Ecumenical Project can be obtained from The Canadian Churches Forum for Global Ministries, 11 Madison Ave., Toronto M5R 2S2.



- Photo: W.N. Stevenson, Communication Services

Pictured during their visit to the national church offices are (left to right): Kang Yong Sop, chair of the Korean Christian Federation (KCF); Kim Un Bong, member of the KCF central committee; Kim Nam Hyok, KCF official. See story opposite page.



## Delegation from North Korean churches visits Toronto

On October 18, five officials from the Korean Christian Federation of North Korea visited Toronto. This is part of an ongoing process begun by the World Council of Churches in 1985 in Japan with the decision to increase contact with Christians in North Korea. That began a process of visits to the North. In 1988 five Canadians, including Glen Davis from the Presbyterian Church visited North Korea and, at that time, issued an invitation for members of that church to visit Canada.

Kang Yong Sop spoke of "the just cause of reunification." Pastor Kim Un Bong, a member of the central committee of the Korean Christian Federation, said that there are approximately 10,000 Protestant believers in North Korea, the majority of whom are from the Presbyterian tradition. Believing that they were in a post-denominational situation, believers in North Korea have gathered under the Korean Christian Federation.

There are about 500 house churches in North Korea. Most church buildings were destroyed in the Korean war. A new church has recently been constructed and another one is in the planning stage. They have also recommenced theological training.

1995 is the 50th anniversary of both their liberation from Japan and the anniversary of their division. This is the jubilee year in which many Korean Christians hope that the North and South will be reunited into one country.

During their visit to Canada, they also spent time with a delegation from South Korea to formulate plans to help bring about reunification and future contacts with each other. The Sunday closest to August 15 is set aside as a day for Christians to pray for the reunification of North and South Korea.

## Australian Presbyterians ban ordination of women

Overturning a 1974 resolution which allowed women into the ministry, delegates to the General Assembly of the Presbyterian

Church in Australia voted 116-61 to ban the ordination of women.

At present, the denomination has five women ministers. Not surprisingly, they have reacted with a mix of anger and disappointment to the September 11th vote.

Joy Bartholomew, the first woman ordained into the church, says the General Assembly's decision will almost certainly have a detrimental effect on the church. Although she does not anticipate that they will be forced to step down, Bartholomew feels the five women could face problems if they tried to change parishes.

Theodora Hobbs, who might become the last woman to be ordained by the Presbyterian Church in Australia, says that while the vote may have reflected the mood of the Assembly, it did not reflect the mood of the country. She feels it is "culturally wrong" not to have women ministers.

The church's about-face can be explained by the fact that most of its liberal members — and about two-thirds of its national membership — left in 1977 to join the newly-formed Uniting Church,

continued over page

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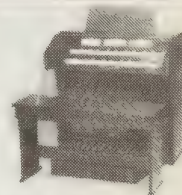
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# FROM THE PAST RECORD

**December 1966  
(25 years)**



## Latest News from Nigeria

Nigeria has been the scene of tragic atrocities in which many thousands of the Ibo people, long resident in the northern region, were slaughtered and several hundred thousand had to flee for their lives in the return to the eastern region. The eastern region is now flooded with refugees and the northern region, which is largely Hausa, is severely crippled because of the lack of trained people in the Hausa tribe to take the place of the Ibo technicians whom they drove away.

A letter from Enugu tells of the wide ranging activities of the Rev. Walter McLean and of the settling of the Russell Halls in the capital city of Lagos where they have begun their ministry in the new congregation established there under the work of Dr. John A. Johnston. The David Craigs have been able to reach Enugu, in the eastern region, after several delays and difficulties in travel. Despite the terrible events of the past months, civilian life seems to be going ahead much as usual.

**December 1941  
(50 years)**



## Christmas in War Time

Despite the fact that we feel our cause in the present conflict is a righteous one, we cannot escape a sense of the incongruity of war and what Christmas stands for. What

should be a season of rejoicing with peace among men of goodwill is a time in which man is seeking to kill his brother man, when men are torn away from their loved ones to fight, when wounded crowd hospitals, and those whose loved ones have been killed are cast down with sorrow. Instead of an angel's song of good tidings of great joy, there is the falling of bombs from the skies. All this is very depressing for those who ground their hope in the Christian faith. . . .

**December 1916  
(75 years)**



## The Everlasting Arms

The dying year is wrapped in gloom. A night of anxiety and sorrow shrouds the world. Whether midnight is past, or how far off the morning, no man can tell.

But God sees through the gloom. Yea, more, he is in the gloom. And he will guide every trusting one and strengthen every fighting, working, faithful one. . . .

There is no need beyond the reach of his arms. They embrace the world. In the sodden trench, on the fire-swept field, in the hospital, in the anxious, sorrowing home, they give strength and comfort to those who rest in them. . . .

Their support is free. Riches cannot buy it nor poverty bar it. Whosoever will may lean.

May our brave fathers and sons and brothers far away, and every sore, sad heart at home, find ever sweeter the blessed truth that

"underneath are the everlasting arms."

**December 1891  
(100 years)**



## Valedictory

Sixteen years ago, the writer accepted the appointment as editor of the *Presbyterian Record* from the General Assembly with serious misgivings as to his fitness for the position, and feeling that he had no claim to the distinguished honour. . . .

It is with sentiments of sincere regret we relinquish a work that has had for us such fascinations. However imperfectly it has been done — and no one can be so sensible of its imperfections as we ourselves are — we can say in all sincerity we have endeavoured to make the *Record* answer the purpose it was designed to serve — that of promoting an intelligent interest in every department of the work of The Presbyterian Church in Canada, as well as in the spread of Christianity throughout the world. . . .

In conclusion, we cordially bespeak for our friend and successor in office, the Rev. Ephraim Scott, a continuance of the favour and support that has been accorded to ourselves, feeling confident that he will profit by our mistakes, improve upon our methods, and, by the blessing of God, win fresh conquests for the *Record* and do grand work for the Master. . . .

*James Croil, Managing Editor*

**News** continued from page 45

made up of former Congregationalists, Methodists and Presbyterians. Those members who chose to remain were, for the most part, the same ones who had opposed the 1974 decision which opened the doors to women ministers.

The delegates to this year's Assembly who voted to ban the ordination of women based their stand on scripture passages which,

they claim, state that no woman should have authority over a man (see I Timothy 2:12).

However, several speakers at the Assembly accused the hard-liners of quoting selectively from the Bible and refusing to move with the times.

The Movement for the Ordination of Women has condemned the church's decision, calling it "legalistic, bigoted and unbiblical."

The movement's founder, Dr.

Patricia Brennan, said: "It is a sad day for the five Presbyterian women ministers but it is a sadder day for the Presbyterian Church in this country." (Compiled from articles in the *Sydney Morning Herald* and *The Age*)

## Alberta congregation votes to leave Christian Reformed Church

An overwhelming majority of the 455 members of the First Christian



# DEATHS

Reformed Church of Lethbridge, Alberta, has voted to secede from the Christian Reformed denomination.

The congregation, led by Rev. Jelle Tuininga, made the decision based on the belief that the denomination is no longer a Bible-believing church and that the Lethbridge congregation would be better able to stay true to biblical teaching and avoid liberalism by following the leadership of its own minister and consistory.

The charge of liberalism comes in the wake of the 1990 decision by the Synod of CRC to open all offices to women and its 1991 report on creation and science.

According to Pete Brandsma, vice-president of the church council, "the decision to leave has been coming a long time, five or ten years already." With the decision made, Brandsma did not expect the act of secession to take very long.

The assets of the congregation were to be divided between the seceders and the 20 per cent of the congregation who chose to remain in the CRC.

In a related development, the council of Trinity Christian Reformed Church in St. Catharines, Ont., has also decided to attempt to lead its congregation out of the CRC. Led by Rev. Calvin Tuininga, a cousin of the Lethbridge pastor, Trinity council voted 80 per cent in favour of leaving the denomination. A congregational vote was to be held in October, with a possible secession date set for early November. (*Calvinist Contact*)

## Moonwalker dies

James Irwin, the former Apollo astronaut who quoted Psalm 121 from space and walked on the moon in 1971, died August 8, at age 61.

Upon retirement from the United States Air Force, Irwin founded High Flight ministry, an interdenominational evangelistic organization based in Colorado Springs, Colorado. Irwin was a popular speaker at religious gatherings, where he would des-

CORNISH, REV. R. ALLAN, 69, minister of The Presbyterian Church in Canada, died June 13.

Allan Cornish was born and educated in Stratford, Ont. He served overseas with the RCAF during the Second World War. He left the business world to attend Knox College, graduating in 1966. While at Knox College, he worked with alcoholics and with young, first-time offenders. In 1964 he initiated the establishment of Fernie House, group homes for teenage boys, and served as first executive director.

Cornish was a former minister of St. Matthew's, Toronto and recently was representative elder, Knox, Agincourt. He served as Padre of Zone D3 Royal Canadian Legion, member of Baron Byng Branch No. 1 and Padre of Toronto Firefighters Veterans Association.

Allan Cornish is survived by wife Ada; son Robert, wife Tina and granddaughter Nicole of London, Ont.; daughter Mary of Thornton, Ont.; sister Margaret and husband Edmund Galbraith of Newmarket, Ont.

RITCHIE, REV. JAMES MOORE, 82, retired minister of The Presbyterian Church in Canada, died Sept. 14 in Kingston, Ont.

James Ritchie was born in Francis, Sask., son of David Ritchie, a Presbyterian minister. After completing an undergraduate degree in maths and physics, and a graduate degree in Hebrew archaeology, he entered theological training at Knox College, Toronto. He was ordained in 1936.

In 1936 he married Margaret Evelyn Forsythe, a deaconess graduate of Ewart College. Together they made an effective pastoral-diaconal team over more than 50 years of marriage. James was active in community service in the Masonic Lodge, Kiwanis, Royal Canadian Legion, and St. Andrew's War Veterans of which he was a chaplain.

Over 40 years of full-time ministry, Ritchie served in Nelson, B.C.; Hillsdale and Moonstone, Ont.; Westminster and Gloucester, Ottawa; Royal Canadian Navy chaplain, St. John's, Nfld.; Warkworth and Hastings, Almonte, Stayner and Sunnidale Corners, Ont.; Killarney, Boissevain, Bellefield and Ninga, Man. After retiring in 1976, the Ritchies moved to Kingston,

Ont., where he provided pulpit supply to Amherst Island and Gananoque churches and was an elder in St. Andrew's. His intelligence, scholarship, compassion and humour formed an integral part of his ministry. For three years after being shut-in by a series of strokes, he continued unofficial pastoral ministry to the sick.

James Ritchie was predeceased by wife Evelyn (1988) and is survived by four children (Margaret and Bob Martin of Waterloo, Ont., Janet and Alex Scott of Kingston, David and Merle Ritchie of North Bay, Ont., and James Ritchie of Thompson, Man.), 11 grandchildren, three great-grandchildren, sisters (Margaret and Elsie) and brother David.

BRITT, RODERICK A., 59, elder, choir member, Knox, Burlington, Ont.

BROWN, ELIZABETH "LIZZY," 82, lifetime member, active in Ladies Group, St. Andrew's, Aurora, Ont., Oct. 11.

CLARK, T. LLOYD, 85, longtime elder, Bullyduff, Ont., Oct. 10.

GROUNDWATER, WINNIFRED, longtime Sunday school teacher and superintendent, first woman elder March 1967, St. Andrew's & St. Stephen's, North Vancouver, Aug. 5.

HUNT, VIOLET MARGARET CRAIG, 87, lifelong member/adherent of St. Giles, Ottawa; Knox, Waterloo; Weston, Ont.

JACK, JOSEPHINE, 79, widow of Alec Jack, Regina, Aug. 31.

LOWE, PEARL, 92, longtime member, elder, worker, St. Andrew's, Nanaimo, B.C., Aug. 4.

McNIVEN, JOHN F., 79, member 65 years, ordained elder 1944, Knox, St. Thomas, Ont., Sept. 7.

MORRISON, LOUISE, 80, longtime member, active in Ladies Group, St. Andrew's, Aurora, Ont., Oct. 12.

PENNY, DR. STUART FOTHERINGHAM, 83, retired elder, clerk of session, St. Andrew's, Owen Sound, Ont., Sept. 28.

RUSSELL, JEAN, member, First, Regina, July 1.

STEEL, HUGH, 71, elder, St. Andrew's, Windsor, Ont., Sept. 30.

STEPHENS, ROBERT, longtime active elder, faithful member of presbytery and synod committees, St. Andrew's & St. Stephen's, North Vancouver, June 23.

WILSON, DORA, 59, member, First, Regina, Aug. 7.

cribe the religious dimensions of his Apollo 15 voyage. "My life will never be the same because I saw the earth as God must see it," he said at a prayer breakfast in 1981.

Irwin gained media attention recently with his expeditions to Mount Ararat in Turkey to search for Noah's ark. (*RNS and Nat. & Internat'l Rel. Report*)

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# TRANSITION

## INDUCTIONS and RECOGNITIONS

Cruikshank, Rev. Robert W., inducted as Nova Scotia District Secretary, Canadian Bible Society, St. Andrew's, Dartmouth, N.S., Sept. 8.  
Forrester, Rev. Elizabeth, Trinity, Campbell River, B.C., Oct. 9.  
Morris, Rev. M. Jean, Varsity Acres, Calgary, Nov. 27.

## VACANCIES and INTERIM MODERATORS

### Synod of Atlantic Provinces

Baddeck, N.S., Knox; Ephraim Scott Memorial, St. Ann's. Rev. L.A. MacLeod, PO Box 189, Whycocomagh, N.S. B0E 3M0.  
Blue Mountain, Knox; Zion and Blair, N.S. pastoral charge. Rev. David Hayward, Box 281, Sherbrooke, N.S. B0J 3C0.  
Chatham, N.B. pastoral charge. Rev. Philip Chiang, 7 Hierlihy Rd., Tabusintac, N.B. E0C 2A0.  
Halifax, Calvin. Rev. P.A. McDonald, 4 Pinehill Rd., Dartmouth, N.S. B3A 2E6.  
Hopewell, N.S., First; Gairloch, St. Andrew's; Middle River, Rocklin. Rev. Dr. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.  
Marion Bridge, Mira Ferry; Catalone and Louisbourg pastoral charge, Cape Breton, N.S. Rev. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.  
North River, North Shore; Englishtown, Cape Breton, N.S. Rev. Ian G. MacLeod, 3 Queen St., Sydney Mines, N.S. B1V 1K4.  
Pictou, N.S., First. Rev. Waldon Moase, RR 2, Pictou, Durham, N.S. B0K 1H0.  
Sydney, N.S., Bethel. Rev. R. Ritchie Robinson, RR 1, Bras D'Or, N.S. B0C 1B0.  
Westville, N.S., St. Andrew's. Rev. Kenneth MacLeod, 37 Mountain Rd., New Glasgow, N.S. B2H 3W4.  
Woodstock, N.B., St. Paul's and Kirkland, St. David's. Rev. Dr. Basil Lowery, Site 2, Comp. 20, RR 8, Fredericton, N.B. E3B 5W5.

### Synod of Quebec and Eastern Ontario

Baie d'Urfe, Que., St. Giles. Rev. William Manson, 4066 Northcliffe Ave., Montreal, Que. H4A 3L3.  
Cornwall, St. John's, Associate Minister with emphasis on pastoral visitation. Rev. Robert Martin, RR 1, Vankleek Hill, Ont. K0B 1R0.  
Fort Coulonge, Que., St. Andrew's; Bristol, Que., Bristol Memorial. Rev. S. Reid Thompson, 97 Noik Dr., Pembroke, Ont. K8A 7Z4.  
Iroquois, Ont., Knox; South Mountain, St. Andrew's. Rev. Nicholas Vandermeij, Box 94, Prescott, Ont. K0E 1T0.  
Lansdowne, Ont., Church of the Covenant and Caintown, St. Paul's; part-time (two-three days weekly). Rev. Allan M. Duncan, Box 885, Brockville, Ont. K6V 5W1.  
Ormstown; Rockburn, Que. Rev. Lynne Donovan, 99 Theberge St., Chateaugay, Que. J6J 3K4.

Ottawa, Ont., St. David & St. Martin. Rev. John R. Bannerman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Smiths Falls, Ont., Westminster. Dr. Linda J. Bell, Box 28, McDonald's Corners, Ont. K0G 1M0.

St. Lambert, Que., St. Andrew's. Rev. Douglas Lennox, Box 1477, Huntingdon, Que. J0S 1H0 (514-264-9481).

Ste. Foy, Que., St. Marc. Rev. Daniel Forget, 5 rue Belmont, Melbourne, Que. G0B 2B0.

### Synod of Toronto and Kingston

Amherstview, Trinity (Kingston). Dr. J.H.

Williams, RR 1, Hillier, Ont. K0K 2J0.

Bermuda, Hamilton, St. Andrew's. Rev. Dr.

Wm. Adamson, c/o Clerk of Presbytery, 79 Ambleside Ave., Etobicoke, Ont. M8Z 2H9.

Bowmanville, St. Andrew's. Rev. Ted O'Neill, RR 4, Sunderland, Ont. L0C 1H0.

Cambridge, Kitchener-Waterloo Korean. Rev. Alan Beaton, 132 Argyle St. N., Cambridge, Ont. N3H 1P6.

Creemore, St. Andrew's; Dunedin, Knox; Maple Valley, St. Andrew's and Horning's Mills, Knox. Rev. A.R. Neal Mathers, Box 12, Nottawa, Ont. L0M 1P0.

Lakefield, St. Andrew's; Lakehurst, Knox. Rev. Reg J. McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.

Oakville, Hopedale. Rev. Graeme E. Duncan, 44 Church St. E., Brampton, Ont. L6V 1G3.

Oshawa, Knox. Rev. Harry Waite, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

Port Carling, Knox; Torrance, Zion. Rev. Dr. James A. Thomson, c/o Knox Presbyterian Church, 45 McMurray St., Box 1264, Bracebridge, Ont. P1L 1S5.

Scarborough, Guildwood Community. Rev. F. Ralph Kendall, 9 Sari Cres., West Hill, Ont. M1E 4W3.

Sutton West, St. Andrews. Rev. Dennis Freeman, Box 741, John St., Beaverton, Ont. L0K 1A0.

Toronto, Alderwood. Rev. P.G.D. Kerr, 48 Calstock Dr., Etobicoke, Ont. M9V 1G9.

Toronto, Korean. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto M6C 2T1.

Toronto, Morningside-High Park. Rev. P.G.D. Kerr, 48 Calstock Dr., Etobicoke, Ont. M9V 1G9.

Toronto, Rosedale. Rev. George C. Vais, c/o Leaside Presbyterian Church, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.

Toronto, University Presbyterian. Rev. Joe Williams, 1183 Dufferin St., Toronto M6H 4B7.

Uxbridge, St. Andrew's-Chalmers. Rev. J.P. Ian Morrison, c/o 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

### Synod of Hamilton and London

Alvinston, Guthrie; Euphemia, Cameron; Napier, St. Andrew's. Rev. Jeremy Ashton, Box 555, Wyoming, Ont. N0N 1T0.

Beechwood, St. Andrew's; Kerwood, West

Adelaide; Centre Road, Knox. Rev. Case Vanbodegom, Box 219, Forest, Ont. N0N 1J0.

Chesley, Geneva. Rev. J. Allan Paisley, 345 Durham St., Kincardine, Ont. N2Z 1Y6.

Dorchester, South Nissouri, 2-point charge. Rev. Don McInnis, 760 Wellington St., London, Ont. N6A 3S3.

Fingal, Knox; Port Stanley, St. John's. Rev. Bill Vanderstelt, Box 39, Belmont, Ont. N0L 1B0.

London, Chalmers. Rev. Terry Ingram, 862 Freele St., London, Ont. N6H 3P3.

Markdale, Cooke's; Feversham, Burns. Rev. Susanne Rescorl, 151 Victoria St. E., Dundalk, Ont. N0C 1B0.

Meaford, Knox. Rev. K.S. Barker, 865 2nd Ave. W., Owen Sound, Ont. N4K 4M6.

Niagara Falls, Chippawa. Rev. Jim Perrie, 606 Metler Rd., RR 3, Fenwick, Ont. L0S 1C0.

Southampton, St. Andrew's (effective May 1, 1992). Rev. Alex Mitchell, PO Box 35, Tiverton, Ont. N0G 2T9.

St. Thomas, Alma St. and Tempo. Rev. Ralph Fluit, RR 1, Dutton, Ont. N0L 1J0.

Stokes Bay, Knox. Rev. Charlene Wilson, General Delivery, Wiarton, Ont. N0H 2T0.

Stoney Creek, Heritage Green. Rev. David Vincent, 2106 Linmouth Terrace, Burlington, Ont. L7P 1Y6.

Tara, Knox; Allanford, St. Andrew's. Rev. Duncan Cameron, Box 137, Chatsworth, Ont. N0H 1G0.

Thornbury, St. Paul's. Rev. John Wilson, General Delivery, Wiarton, Ont. N0H 2T0.

Walkerton, Knox. Rev. Alice Wilson, 378-10th St., Hanover, Ont. N4N 1P5.

Welland, Knox. Rev. Mark Lewis, 340 Lock St. W., Dunnville, Ont. N1A 1V5.

### Synod of Manitoba and Northwestern Ontario

Brandon, Man., St. Andrew's. Rev. Jean Bryden, Box 429, Carberry, Man. R0K 0H0.

Fort Frances, Ont., St. Andrew's. Rev. Yeon Wha Kim, 200 Fifth Ave. S., Kenora, Ont. P9N 2A4.

Virden, St. Andrew's; Lenore, Man. Rev. Barbara Alston, Box 148, Hartney, Man. R0M 0X0.

Winnipeg, Kildonan Community and Lockport Community churches. Dr. Michael H. Farris, 61 Picardy Place, Winnipeg R3G 0X6.

### Synod of Saskatchewan

Melfort, St. James; Tisdale, St. Andrew's. Rev. Bruce Gourlay, PO Box 514, Prince Albert, Sask. S6V 5R8.

North Battleford, St. Andrew's; Sandwith, St. Philip's-Christ. Rev. Robert Adams, PO Box 1567, Biggar, Sask. S0K 0M0.

Swift Current, St. Andrew's. Rev. Doug Maxwell, 5303 Sherwood Dr., Regina, Sask. S4R 7E7.

### Synod of Alberta

Calgary, Trinity. Dr. Samuel J. Stewart, 1009-15th Ave. SW, Calgary, Alta. T2R 0S5.



Dixonville, Strang. Rev. George S. Malcolm, 9635-76 Avenue, Grande Prairie, Alta. T8V 5B3.

Edmonton, Eastminster. Dr. R.C. Smith, 9920-67 Street, Edmonton, Alta. T6A 2R2.

Faro, Yukon, Church of the Apostles (Ecumenical). Ian Morrison, Board of World Mission, 50 Wynford Dr., Don Mills, Ont. M3C 1J7 or R.C. Garvin, Supt. of Missions, 20080-48 Ave., Langley, B.C. V3A 5M5.

Fort Macleod, St. Andrew's; Jumbo Valley, Knox. Rev. D'Arcy Lade, 1818-5th Ave. S., Lethbridge, Alta. T1J 0W6.

Fort McMurray, Faith. Rev. Lloyd Fourney, 10025-105th St., Edmonton, Alta. T5J 1C8.

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# MEDITATION

Frances Nugent

## Treasures of the Heart

Read: Luke 2:8-20; Micah 5:2-5a



**I**t happened a few years ago. The children had just arrived at the church. Their excitement knew no bounds. As they gathered around the table, munching cookies and asking for more Freshie, they told me of the happenings of their day. Gradually I saw the reason for their excitement — this year's school Christmas concert.

Today, the parts had been distributed. There would be a clown, an elf, a giant, a grandfather . . . . The children's eyes shone with anticipation as they looked ahead, past the hours of rehearsals and memorizing, to the one grand night when they would appear before *everybody* and tell their story.

What a night to look forward to . . . for all, that is, except one. She was usually the chatty one of the group. But today she was strangely quiet. "Is something wrong?" I asked.

"Not really," she replied. She sighed and went on. "See, every year one class tells the story about the baby in the manger. And this year it's our turn. Same old story. Same characters. Same bathrobes and towels."

"We're doing it from St. Luke," she continued. "So there's going to be shepherds and sheep. And angels — lots of angels singing 'Hallelujah! We've got good news!' and everything."

"How do the people in the story feel?" I asked.

"The shepherds are all excited after seeing the angels and getting God's message," she went on. "Then they say, 'Let's go and see what's happening in Bethlehem.' And they go. And they find the baby in a manger, just like they do every year. And they tell Mary and Joseph about the angels. And they say, 'God told us a baby came tonight in Bethlehem. He's the Saviour, the Messiah!' And all the people are surprised — amazed, in fact — with all the goings on."

"Do they believe the shepherds?" I wondered.

She thought a moment. "Some do," she went on. "See, the people had been waiting forever for the Messiah to come. And if God says, he's here, they believe it. Of course, some don't. They think the shepherds just made up the story. Some laugh. Some go and see for themselves, then make up their own minds."

"And Mary?" I ask. "What about her?"

"She's glad she has her baby," comes the reply. "She knows he's very special and she'll have to take extra good care of him. The angel said he is the Saviour. Mary will worry about him. Being a Saviour will be hard — and dangerous, too. She'll think about all these things a lot. Right now, she's excited and thankful for all God has done. And she feels honoured."

After a moment, we returned to the shepherds.

"They couldn't stay long," she said. "They had to get back to work. But they sure had a lot to talk about. They were so surprised God gave them the message and not somebody else. I think they'd all thank him for all they'd seen and heard. Imagine, a little baby, the Saviour of the world!"

"It gives us all something to treasure and think about, doesn't it?" I put in.

"Oh, there's somebody else in the story," she said. "We can't forget the innkeeper. I think he's sad and glad all at the same time. Sad because he didn't have room for the family in the inn. Glad because there was a corner out back. At least they'd have a little shelter from the cold."

"Lots of times, we don't have room for him either," she observed. "We have more important things to do and think about . . . or think we have. And we give him just a little corner."

Suddenly, the child smiled — a smile full of radiance and joy. "Thanks!" she exclaimed. "Thanks for letting me talk about this. It's still the same old story — and same old bathrobe and towel costumes. But it's great! It's our chance to tell about God sending Jesus to the world. He loves us *that* much. Wow! What a story to tell! We'll make it come alive, you'll see."

I sit now and muse on these words. The opening lines of this tale are true. The conversation following *could* be. And when, in the course of this month, I see again the enactment of the shepherds kneeling before the tiny baby in the manger, I, too, will treasure that story in my heart, and will ponder it.

I will recall, once more, the words of the prophet Micah: ". . . he shall stand and feed his flock in the strength of the Lord . . . and he shall be one of peace." And as the strains of the angel choir fade, a feeling of urgency will come. Once again, I, too, must go to Bethlehem and see what the Lord has made known to us.

Let us all come, again, to kneel, to pray, and then return "glorifying and praising God" for all we have heard and seen.

### Prayer:

Thank you, Lord, for Christmas:

- a holy day, to remember your majesty and love;
- a holiday, to help us share that love with others;
- a celebration, to bring joy and honour to your name.

May it be so. Amen. □

Frances Nugent is a member of the diaconal order who lives in Ripley, Ont.



# PRESBYTERIANS SHARING

## Photo Contest Winners

Continued from page 2.

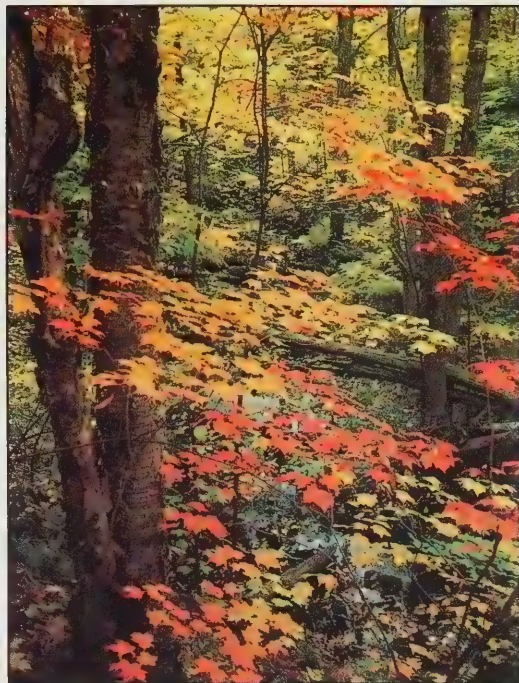


**# 2** *Nature* Don Martel, Tecumseh, Ont.



**# 2** *Event* Calvin Binnema, Edmonton, Alta.

**Congratulations to all our winners.**  
**Your Fuji camera or film is on the way.**  
**Begin planning for next year's**  
**PCC photo contest.**



**# 1** *Nature* Gary Van Bruchem,  
Maxville, Ont.



**# 1** *Event* Don Martel,  
Tecumseh, Ont.





*"Bethlehem Live,"*  
Christmas, 1990,  
St. Paul's Presbyterian Church,  
Peterborough, Ontario.











